

# Padmasambhava



LOTSAWA HOUSE

DHARMA. ON THE HOUSE.

# A Garland of Vajra Gems

The Life and Liberation of the Guru

by *Jamgön Kongtrul*

## 1. The Birth and Reign of the Guru in the Land of Uḍḍiyāna

Emaho!

From the vast and boundless field of simplicity,  
in the palace of the Lotus Array of Great Bliss,<sup>1</sup>  
Amitābha, Buddha of Boundless Light, Sovereign of the Three Kāyas,  
resolves to tame the barbaric beings of saṃsāra,  
to eliminate the wrong views of the tīrthikas,  
and to light the torch of the genuine Dharma —  
by sending a buddha emanation supreme.  
Not someone of mere womb-birth but only one born miraculously  
Would be able to tame gods, demons, and humans.  
Thus, by magnetizing and wrathful means,  
from the wisdom maṇḍala of the vajra-mind  
the Lotus Lord emanates as the syllable *hrīḥ*.

On an isle in the pristine Kośa Sea,<sup>2</sup> with its eightfold qualities,<sup>3</sup>  
on the anthers of an untouched budding lotus he was born.  
The flower itself, the size of a chariot's wheel,  
gleamed with light and brilliance  
as the morning sun shone down.  
So beautiful, its adornment of the waters! Perfect grace!  
At night, rainbows swirled across the boundless surface.  
Every other flower must yearly change from new to old,  
yet the uḍumbara stalk that rose at the water's centre  
never met growth or decline, neither summer nor winter.  
Instead, with its petals always closed, it brought amazement to all.  
At this sight, the king's messengers reported what they'd found.  
Ministers were consulted, a sentry was dispatched,  
and there, never resting, he watched the flower, day and night.  
Then, on the tenth day of the monkey month, in the monkey year,  
the lotus petals opened.  
There, upon the anthers at the centre,  
sat a beautiful child, enchanting to behold.  
Rainbows shone, flowers rained from the skies,  
lightning roared and crackled, the earth shook and rumbled — good omens all.  
From the south came the great king, bringing his retinue,  
disbelieving still, right up to the water's edge —

where he saw the beautiful infant child sparkling with dew.  
In awe he prostrated before him and his voice rose in praise:  
“This blessed child”, he sang, “our prince shall he be!”

He set sail across the water, to try to reach him,  
but without success was forced to retreat.<sup>4</sup>

Uḍḍiyāna’s King Dhanapāla<sup>5</sup> had no royal son,  
And had made donations over the years, giving away many fine things,  
until, over time, the royal vaults ran dry.  
In hopes of finding treasure, he had set out to sea  
and, returning, he saw the boy, exactly as described.  
“This, my destined son!” he said,  
and boarded the ship, fetching child and lotus both.  
At the palace they enthroned the boy and offered him the crown.  
The king made supplication to this wish-bestowing jewel,  
and the wealth of the kingdom was once again restored.  
The prince reigned for five years, in harmony with the Dharma,  
guarding the welfare of his kingdom.

From *A Garland of Vajra Gems: the Life and Liberation of the Guru* this was the first  
chapter: The Birth and Reign of the Guru in the Land of Uḍḍiyāna.

## 2. The Guru Abandons the Empire and Dwells in the Śītavana Charnel Ground

One day, the Guru was resting in realization  
when he saw the face of Vajrasattva and received his prophecy:  
“How, governing a kingdom, will you benefit beings?  
Rather, through power, reason, and action you will tame them!”  
The Guru decided to act in accordance with this  
and considered just how he might abandon the throne.  
“If I publicly practice the yoga of uncontrived conduct,  
it will displease the king and ministers and could be my chance for escape.”  
Thus, he started deliberately some unconventional yogic practices,  
and indeed most of the evil-minded ministers became upset.  
Confiding, they sought counsel before their king:  
“The young prince is doing all kinds of odd things.  
He should be exiled from the state for such behaviour.  
This very day he must be driven out, far away from here.”  
Despite the king’s protesting, they would not be swayed,  
so they banished him to India, the Śītavana charnel ground.  
There, he subjugated the mātrkās and ḍākinīs,  
enjoining them in the four unions, and liberating the vicious.  
He spent five years with the ḍākinīs, turning the wheel of Dharma,  
and at last, while practicing the deities of Amṛta’s Qualities,<sup>6</sup>  
he attained accomplishment, had visions of the deities,  
and received their prophecy.  
He became known as Padmasambhava the Master of Qualities.

From the *A Garland of Vajra Gems: the Life and Liberation of the Guru* this was the second chapter: the Guru Abandons the Empire and Dwells in the Śītavana Charnel Ground.

## 3. The Guru’s Visions of the Deities and Attainment of Accomplishments

Next, he took to the Great Hūṃ Cave,<sup>7</sup>  
with the intention to attain the great Vidyādhara’s wisdom mind.  
There he trained in the deities of Śrī Heruka,  
slaying the male demons and joining with the females.  
Perfecting yogic conduct, he spent five years there,  
turning the wheel of Dharma amongst the ḍākinīs.  
He had visions of the deities of Śrī Heruka  
and in a single instant attained both the supreme and common siddhis.  
He became known as *Padmasambhava the Mighty Master*.

Then, he took to the charnel ground Terrifying Grove,<sup>8</sup>  
where he practiced the deities of Yamāntaka.  
Donning the eight ornaments of the charnel ground,

and magnetizing the ḍākinīs, he presided as the great gaṇacakra chief.  
Perfecting union and liberation, he attained the supreme siddhi.  
Gazing upon the face of Mañjuśrī-Yamāntaka,  
he attained accomplishment in the twelve fierce activities.<sup>9</sup>  
Five years he spent there, his back against the stūpa,  
becoming known as *Padmasambhava the Wise Master*.

Then, he took to the charnel ground Lotus Mound,<sup>10</sup>  
where he practiced the magnetizing deities of Mighty Padma-Hayagrīva,  
engaging in the awakened activities of union and liberation  
and turning for the ḍākinīs the Dharma wheel of secret mantra.  
He had visions of the deities of Mighty Padma  
and attained the supreme power of the great Vidyādhara’s wisdom speech.  
He became known as *Padma Hayagrīva Sambhava, the Lotus-Born, the Horse-Headed Master*.  
and stayed for five years, accomplishing the immeasurable benefit of beings beyond  
number.

Then, he took to the charnel ground Zombie Grove,<sup>11</sup>  
where he practiced the deities of Kīla’s Activity.  
He magnetized every māṭṛkā and ḍākinī there,  
performing union, liberation, and empowerment,  
and turning the Dharma wheel of secret mantra.  
He had visions of the deities of Vajrakumāra  
and attained the power to smash the obstructing hordes of māras.  
There he stayed for five years, seven months, and ten days,  
And was known as *Padmasambhava the Master of Activity*.

From the *A Garland of Vajra Gems: the Life and Liberation of the Guru*, this was the  
third chapter: the Guru’s Visions of the Deities and Attainment of Accomplishments.

#### **4. The Guru Practices in the Eight Charnel Grounds, Perfecting the Unconfined Yogic Conduct of Liberation and Union**

Then the Guru left for the charnel ground Spontaneous Mound,  
to practice the maṇḍala of Mātryāvahanavisarjana, Calling and Dispatching Māṭṛkās.  
There he ate human flesh and wore human hides.  
He liberated the male demons and united with the females,  
turning the wheel of Dharma amongst the ḍākinīs.  
He had visions of the Mātryāvahanavisarjana deities  
and received the infinite empowerments of supreme and common activity.  
He spent five years there, perfecting yogic discipline,  
And was known as *Padmasambhava the Master Sorcerer*.

Then he took to the charnel ground All-Pervading Utter Joy,

to practice Lokapūjāstrotā, Offering and Praising Worldly Deities.  
He magnetized the arrogant spirits of father, mother, and neuter lineages;  
he magnetized ḍākinīs and the eight classes of gods and demons,  
and he appointed them as attendants to accomplish the four activities.  
At the Guru's command they pledged allegiance,  
and he poured on their tongues the secret samaya substances.  
He became sovereign chieftain over all worldly spirits,  
liberating the five poisons and uniting with the expanse of the five kāyas.  
He had visions of the Lokapūjāstrotā maṇḍala and attained accomplishment.  
For five years, five months, and five days he remained,  
famed as *Padmasambhava the Master of Offering and Praise*

Then he took to the charnel ground Loka Mound,  
to tame without exception  
the many malicious demons there who harbored evil wishes.  
He practiced the vanquishing Sādhana of Fierce Mantras,  
and, opening the Mantrabhīru maṇḍala,  
he remained in the samādhi known as 'Destructive Curse'.  
Thus, alike for every foreboding spirit and demon,  
he performed the activity of subduing, incinerating, and casting.  
Bearing down in conquest, he liberated the male demons  
and united with the females, magnetizing them all,  
and he turned to dust all those with wrong view.  
With visions of the deities of black Mahābala,  
he attained the empowerment and accomplishment of liberating enemies of the  
teachings.  
And for five years, nine months, and nine days did he remain,  
Becoming known as *Padmasambhava the Master of Wrath and Allure*.

From *A Garland of Vajra Gems: the Life and Liberation of the Guru*, this was the fourth chapter: the Guru Practices in the Eight Charnel Grounds, Perfecting the Unconfined Yogic Conduct of Liberation and Union.

### **5. The Guru Establishes the Dharma in the Kingdom of Zahor and Accomplishes the Level of the Mahāmudrā Vidyādhara**

The Guru Padmākara then decided to go to India,  
and turn throughout its lands the wheel of the sublime Dharma.  
"I shall teach the genuine Dharma to all," was his thought,  
but they asked, "Who is your guru?"  
He replied, "I am the self-arisen guide, a buddha.  
Despite not having a guru, I know the genuine Dharma."  
"There is no self-arisen guide", they said, "save for Śākyamuni."  
"What you say", he replied, "is none other than māra,  
and so I flatly refuse to listen."

Without a guru, however, he was unable to benefit others,  
and so he decided to attend several qualified masters,  
accomplished scholars of India such as  
Mañjuśrīmitra, Śrī Siṃha, and Vimalamitra.  
Of the many scholars and siddhas whom he met,  
he actually attended one hundred and eight.  
Training in the outer, inner, and secret dharmas of sūtra and mantra,  
he made his main focus the secret mantra practices of the Great Perfection  
and the subtle-body methods of inner heat and empty-bliss as the path.  
Meanwhile, he did he not neglect the five sciences, but gained proficiency in them.  
Merely introduced to any teaching, he immediately understood.

He then took to Zahor, in pursuit of study and practice.  
The king of this region was Arśadhara,  
an extremely wealthy sovereign, with empress, ministers, and many subjects.  
He had only one child, a daughter, Princess Mandāravā.  
Like a child of the gods, with every mark of excellence,  
unmatched by any other, and arrestingly beautiful.  
Throughout the lands of India, of China, Turkistan, and Kashmir,  
the kings of Uḍḍiyāna and Nepal, Persia and Mongolia  
ardently competed for her hand.  
But she accepted no-one, remaining untarnished by saṃsāra.  
To practice the sublime dharma, she cloistered herself within the palace.  
The Guru saw her to be a secret disciple of empty-bliss,  
and turned for her the Dharma wheel of the four joys — great bliss-wisdom.  
As they remained within the perfection of blissful comfort,  
a wandering herdsman discovered them  
and reported what he had seen to the ministers and royal servants.  
Word spread throughout the palace, making it known to all.  
When it came to the king's attention, he fumed with rage, commanding:  
“This renunciant is to be sentenced to death by fire,  
and she with her servants shall be cast into prison!  
This could be dangerous! If word gets out,  
the surrounding kingdoms will rise as enemies against us.  
No one may see them! They must be punished!”  
The ministers conferred and decreed twenty main punishments.  
The Guru refrained from displaying miracles,  
pretending to be an ordinary person.  
Thus he was captured by the king's men.  
Oil was poured on the pyre to create a fierce blaze  
that would burn the Guru's bound body.  
With that, they departed back to their homes.  
The imprisoned princess and her servants  
were cast into a pit of thorns, where they suffered miserably.

After seven days, the king demanded  
that the charred skull of the foreign monk be brought to him.  
Envoys were dispatched, and saw as they arrived  
that the smoke had dispersed, but the fire still blazed high.  
In the centre was a swirling lake and a blossoming lotus flower.  
Seated atop its stamen was the precious Guru,  
now an eight-year-old child, youthful and vibrant.  
Amazed, the messengers fell prostrate before him,  
and quickly returned to inform the king.  
Unable to believe it, with his queen, ministers, and subjects,  
he went to see for himself.  
Finding the Guru as described, all alike felt remorse  
— king, ministers, queen, and the people at large.  
Confessing and begging forgiveness, they bowed at his feet.  
They invited him to the palace and asked him to turn the wheel of Dharma,  
and Mandāravā was presented as his constant companion.  
The entire kingdom of Zahor was thus established in the Dharma  
and the Guru gained mastery in the secret mantra of union and liberation.

From *A Garland of Vajra Gems: The Life and Liberation of the Guru*, this was the fifth chapter: the Guru Establishes the Dharma in the Kingdom of Zahor and Accomplishes the Level of the Mahāmudrā Vidyādhara.

## **6. The Guru's Travels to Tibet and the Completion of Samyé**

The Guru Padmākara with his consort  
established the Dharma in every region of Uḍḍiyāna.  
Then, in Bodh Gaya, he tamed all the tīrthikas;  
he displayed miracles in Vaiśālī,  
and further established the genuine Dharma  
throughout Kashmir, Khotan, and Mongolia.

Next, is the story of his journey to Tibet.  
King Trisong Detsen, an emanation of Mañjuśrī,  
had been examining the histories of his father and grandfather.  
Deciding that the emperors of the last three generations  
had merely upheld the tradition of the sacred Dharma,  
his thought was that he “must actually seek it!”  
Meeting with his trusted Tibetan ministers,  
he resolved to build Samyé as the foundation for the teachings.  
But malicious spirits with their magical powers  
destroyed at night whatever the workers had constructed by day,  
hurling back down all the earths, rocks, and timbers.  
The ministers reported their failure to the king,  
yet he forbade such an outcome, saying,



“I’ll not die with this unfinished,  
or else this life will have been utterly pointless!  
There are many learned siddhas living in India,  
and I will invite one to come and tame the land.”

He dispatched to India a swift-footed messenger  
to invite the great Abbot Bodhisattva to come to Tibet.  
On his arrival, he performed a ritual to tame the land  
but was unable to subdue the wickedness by peaceful means.  
He then told the emperor of a prophecy:  
“This savage land of Tibet is filled with demons.  
Here the eight classes of arrogant spirits are incredibly strong.  
There is no way anyone of womb-birth can tame them by peaceful means.  
Invite Padmākara, the miraculously born!  
He will tame this land and fulfil the emperor’s wishes,  
for none but he can do this kind of taming.”

Following this advice, a messenger was sent.  
And so, to benefit beings, the great master began his journey to Tibet.  
On the way, he established the Dharma in all of Nepal.  
He magnetized the hordes of the eight arrogant spirits,  
particularly the three demons —  
Lokmatrin of the ethereal realms,  
the yakṣa Gōmakha and the nāga Gyongpo.<sup>12</sup>  
He bound them under command and oath to strictly keep their pledge.  
He hid countless treasures throughout the land of Nepal,  
and gradually proceeded to Tibet.  
He bound under oath the upper classes of gods and demons,  
posting them henceforth as treasure guardians.  
He then arrived at Samyé where he met the emperor and tamed the land,  
incapacitating gods and demons so that none could cause harm.  
A three-storied temple was constructed  
in the style of the Copper-Coloured Mountain,  
complete with the four continents, four subcontinents, and a ring of iron mountains.  
During the day it was humans building, and at night it was gods and demons.

In the year of the tiger, the foundation was set,  
and it was completed in year of the male water horse.<sup>13</sup>  
Thus the wishes of the emperor, ministers, and retinue were accomplished.

From *A Garland of Vajra Gems: The Life and Liberation of the Guru*, this was the sixth chapter: the Guru’s Travels to Tibet and the Completion of Samyé.

## 7. The Blazing Beacon of the Dharma Dispels the Darkness of Tibet

The heart-wish of Trisong Detsen had been fulfilled with the building of the great outer temple.

Yet, still supports of enlightened Body, Speech, and Mind were needed, and he resolved to commission abbot and master to build them.

According to the Guru's guidance, the supports of body and mind were duly constructed.

Then the king requested that the support of enlightened speech, the sacred Dharma, be translated into Tibetan.

Three translators, led by Vairocana, were chosen as students for the task.

They learned the art of translation and expressed the meaning accordingly.

Moreover, many children were gathered to study translation,

and were later sent to India to translate great tracts of the sublime Dharma.

The false views of the heretics faded and the genuine Dharma was established.

The unity of sūtra and mantra, the great vehicle, spread far and wide.

Led by Vimalamitra, the great Kashmiri scholar,

many mahāsiddhas, scholars, and translators were invited

to translate the words of the Buddha, complete and unabridged,

along with their commentaries, all brought from India.

The teachings of sūtra and mantra, the doctrine of Padmākara,

Like the rising sun, began to spread throughout Tibet.

From *A Garland of Vajra Gems: The Life and Liberation of the Guru*, this was the seventh chapter: the Blazing Beacon of the Dharma Dispels the Darkness of Tibet.

## 8. The Guru Hides Treasures in Tibet and Fulfills the Heart Wishes of the Emperor

Now, with his heart wish completely accomplished,

Emperor Trisong Detsen held countless feasts and celebrations.

Substantial material offerings were made to the many translators

as they were gradually escorted back to their homelands.

Meanwhile the abbot Bodhisattva and Padmākara

remained, as requested, in the land of Tibet.

The great master made his way to Samyé Chimpu,

While the learned Śāntarakṣita settled in the upper floor of the temple.<sup>14</sup>

One day, the emperor fell ill.

Hearing the news, the master left for the Yamalung cave<sup>15</sup> where he practiced the Protector Amitāyus.

On the twenty-first day, in a vision, he saw the maṇḍala of the Immortal Protector.

He requested, "Grant the emperor the empowerment of longevity!"

When the emperor arrived, however, his ministers, in their profanity, created obstacles which stopped him from receiving the empowerment, and so the opportunity passed.

At this, the master, to ensure their safety,  
hid the longevity substances and maṇḍala articles at Yamalung.  
With the ministers unaware of what he was doing,  
the emperor mounted the best of steeds and rode to meet the Guru.  
He requested empowerment, but the Guru replied,  
“Now is not the time, there are no empowerment substances.  
I have hidden the maṇḍala articles as a treasure.”  
Devastated, the emperor again requested empowerment.  
The master took from their hiding place the longevity substances  
and, whilst bestowing the empowerment, he said:  
“If you had not been late last time and had received the empowerment,  
you, Emperor, would have accomplished deathless vajra life.  
However, your evil-minded ministers prevented this from happening.  
Nevertheless, due to the strength of your past aspirations  
and your unstinting wish to receive empowerment,  
thirteen human years will be added to your life.”  
He again hid the maṇḍala and longevity substances as a treasure.  
He traveled further on, throughout the provinces of Tibet,  
blessing one hundred and eight sites of practice.  
He placed in hiding countless precious and profound Dharma treasures  
to bring ever-increasing benefit to beings.

From *A Garland of Vajra Gems: The Life and Liberation of the Guru*, this was the eighth chapter: the Guru Hides Treasures in Tibet and Fulfills the Heart Wishes of the Emperor.

## 9. The Guru Perfects the Benefit of Beings in Tibet, and Sets Out for Other Lands

Then, one day, the emperor gathered together  
all the translators, headed by the master and abbot,  
to practice *The Ocean of Dharma, Great Gathering of Transmitted Precepts*.<sup>16</sup>  
Afterwards, they enjoyed extensive festivities.

The time then arrived for Tibetan New Year,  
but the Master said not to celebrate.

The ministers and empress discussed amongst themselves:  
“Save for having a good time, what’s the harm in celebrating?  
It just doesn’t make sense to hold back!  
We’ll have a word in private with the emperor.”

And, the celebrations went ahead.

In the hills, to the right of Samyé lake,  
there were to be horse races and archery competitions.

The master said not to take part in the horse race,  
but the ministers didn’t listen, resolving to go ahead with the races.

The minister Lhazang Lupel, who favoured the Bön religion,  
Was full of scorn for the Dharma, and jealous of the king.

He fired an arrow from the crowd while the emperor was riding.  
It pierced the emperor’s ribs and killed him outright.

Although everyone saw what happened, it was said that a tree root was to blame.  
There was no investigation, and it was simply deemed the emperor’s time.

However, with Mutri Tsenpo’s ascent to the throne  
his father’s legacy would not fall into decline.

The great master Padmasambhava, to benefit future beings,  
travelled throughout Tibet, leaving no place untouched — neither border nor centre  
—

blessing places for practice and hiding many profound treasures.

At the borders and in the heartlands, he built genuine temples  
and a hundred and eight stūpas for subjugating māras.

At the summit of Samyé Hepori Mountain,  
together with Mutri Tsenpo and hundreds of assembled subjects,  
Guru Padma made gaṇacakra offerings — one hundred and eight in total.  
Gathering in their entirety all malicious non-human and arrogant spirits,  
he bound them under oath and assigned them their commitments,  
whereupon they offered their life essence.

Actually present in person, the Guru perfected his disciples in Tibet.

It was then that the Guru decided  
that it was time to tame the rākṣasas.

With Mutri Tsenpo before him, the Guru spoke:  
“Son, from the time you were small  
you have been my blessing, the core of my heart.

Now, cleared of the suffering of your father's passing,  
you will bring happiness to this nation and spread the teachings of the Buddha.  
I go not from displeasure, but at this time of increasing excellence,  
I came here to Tibet, have done what was needed and perfected those to be tamed.  
Now the time has come to tame the rākṣasas in the south-west.  
No master save myself has the ability to tame them.  
If I do not do this, they will destroy the Buddhist teachings,  
for they are the very grounds for the unhappiness of beings.  
The time has now come. Only son of mine, be well!  
Do not forget me, but to me forever pray.  
When you have yearning faith, you are worthy of blessing.  
We will not be apart. I will never leave you.”

Mutri Tsenpo was upset, still, and said:  
“I cannot bear the thought of being separated from you.  
Have compassion for us — please, stay in Tibet!  
My father, our great emperor, is no more, has gone to the skies.  
If you, our Guru, do not stay, but leave for the land of rākṣasas,  
Won't the valleys of Tibet become desolate and empty?  
Are beings no longer the focus of your compassion?  
Do not leave — please, stay in Tibet!”

The Guru replied, “Mutri Tsenpo, listen!  
I am the Guru of all beings equally.  
Are you forcing me to abandon bodhicitta?  
If I do not tame the south-western land of rākṣasas,  
all beings will sink into the mires of suffering.  
Then not a word of the sublime Dharma would be heard by anyone.  
Would you wish that to happen?  
I cannot stay, but must be off to tame the rākṣasas.  
For anyone, man or woman, who has faith in me,  
I, the Lotus Born, have never gone away — I sleep at their threshold.  
When the morning light rays shine and the evening light rays fade,  
and also at dawn on the tenth lunar day,  
I will always come for the well-being of Tibet.  
For my future disciples who will not meet me directly,  
they should endeavour in making offerings and paying homage  
to all supports and places of enlightened body, speech, and mind.  
To respect and support the noble Saṅgha  
is equal to making offerings to Padmasambhava of Uḍḍiyāna.  
My compassion will never fade.  
I will always benefit and protect the people of Tibet.”

The emperor and subjects trusted the Guru, though most of them were tearful.

No one felt joy; many wept in sorrow.  
The laymen and women of Tibet clustered around  
and touched the Mahāguru’s lotus feet to their crown,  
Offering whatever wealth or possessions they had.  
Prince Mutri Tsenpo, flanked by the empress and ministers,  
offered gold and silver, and gems of all kinds,  
silks soft to touch, and all the luxuries of existence.

Then the Guru spoke: “Listen, people of Tibet!  
Like the uḍumbara flower, the freedoms and advantages are hard to find.  
Like the sun in winter, this human life doesn’t last forever.  
There is no end to the sufferings of saṃsāra.  
So, practice virtue — and your beneficial qualities will increase.  
The results of this life’s activities, good and bad,  
will inevitably ripen later.  
Therefore, without distraction, embrace every thought with the Dharma.  
Place your trust in the authentic guru, and set him above your crown.  
Take refuge, generate bodhicitta, and purify your obscurations  
by means of visualization and recitation.  
Accumulate merit by offering maṇḍalas, and practice guru yoga.  
Receive the four empowerments, and mingle your mind as one with the Guru’s.  
Liberated upon arising, beyond the intellect’s reach —  
maintain this vital point!  
Bring to completion the result — the four kāyas spontaneously present.”  
And so he continued to give many pieces of advice.

From *A Garland of Vajra Gems: The Life and Liberation of the Guru*, this was the ninth chapter: the Guru Perfects the Benefit of Beings in Tibet, and Sets Out for Other Lands.

## 10. The Guru's Subjugation of the Land of Rākṣasas

As the Guru began his journey to the land of rākṣasas,  
the emperor and subjects went along to wave him off.  
When they reached Mangyul's upper plain  
the master and his companions rested there for three full days.  
To the emperor and every subject he gave individual pieces of advice.  
Then Khandro Yeshé Tsogyal offered a maṇḍala of gold, turquoise, and jewels,  
saying, "Knower of the three times, precious Guru,  
If you are not going to stay in Tibet, but are leaving for the land of rākṣasas,  
do not abandon me, your wife, this woman called Yeshe Tsogyal.  
Do not leave me behind! Please be compassionate!"  
To this, Guru Padma said,  
"This physical body of yours cannot go to the land of rākṣasas.  
At this time, you must secure the benefit of Tibet.  
Without our ever being parted, I will meet you in the ranks of the Vidyādhara."  
Thus, she didn't leave, but stayed to benefit beings.  
With the binding hook mudrā, the Guru exclaimed  
"jaḥ hūṃ baṃ hoḥ hūṃ hūṃ jaḥ hūṃ".  
They had brought with them a magnificent steed, which they presented to the Guru.  
Then, within swirling rainbow lights, came the words, "I am Princess Mandāravā."  
Carrying a vase of amṛta, she now appeared before the Guru  
and dissolved into the khaṭvāṅga.  
The Guru, taking the reins of the supreme and precious steed,  
Took to the open skies of the south-west  
with each of the Four Great Kings supporting the horse's hooves.  
Taking his place there, the Guru disguised himself as the king of rākṣasas.  
He established the whole of the kingdom in the authentic Dharma,  
Spreading far and wide the teachings on bringing benefit to others.

From *A Garland of Vajra Gems: The Life and Liberation of the Guru* this was the tenth chapter: the Guru's Subjugation of the Land of Rākṣasas.

*I, the Lady Tsogyal, transcribed this life and liberation of the Guru into ḍākinī script and hid it away as a treasure so that beings with the karmic destiny may meet it in the future. As they meet it, may the benefit of beings flourish!*

*Samaya!  
Body seal!  
Speech seal!  
Mind seal!*

*This was received by Pema Garwang Chimé Tennyi Lingpa<sup>17</sup> as a siddhi.*

The magical display of the enlightened body, speech, mind, qualities and activities

of all the buddhas of the three times residing in infinite realms, endlessly filling the dharmadhātu, is the life of the Ocean-Born Vajra. It defies imagination. However, as an entryway for fortune disciples, what is given here is a simple, straightforward, and accessible Vajra testament — in just a few words. Thanks to the kindness of Lotsawa Jamgön, we encountered them. Let us dedicate the merit of spreading this publication in manifold ways accumulated through Lama Sönam Tseten's pure motivation So that all beings, especially our mother and father, may be reborn in the Guru's presence.

*These words of aspiration were written by Khyentse Tulku for the publication of this text.*

| Samye Translations, 2018. (Translated by Kaleb Yaniger and Stefan Mang. Edited by Libby Hogg.)

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1. The Lotus Array of Great Bliss (*bde chen pad+mo bkod*). ↩
  2. The Tibetan word *mtsho* is used to refer to any large body of water. This led to the idea that Padmasambhava took birth on a lake. However, some masters,



such as Kyabje Chatral Rinpoche, have suggested that *mtsho*, in the case of Padmasambhava's birth place, refers to the Arabian Sea. More specifically, they suggest as Padmasambhava's birth place the area where the Sindhu (Indus) river meets the Arabian Sea in the ancient Sindh Kingdom, near the border between modern Pakistan and India. ←

3. That is to say that the waters of the Kośa sea is said to be endowed with eight qualities: 1. crystal clarity, 2. coolness, 3. sweetness, 4. lightness, 5. softness, 6. it is soothing to the stomach, 7. free of impurities, and 8. clears the throat. ←
4. It is said in other biographies that the sentry was Trigunadhara (*trik na 'dzin pa; trig na 'dzin pa; or tri na 'dzin pa*), King Indrabhūti's principal Dharma minister. He was the first to set eyes on Padmasambhava, and it was he who suggested to Indrabhūti to adopt Padmasambhava as a son. ←
5. Dhanapāla, Protector of Wealth, here is an epithet for King Indrabhūti. ←
6. Amṛta's Qualities refers to the Amṛta Tantras on Awakened Qualities (*bdud rtsi yon tan gyi rgyud*) from the Eight Sādhanā Teachings, whose main deity is Mahottara Heruka. ←
7. The Great Hūṃ Cave (H+UM chen brag) ←
8. Terrifying Grove (*'figs byed tshal*) ←
9. The twelve fierce activities are: 1. controlling, 2. summoning, 3. slaying, 4. exorcising, 5. incapacitating, 6. paralyzing, 7. confusing, 8. stabbing, 9. making mute, 10. making deaf and blind, 11. acting as neuter gender, and 12. exchanging one's form. ←
10. Lotus Mound (*Pad+ma brtsegs*) ←
11. Vetāla Grove or Zombie Grove (*ro lang's tshal*) ←
12. Lokmatrin of the ethereal realms (*Bar snang khams kyi glog ma sprin*), the yakṣa Gömakha (*Gnod sbyin rgod ma kha*) and the nāga Gyongpo (*Klu gyong po*) are the three of the main spirits inhabiting the Lhundrup Tsek charnel ground located in the Kathmandu valley. See, in Tibetan: O rgyan gling pa, *Pad+ma bka' thang*, (Khreng tu'u: Si khron mi rigs dpe skrun khang, 1987), 202-203. ←
13. The tiger year could refer to either 858 or 918 and the horse year either to 862 or 922. ←
14. This likely refers to the Lung Tsuk Palace (*pho brang klung tshugs*). Following *The Testimony of Ba* (*dba bzhed*), the King erected a silk tent on the highest roof

of the Lung Tsuk Palace as a residence for the teacher. There, over four months, the master taught the Dharma, starting with the ten virtues, the twelve links of dependent origination, and the eighteen constituents. (See: Ngawang Zangpo, *Guru Rinpoche: His Life and Times*, (Ithaca: Snow Lion Publications, 2001), 166. ↩

15. [Drakmar] Yamalung (*brag dmar g.ya' ma lung*), 'Red Rock Cave at Yamalung' is a sacred mountain hermitage, located in the hills, approximately 20 km from Samyé. ↩
16. *The Ocean of Dharma, the Great Gathering of Transmitted Precepts* (*Bka' 'dus chos kyi rgya mtsho*) is a teaching cycle that focuses on the Kagyé deities. It was discovered as a terma-treasure by Orgyen Lingpa, who was the author of the *Padma Kathang*, and it was subsequently rediscovered as a Yangter by Jamyang Khyentse Wangpo. ↩
17. Pema Garwang Chimé Tennyi Lingpa (*Pad+ma gar dbang chi med bstan gnyis gling pa*) is one of the treasury revealer names of Jamgön Kongtrul Lodrö Thayé ('*Jam mgon kong sprul blo gros mtha' yas*, 1813-1899). ↩

# The Biography of the Great Orgyen that Naturally Liberates On Sight

From *The Profound Secret Heart Essence of the Dākinī* <sup>1</sup>

revealed by Dudjom Lingpa

## Introduction

Homage to the principal guru, Padmākara!<sup>2</sup>  
I bow to Dharmakāya Samantabhadra, the primordial ground;  
I bow to Gangchen Tso,<sup>3</sup> spontaneous magical display;  
I bow to Lake-Born Vajra,<sup>4</sup> the dance of myriad forms of compassion;  
I bow to the tamer of those difficult to tame!

Long ago, in the Spontaneously-Arisen Temple of Samyé,  
Raised through the miraculous power of humans, gods and demons,  
In the shrine room in the middle storey of the assembly hall  
The sovereign Emperor, Trisong Detsen  
Invited the great Orgyen to beat the dharma drum,  
And a host of translators, scholars, and the Tibetan king and subjects came.

Then, both foreign and domestic ministers advised,  
“Since the Emperor and the great Master  
Will give edicts for the welfare of Tibet,  
If this were done in a place where all can see and hear,  
Then everyone could listen,  
And we assembled ministers would be pleased.”  
And all the hosts of ministers agreed.

Offering an arm-length of white silk brocade,  
The noble son of Nub, Sönam Drak,<sup>5</sup> said:  
“Kye Ho! Lord of the black-headed Tibetans, Dharma King –  
If the Emperor and Orgyen, the protectors of beings,  
Were to address the ministers and subjects here,  
The assembly would be uncomfortable.  
It would be better if we reconvened on Yobok Changmé Plain.<sup>6</sup>  
For if all could hear the royal edicts,  
No one, whether high or low, would contradict them.”  
To that request, the sovereign Dharma King replied,  
“It would be better, just as he has said.”

So, at daybreak on the tenth day in the first month of summer,  
They constructed a throne at Yobok Changmé,  
And invited the great Orgyen to be seated there.

Then, offering various precious substances, such as gold, silver and so forth,  
Along with multicoloured silk brocades of all five colours,  
Emperor Trisong Detsen approached the Guide, the great Orgyen, and requested,  
“Kye Ho! O Sovereign, universal splendour, Vajra-bearer!  
For all of us Tibetans, Emperor and subjects,  
Please relate a short account of your life and liberation,  
In order to support our faith and produce devotion!”  
And the Emperor and subjects made full prostrations.

The great Orgyen said,  
“Listen, you faithful Tibetans, Emperor and subjects!  
There is not much to my life story.  
In the dregs of time, at the end of this eon,  
Even though I, the Lotus-born, have arrived,  
It will be difficult to benefit beings, as will they lack sufficient merit.

“Inept adepts and charlatan ‘treasure-revealers’  
Will infest the land, acting like madmen.  
Relentlessly deceiving the minds of the ignorant through fraud and ruse,  
They will roam everywhere like dogs.  
People like that resort to lovers and friends  
And depend on trinkets and gold.

“My emanations — genuine, authentic yogis  
Who, having abandoned activities,  
Strive to practice the heart-essence in random mountain retreats —  
Will be subject to slander, hurled like paving stones.  
Therefore, when this profound treasure comes to be revealed,  
Rare will be the ones with faith in it.

“By the power of our positive aspirations and karmic connections,  
The minds of teacher and retinue are inseparable,  
So there is no need for an explanation of my life story  
In order to train disciples.

“I myself have not really come into the world,  
As I am the unelaborate dharmakāya, like the maṇḍala of the sun.  
Yet from the perspectives of my disciples  
My life story appears in myriad ways  
According to every limited viewpoint,  
Like wavering moons in bodies of water.

“However, since the Emperor so commands, I will briefly recount it.  
Listen well, faithful men and women  
Led by the ruler of black-headed Tibetans!”

## Chapter 1

“My life story is inconceivable  
Because the scope of activities undertaken  
By every type and manner of student is inconceivable —  
There is not a single fixed parameter.  
The ground as pure space is the great bliss of the all-encompassing space of  
phenomena;  
The ground as appearance is Anantavyūha,<sup>7</sup> the ultimate nature.

“On the relative level, for the sake of sincere students,  
The perfect Buddha Amitābha  
Manifests from the western Sukhāvātī pure land,  
To train disciples through compassionate methods.

“On the tenth day of the middle month of summer, in the snake year,  
An emanated mass of light marked with a *hrīḥ* syllable  
Entered the womb of Queen Nordzin Tso,  
The wife of the nāga King Migön Karpo.<sup>8</sup>

“After five months, a nāga child named Öd Tro,<sup>9</sup>  
Exceedingly handsome and charming,  
Overwhelmed all of the nāgas, nyens, and earth-lords with his melodious voice.  
In accordance with the body, speech, and mind  
Of those to be trained, he manifested an illusory dance through skilful means.  
He taught the dharma, transmitted tantras, gave vows, and bestowed  
empowerments.”

*This is the first chapter of the biography of Padma that naturally liberates on sight, on  
how he took birth in the realm of the nāgas and benefitted beings.*

## Chapter 2

“Then, I saw that the human realm was ready to be tamed.  
I saw the protector of the dharma, King Indrabhūti  
Endowed with the power of merit in the human realm  
In the land of Uḍḍiyāna, one of the thirty-two countries of the world.

“Like stars amassed in the sky  
Foreign and domestic ministers and hosts of soldiers  
Surrounded the master and commander, the great King.

“The King, the dharma protector, was wealthy but blind. He lamented:  
‘I have one hundred queens, yet not a single son —  
And this despite all that has been done by dharma practitioners,  
Mediums, astrologers, and dream-workers.

“Likewise, I myself have done whatever rituals and virtuous deeds could be done.  
When I asked all of them,  
‘Is there not some method for producing a son to rule the kingdom?’  
They all said, ‘If you distribute alms impartially, a son will be born.’

“Then, the blind wealthy King  
Assembled the hosts of ministers, foreign and domestic, and royal consorts  
Within a pleasure grove and settled on a high throne.

“At the head of the rows and ranks of ministers and queens,  
A great minister named Natha Vajra<sup>10</sup> asked,  
‘The edict of the Dharma King himself has been issued,  
But why are we ministers and subjects gathered?  
We will excellently accomplish whatsoever we are commanded.’

“The King said,  
‘Though I have no particular commands for you ministers and subjects,  
Throughout day and night, I am constantly aware  
That in this life, I am without the child I so need.  
I do not have the teachings that will be necessary in later lives,  
And I do not have the eyes that I need.

“Half of my life is over!  
When I die, this dominion will have no lord, like an empty cavern.  
This wealth will have no owner, like an illusory manifestation.  
Conduct will be capricious, like childish play.  
The subjects will have no ruler, like tea-leaves without tips.  
The land will have no ruler, like a city of gandharvas.  
When the land is held by this dead man’s widow, the realm will decline.

“When I wander alone to the far shore,  
My suffering will be a private burden.  
Consorts, lords, subjects, property, wealth, enjoyments — none can be preserved.  
Early in life, men hang around with friends,  
Later, men chase after them like a house full of sparrows.  
Thinking of this again and again, desolation fills my mind.

“Now, I must try to find  
A method for producing  
A worthy son to hold the kingdom.

When I ask scholars for divination, calculation, and clairvoyance,  
They say, 'If you distribute alms impartially, a son will be born.'  
So now, in all directions,  
We must give alms to the destitute —  
Gather and spread the news to all those in need.'

"All of the ministers and subjects assented,  
And in all directions it was proclaimed:  
'Gather the hosts of the poor, the destitute, and the beggars!'

"After many years of generous giving to whoever was lacking,  
The royal treasury eventually emptied.  
The source of the generosity was exhausted, but the begging persisted.  
Then, the King thought to himself,  
'The causes of generosity are no longer present,  
So I must venture to the island in the ocean to get some jewels.'

"Then I, as the emanation of Amitābha,  
Imparted this thought to the Nāga Lady Changchub Drolma:<sup>11</sup>  
'When the truth is invoked, give what they request.'

"The principal attendant responsible for clearing obstacles on the road  
Assembled five hundred Buddhist and non-Buddhist masters.  
Many attendants were commanded to give protection and avert obstacles.  
The merchant Karma Zangpo<sup>12</sup>  
Was instructed to prepare all requisite provisions  
And five royal ministers embarked on a boat  
Bound, with the merchant, to retrieve jewels from the ocean.

"On the tenth day of the first month of summer in the monkey year,  
In the middle of the limpid milky ocean,<sup>13</sup>  
They saw a white child adorned with the major and minor marks,  
Handsome and exalted,  
Sitting on an opened lotus with one hundred multi-coloured petals  
Within an expansive pavilion of five-coloured rainbow light.

"Upon seeing me, the merchant and royal ministers  
Relayed what they had seen to the King.  
Immediately after hearing of this,  
His eyes were opened, as though waking from a dream.

"Joining his palms with delight, he respectfully asked,  
'How wondrous! A supreme embodiment of the Buddhas of the three times!  
What is your homeland and lineage?  
Who are your father and mother?'

What is the purpose of your arising here?  
To which domain do you want to go now?  
I ask you to kindly tell me!

“Then I replied,  
‘Kye! Listen, O Sovereign Dharma King!  
My father is Samantabhadra,  
My mother is Great Bliss, Samantabhadri.  
My homeland is the pure all-encompassing space of phenomena,  
My lineage is the all-pervasive vajra-nature.  
My bloodline is great unchanging enlightenment,  
And I have come to this world to increase  
Welfare and happiness in matters of religion and state.’

“After I gave that response, the King replied,  
‘Precious child, emanation of the Buddhas,  
I request that you come to my kingdom.’

“In response to the invitation I said,  
‘Well then, one yojana<sup>14</sup> away from here, on the far shore,  
Lies the jewelled castle of the land of the nāgas,  
Beautiful, alluring, and elegant.

“If you say to the nāga princess Changchub Drolma,  
‘Please, give me the jewel that I seek!’  
She will give it, and we will retrace the path which brought you here.  
Accordingly, the merchant, King, and ministers departed.

“Upon delivering the message to the nāga Changchub Drolma,  
She gave the wish-fulfilling jewel, the provider of desirables.  
When they returned,  
The King, an emanation of the Buddha,  
Said that he had been to the palace.  
Seated upon a lotus,  
I was then known by the name Guru Tsokyé Dorje.

“Welcomed back with much incense and music,  
The King invoked from the gem a jewelled throne –  
And a lofty throne appeared, becoming and elegant.

“In the year of the thirteenth zodiac house, I was enthroned as royalty.  
I lived in the house of Prabhāvatī, the daughter of Dhaha.<sup>15</sup>  
I was then known as Guru Pema Gyalpo,  
And for five years I remained in the kingdom.”



*This is the second chapter of the biography of Padma that naturally liberates on sight, on how he held the kingdom of Uḍḍiyāna.*

### Chapter 3

“One day, at the eastern gate of the palace, I was entertained  
By ḍākas and ḍākinīs of the field of timeless awareness.  
Conjuring up a great magical city,  
They displayed the many permutations of the sufferings of beings  
Such that I became weary of domestic life.

“Later, a spectacle occurred at the southern gate:  
I saw many manifestations of sick and ailing people.  
By seeing the fleeting nature of joy and happiness  
I realized the vital point of impermanence, and that the body lacks an inherent  
nature.

“That same day, I went to the western gate,  
Where I saw signs of old age and poverty.  
I saw that the activities of saṃsāra have no essence,  
And since even the youthful and powerful end up this way,  
I was sure that such suffering would fall upon us all.

“When I went to the scene at the northern gate,  
I saw many expressions of dead and dying people.  
In life there is no certainty; death is the sole authority.  
I understood the signs  
Of the need to cut my holding  
To temporary, dream-like appearances as permanent.

“Then, when I disobeyed the King’s laws  
And killed a minister’s son  
The King and subjects were cast into distress  
And could not agree on whether I should be sent into exile.

“When the King and the hosts of ministers all assembled,  
The minister named Zangden<sup>16</sup> said,  
“The king, ministers, and subjects unanimously agree  
That you have repeatedly broken the royal laws.  
Because you act against the law and misbehave like this,  
You are unfit to rule and must be exiled!

“Even though Uḍḍiyāna would soon be without a king,  
Some suggest you be killed, others that you be jailed.  
Still others say you must be banished to terrifying lands.  
Finally, those who agree with me  
Ask where you will be sent to live in exile.’

“In response, I said,  
‘Listen, O King, ministers, and upholders of the law!  
Where will I go? To the purelands!  
Though banished to terrifying places, I have no fear.  
The vajrakāya knows neither birth nor death;  
I am not afraid of you killing me.  
You may place this apparent body — an illusion of unobstructed awareness —  
In a miserable prison, but I will not be subdued.

“Whether in the lower realms, on the earth, or in the king’s domain,  
All activities are the seeds of suffering.  
If I can’t stay here, I will go somewhere else —  
To the most terrifying odious Rohakāla.<sup>17</sup>  
King and ministers, stay in good health!’

“Then I made preparations to leave, but at my time of departure,  
Prabhāvatī said, ‘I must follow you!’  
So I then explained to her the unity of view, meditation, and conduct  
For one month, and she fully understood it.

“Prabhāvatī, you must now remain in the King’s domain.  
I am a supreme illusory form of timeless awareness;  
I never fear birth or death.  
In life, much fear and suffering will come  
To this heap of flesh and blood, the basis for the Truth of Suffering.

‘Therefore, why follow in my footsteps?  
Don’t despair — we will later meet again.  
There is no measure of life besides death, and no stability.  
Strive diligently in virtue with your three doors, Noble One!’  
With that and other such remarks, I imparted much advice and prophecy.”

*This is the third chapter of the biography of Padma that naturally liberates on sight, on the skilful way he left the kingdom.*

## Chapter 4

“Then I made my way to Rohakāla charnel ground.  
The great universal splendour, Chemchok Heruka appeared,  
Gave initiation, and taught uncontrived conduct to me,  
As I stayed in the grove amongst the graves.

“All of the people of the region gossiped,  
‘He eats corpses, drinks blood,  
And wears skins as clothing!  
He kills the men he sees, and he joins with the women!’

“Hearing of this, King Śakrarāja<sup>18</sup>  
Gathered his ministers and subjects, and prepared to invade.  
The King of Uḍḍiyāna cried, ‘I have fostered the little son of demons!  
He has been exiled to this region, so I must seize the charnel ground.  
The denizens of this disastrous kingdom must be quickly put to death.’

“Then the legions of soldiers  
Took up their arms.  
They approached from the borders, surrounding the area.  
Seeking to imprison me by force, they chanted, ‘Kill! Kill! Strike! Strike!’

“Then, I mounted a black vulture.  
Proclaiming, ‘Ha! Ha!’  
I soared through the sky to the east,  
While the soldiers called me ‘Shoraya the Demon.’<sup>19</sup>

“I said, ‘I am the demon Shora Zhönnu,<sup>20</sup>  
You must leap into the realm of the sky!’  
People said, ‘Now this country has gone bad.  
Filled with arrogant gods and demons, it cannot be subdued by anything at all.  
If one came here again, what could be done?’  
Then they left and returned to their own country.

“Later on, I went to Śītavana charnel ground.  
There I beheld the deities of Mahāmāyā,  
And I received empowerment and instructions for attaining the treasury of the  
expanse.  
Through the conduct of joining and liberation,  
I subdued the māṭṛs and ḍākiṅīs, binding them to my service.

“Later I sat on seats of human corpses.  
After I transformed the corpses into nectar,  
I obtained all supreme and ordinary siddhis without exception,  
And I was known then as Guru Śāntarakṣita.

“After three years, three months, and three days,  
I went before the great master Prabhahasti  
And requested to be trained in the dharma of yogic practice.  
I beheld the assemblies of yogic deities,  
Received empowerments, prophecies, blessings and siddhis,  
And was praised as incomparable by the entire triple world.  
My name was known as Guru Loden Choksé.

“Then, in accordance with that master’s prophecy,  
On the tenth day of the snake month  
At the great cave of Āsura,  
When I came into the presence of Ānanda,  
The monks saw excellent signs in their dreams —  
The form of the Lord of Sages directly appeared.

“The Venerable Ānanda asked me candidly,  
'*Emā!* Are you a human child,  
A child of the gods, or a nonhuman miracle?  
What is the purpose of your coming here?'

“In response, I said,  
'Listen, great holder of the Sage’s teaching!  
I am neither a child of humans nor of gods.  
By the power of the Great Teacher’s previous aspirations,  
I come as the heir of the Victors of the three times.

“I was not born from a womb, but from a lotus in an ocean.  
From the sūtra perspective, I am the 'Victorious Śākya Sengé.  
From the mantra perspective, I am Guru Pema Jungné —  
That is how I am praised in the Victorious Ones’ speech.'

“In order to engender genuine trust as a lineage holder,  
I must follow a teacher and hear the advice of sūtra and mantra.  
In all the charnel grounds, I strive in the essential practice.  
Now that my own benefit is accomplished, I work impartially for the benefit of  
beings.  
Therefore, I wish to take ordination in the Buddha’s teachings.  
Please grant me permission, in accordance with the tradition.'

“Then, Ānanda and the others rejoiced.

After their permission had been granted, at the time of my request,  
The great god Brahmā draped a red woollen blanket over me,  
The Earth Goddess bestowed a saffron robe,  
And Mahādeva offered a flawless burgundy skirt.  
Amazed, all of the monks praised these gifts.

“After taking ordination in the Buddha’s teaching,  
I was enthroned as the supreme lord of the doctrine,  
And I was supplicated as the teacher, Śākya Sengé.

“Then, on the tenth day of the monkey month,  
I went to the great charnel ground of Dechen Dalwa<sup>21</sup>  
Where I was assisted by the yakṣa Shenpa Marnak.<sup>22</sup>  
I requested the great master Śāntiṅgarbha  
To bestow the complete empowerments and transmission of wrathful mantra.  
Once I had accomplished the maṇḍala of wrathful mantra,  
My name was known as Wangchuk Tsal.<sup>23</sup>

“On the tenth day of the tiger month,  
I went to the Sangchen Rolpé Tsal charnel ground,  
Where I met the great master Dhānasamkr̥ta  
And requested the empowerment and transmission of mātṛs and ḍākiṅīs.<sup>24</sup>  
When I had opened the maṇḍala for seven days,  
The foremost Ḍākiṅī Simhamukhī  
Actually appeared and bestowed prophecy, empowerment, and blessings.

“Giving me a triangular black stone, she said,  
‘You will propagate fifty versions of my sādhana,  
The innermost essence mantra Black Stone – the fourteen syllables –<sup>25</sup>  
And myriad extremely profound points for protecting and averting.  
In India and in many places in Tibet,  
You will conceal them as treasures and seal them with aspirations.’

“By dissolving into my heart,  
She merged with the treasury of the expanse of the great secret display of awareness.  
My name, then, was Guru Pema Düddul.

“Later, on the tenth day of the sheep month,  
I went to the Rotang Dalwé Tsal charnel ground.<sup>26</sup>  
I requested the full empowerment and transmission of Śrī Heruka, enlightened mind.  
From the great master Vajramārajita.<sup>27</sup>  
We opened the maṇḍala and practiced for three months.  
Directly perceiving the complete maṇḍala,  
I attained the sealed empowerment, blessings, and siddhis.

I was supplicated then as Guru Dorjé Drakpo Tsal.

“On the tenth day of the rooster month,  
In the grove of the Jikngam Hala charnel ground,<sup>28</sup>  
I requested the great master Jñānasiddhi<sup>29</sup>  
To bestow the full empowerment and transmission of Mañjuśrī, enlightened body.  
While opening the maṇḍala and practicing for ten months,  
I beheld the array of deities in actuality,  
Received empowerment, prophecy, blessings, and siddhis.

“Then I arrived at Pema Tsek.  
When I met the lord of siddhas, Wangdü Tsal,<sup>30</sup>  
I requested the full empowerment, transmission, and instruction  
For the extensive maṇḍala of Padma, enlightened speech.  
I opened the maṇḍala and practiced for six months.  
Beholding the maṇḍala of Padma, enlightened speech,  
I obtained empowerment, prophecy, blessing, and siddhis.

“Arriving at the Fearsome Paruśakāvana,<sup>31</sup>  
I met the master Ngonchöd Drubpé Wangpo,<sup>32</sup>  
And obtained the complete empowerment,  
Transmission, and instruction of the maṇḍala of Amṛtakunḍalī.  
When I was performing a sacred amṛta medicine-making ceremony,<sup>33</sup>  
I had visions of the deities, and received empowerment, blessings, and siddhis.

“Arriving at Yangsang Madjung Né,<sup>34</sup>  
I met the foremost ḍākiṇī, Karmendrāṇī.  
I requested the complete empowerment, transmission, and instructions  
For the maṇḍala of Chemchok, enlightened qualities.  
Entering her womb, I received an heir’s blessing,  
And the empowerment as a masterful Dharma King of the three realms.

“For twelve months I opened the maṇḍala  
Of the Palchen Kadü.<sup>35</sup>  
I beheld the Nine Glorious Ones, and received empowerment and blessings.  
Then Chipel<sup>36</sup> actually appeared to me  
And I conquered the mundane arrogant guardians of the teachings.  
Later, I overwhelmed all sentient beings without exception  
And bound them to my service.  
My name then was Guru Wangdrak Tsal.<sup>37</sup>

“Then I went to Malaya.  
I met the great master Drubpé Wangpo,<sup>38</sup>

And requested the complete ripening and liberating instructions  
Related to Kīla Activity.<sup>39</sup>

“I practiced for one year  
In the cave of Akarta,<sup>40</sup>  
And beheld a vision of the deities of Kīla, enlightened activity,  
Receiving empowerment, prophecy, and siddhis.  
My name then was Guru Vajra Tötrenḡ.

“Then, I saw that Emperor Aśoka would make a fit disciple.  
After flagrantly breaking the law,  
The Emperor wanted me burned alive, but I transformed the inferno into a lake.  
The Emperor marvelled and relented,  
And the empire of Aśoka converted to the Dharma.  
My name was then Guru Tokmé Dorje.<sup>41</sup>

“I went to Vajrāsana in India,<sup>42</sup>  
Where I debated the inner and outer doctrines for nine months  
With the preeminent Extremist, Sūryasiṃha,<sup>43</sup>  
And the sixty-four other Extremist teachers.

“The Extremists were defeated through miracles,  
But, as the noble Nāgeśvara<sup>44</sup> commanded,  
I was aided in this by Vaiśravaṇa Nīlāśvaraktasūla.<sup>45</sup>  
The six groups of Extremist teachers were liberated,  
And the kingdom turned to the holy dharma.

“Then, arriving in the capital of King Nāgaviṣṇu’s realm,<sup>46</sup>  
I consorted with the Queen.  
The King grew irate, and gathered his lords and subjects.  
He raised a pyre of sandalwood high and wide,  
Liberally dousing it with sesame oil,  
And placed me inside.

“The fire blazed for seven days,  
Yet, when he came to inspect, the inferno had become a lake.  
There he saw me, seated on a lotus in the middle of it.  
Full of remorse, the King, ministers, and subjects repented,  
And offered the kingdom to me, converting the realm to the Dharma.

“Defeating all the Extremist teachers  
By engaging in debate and using an array of miraculous powers,  
I prevailed over all their challenges,  
And the Extremists retreated into the forest.

“While striving in the activities of sorcery and lower mantras,  
I said to the Great All-Pervasive Rahu,<sup>47</sup>  
‘I command you to liberate the Extremists with lightning!’

“At that time, I proclaimed,  
‘In this world, I am unrivalled.  
Any and all contenders, come forth!’  
And then my name was Guru Sengé Dradok.

“Then I came to Dechen Dal charnel ground,  
Where for three years I subsisted on elemental essences.  
I gathered all of the ḍākas and ḍākiṇīs residing in the charnel ground  
And gave empowerments and blessings, and bound them to my service.  
I also bound the arrogant gods and demons to oaths.  
I had a vision of Trōma Nakmo,<sup>48</sup> and received siddhis.  
My name was then Guru Nyima Özer.

“Then, to subdue the kingdom of Zahor,  
With the direct emanation of the foremost mother ḍākiṇī Guhyajñānā,  
The supreme consort of the Protector Amitāyus —  
The Princess Mandāravā — the daughter of the King of Zahor,  
And the spiritual consort for attaining the vidyādhara of with mastery over life, I saw  
fit to overpower the kingdom of Zahor.

“Then, on the tenth day of the horse month,  
Through the power of a magical emanation,  
I arrived at the house of Mandāravā to see a radiant glow.  
At that moment, the Princess and her ravishing retinue of servants  
Joined their palms in amazement with faith, devotion,  
And utmost respect, and requested teachings.

“But the King overheard, and, incandescent with rage,  
He sent a message for each and every person in the kingdom  
To gather a measure of sandalwood and a measure of sesame oil.

“At a place one yojana beyond the city limits  
He burnt us alive. Then, after seven days had passed,  
As everyone came to witness the spectacle,  
They saw that we were completely unharmed.  
The pyre had been transformed to a lake, and we sat on a lotus in the middle.

“Beings of the eight classes – gods, nāgas, and so forth –  
Were in attendance, paying homage and listening to teachings.  
The King and ministers were accordingly repentant,  
And invited me to the highest storey of the palace,



Where they offered the Princess and the kingdom to me.  
I stayed in Zahor for three hundred human years,  
Converting the royal domain to the noble Dharma.  
Then my name was Guru Padmasambhava.

“When the nations in the four directions contested my claim to the princess  
The eight classes of gods and demons made me their emissary of activity  
To forcefully repel the armies of the four directions.  
Then I cultivated the practice of the vidyādhara of with mastery over life.

“On the tenth day of the sheep month  
I set out in a chariot accompanied by the Princess.  
Bypassing the Kings’ amassed legions,  
We arrived at the Māratika Cave,  
And all the ministers and subjects returned to their homes.

“For three months we practiced  
The longevity ritual of the Protector Amitāyus.  
Protector Amitāyus appeared in the space before us,  
And we obtained empowerment, blessing, and prophecy.  
When the united consorts dissolved into masses of light,  
We attained longevity beyond birth and death.

“Later, I saw the realm of Uḍḍiyāna as ready to be tamed.  
On the tenth day of the first month of summer  
We arrived in Uḍḍiyāna, and when all the lords and subjects  
Burned me alive, the mass of fire was transformed into a lake.

All the lords and subjects were boundlessly remorseful.  
To control the kingdom, I stayed in the capital,  
And, taming them, I established the kingdom in the Dharma.

“Then, the supreme child Manunātha  
Was born to the Queen Prabhāvatī.  
Bestowing blessings and empowerments in the kingdom,  
I made aspirations for the kingdom to be ruled in accordance with the Dharma.

“Later, I returned once again to Zahor.  
I taught the doctrine of secret mantra to Vihāradhāra.  
In particular, I taught him the *Vajra Garland longevity practice*.<sup>49</sup>  
Accomplishing the practice, he attained the state of the vidyādhara of with mastery  
over life.

“Then I thought that the kingdom of Gesar<sup>50</sup> was ready to be tamed.  
Princess Mandāravā transformed into a dragon,

I mounted her in the form of Yāmarāja,  
And we approached King Wangdü Zibar.<sup>51</sup>

“‘O King!’ I proclaimed to him,  
‘Your life is almost over,  
I am Yamārāja.  
There is no time, we must go swiftly!’

“In a panic, the King replied,  
‘Alas! Longevity Lord of mortal beings,  
If there is a way for me to avert death  
I would offer my kingdom, with its subjects and treasury, to you,  
And I will be your disciple.  
Whatever you command, I will do!’

“In response to his vow, I issued my command:  
‘Assemble all of your ministers!’  
The King beat a large drum three times,  
And immediately, the host of ministers gathered.

“Because of my overwhelming resplendence,  
They all asked, ‘What is this?’  
To which the King replied,  
‘If all of you ministers  
Wish to prolong your King’s lifespan,  
We must offer the entire kingdom without reservation.’

“In saying that, he installed me on the royal throne  
And I held the kingdom for seventy human years,  
Converting the entire land to the virtuous Dharma.

“Then, I thought that the King of Persia<sup>52</sup> would be a worthy disciple.  
So, when the tenth day of the monkey month arrived,  
I emanated as the child of Queen Hāritī,  
The Queen of King Mijik Rabten.<sup>53</sup>

“I said, ‘Kye Ho! Listen closely, great King!  
There is no heir for your kingdom other than me!  
I am Prince Zilnön Pawo<sup>54</sup> –  
You must seek my permission in all matters of religion and politics.’

“The Great King, thought,  
My son is merely three years old,  
He is not able to understand religion and politics,  
But ultimately, apart from the son, who could hold the kingdom?  
But when the thought of what to do arose, he said to me,

“*Ema!* My boy, if this is what you want,  
Who can better hold what is received from the father than the son?  
Therefore, if you want the kingdom, I will give it to you.’

“Then he placed me on the royal throne,  
Where, as regent, I converted the kingdom to the sacred Dharma.  
Staying in that country for eighty human years,  
I was renowned as Prince Kunkyong.<sup>55</sup>

“Then, focusing on ruling the kingdom  
As the victorious one, the heir supreme,  
I returned once again to Zahor,  
Resolving back into the heart of Padmasambhava.

“After King Vihāradhāra died,  
I held the reins of the kingdom  
For three hundred and fifteen years  
After establishing myself in the form Prince Kunkyong.

“Then, I thought that the kingdom of Bhaṅga<sup>56</sup> was ready to be tamed.  
All of the lords and subjects of that country,  
King Tumden<sup>57</sup> and his host of ministers,  
Supported the six types of Extremist teachers.

“In Kyemo Grove,<sup>58</sup> a most delightful place,  
Ḍākas and Ḍākinīs transformed into humans  
And I appeared to turn the Dharma Wheel to their assembly.

“Lacking respect, the wealthy King Tumchen scolded:<sup>59</sup>  
‘A Ho! Sweet-talking ascetic swindler!  
Arriving here, in my realm,  
You dare to give a stream of explanations.  
You attempt to dilute and corrupt our doctrines.  
If you don’t leave this very moment,  
You will be flayed alive and boiled in water.  
Therefore, get out and go back to your own land.’

“In response, I said, ‘You Extremist!  
These are the heretical teachings of Māra.  
You are a mere murderer, hurling the kingdom into the lower realms.  
Therefore, I have come here  
To convert all your lands to my teaching.  
King, you are under my power.’

“At my words, the King was apoplectic.  
The evil-doers of that country, the evil demons, seized me.  
They kept me in a wretched prison for seven years,  
Where various strange sufferings befell me.

“Finally, he commanded, ‘Boil him alive in water!’  
But though the ministers bound  
My feet and hands in iron, they could not hold me.  
They said, ‘Carry him away and throw him on an elephant.’

“The ministers lifted me up,  
But, like trying to heave Mount Meru, they couldn’t carry me.  
Following the royal command to kill me,  
The ministers struck me with various weapons,  
But due to the indestructible Vajra-like Samādhi,<sup>60</sup>  
Their weapons shattered without harming me at all.

“The King thought,  
‘How can this arrogant one be unassailable?  
Since he cannot be controlled and is unpredictable,  
I must summon my teachers, those worthy of worship.  
If he can be vanquished through debate, we can banish him —  
There is no skilful recourse apart from that.’

“The religious traditions of the kingdom,  
The six groups of Extremists  
And the Extremist teachers were defeated in debate.  
They said, ‘Now, we must compete with various miracles!’

“In the contest of miracles, the Extremists were again defeated.  
They said, ‘Now, we must compete through power and ability,’  
And the Extremists retreated to the sandalwood forest.

When it was time to prove my powers,  
I spat saliva on the tip of my outstretched finger,<sup>61</sup>  
And cast it to to the sky, towards the black planetary demon<sup>62</sup>  
Who was surrounded by the oath-bound ones of the Eight Classes.  
As summoned, they filled the sky, and with twelve great thunderbolts

Crushed to dust the Extremists and their retinues.

“At that, the King was supremely amazed  
And he converted his kingdom to the holy Dharma.  
Both King and ministers offered the kingdom to me.

“At that time I said,  
‘I have no need for this kingdom.  
Like foxes and monkeys, the Extremists  
Deceive sentient beings and block the various paths to liberation.

“Therefore, in order to lock the gates to the lower realms  
And establish all of this kingdom’s subjects on the path to liberation,  
I don’t have a hair’s breadth of selfish ambition  
Apart from appearing here in order to benefit being.’  
The King and ministers rejoiced at this  
And the entire kingdom of Bhaṅga was established in the doctrine.

“Then I thought that the kingdom of Vedālī was ready to be tamed.  
Vedālī’s king, Kunthub,<sup>63</sup> was an eloquent speaker.  
He saw the sun falling on the edge of the palace  
As he was revelling with his foreign and domestic ministers.  
Just then a light rain began to fall in the sunlight  
From rainbow clouds amassing in the sky.

“Then the King said,  
‘How wondrous! Listen, wise ones,  
Today my mind has been calmed –  
A joyful bliss arises, the likes of which I have never known!  
Heaven, earth, and space display this elemental omen.  
Such a spectacle as this has never happened before!  
What do you all think? Please, speak!’

“Then great minister Dondrub<sup>64</sup> spoke:  
‘Excellent! Just as the great King has said,  
I feel a similar experience of joyful bliss.  
I wonder, Your Majesty, is this the miracle of a god such as Īśvara?<sup>65</sup>  
Or is it a momentous sign or vision of a deity or protector  
Arising due to the great King’s offerings  
And practices of approach and accomplishment?’

“Then, in the sky, before the King and his ministers,  
Red and rainbow light converged – and in the middle of a pavilion  
I miraculously appeared as Maheśvara.<sup>66</sup>

At the moment I appeared, all prostrated, saying,  
'How wondrous! No one is more fortunate than us!  
By beholding your form, an outer happiness arises.  
We will certainly fulfil your every command!  
We offer our bodies, wealth, and our children and spouses –  
Accept these offerings, do not leave us! Protect us all!'

"So they made such vows and oaths.  
'Whether or not you are truly Maheśvara,  
You must teach us!'  
And faithfully they joined their palms in homage.

"Then, displaying my own form, I said,  
'I am the Māra-subduing Padmasambhava.<sup>67</sup>  
In all kingdoms of India  
The profane, perverted doctrines of Extremists proliferate,  
Leading mistaken beings to the lower realms.

"Therefore, I work only for the benefit of beings.  
After converting your kingdom to the doctrine,  
I will make this a place where disciples are liberated.  
King and ministers, take this to heart!'

"The great King said, 'Alas!  
As you say, in our minds, we think,  
Now, although the King and ministers  
Gathered here have taken these oaths,  
These Extremists possess great ability and miraculous powers.  
If we were actually to enter the gateway of your teachings  
They will harm not only your life, but our kingdom as well.  
You must therefore compete through debate and miraculous display.'

"On the tenth day of the Month of Miracles<sup>68</sup>  
The Extremists were defeated in debate, and we competed in miracles.  
Competing in the eight common siddhis, we were equal.

"Then, miracles of the five elements were called for.  
I emanated the five elements  
And bound the Extremists,  
Who, astonished, entered the teachings of Buddhism  
And the whole kingdom was converted to the sacred Dharma.

"Then I saw that the kingdom of Thokar<sup>69</sup> should be tamed.  
Duly, when the tenth day of the tiger month arrived,

Aided by the ḍākiṇī Sangchen Wangmo,<sup>70</sup>  
With the blessings of one hundred thousand formless ḍākiṇīs.  
Miraculously flying through the air,  
I went to the Sindūra Cave.<sup>71</sup>

“Emissaries commissioned by the King addressed me:  
‘Here in our land there are only non-Buddhists;  
Buddhists are not permitted to teach.  
Because this edict is ironclad,  
Your tradition is not suitable — therefore you must leave now.  
If you stay, you will be killed in accordance with the law.’

“In response to this, I said,  
‘I have come for a higher purpose.  
Because my body is unborn and deathless, though you may kill me, I have no fear.  
Because my mind is free of hope and fear, your laws do not frighten me.  
Because any place is neither good nor bad, I will stay in this cave.  
Because there is no work apart from the Dharma, I have abandoned worldly  
activities.  
I will not follow the perverted views of Extremists.  
King, whatever you do, you must understand this.

“Messengers, when you tell this to the King,  
His Majesty will be irate, quivering with a rising rage.  
Assembling his hosts of ministers, he will say,  
‘Destroy this foreign yogi, this barbarian infidel!  
Who knows where he comes from? How dare he come here!  
Let him teach when he is burning in fire.’

“Then all the ministers said,  
‘Bind him to sandalwood doused with sesame oil –  
Everyone should carry a load!’

“And so, having carried the fuel, they placed me in the centre of the pyre.  
But, in the very place where I should have been burning,  
The gathered Extremists heard a resounding, ‘Ha ha!’

When nine days had passed,  
They saw me arise as the wrathful Nangsi Zilnön<sup>72</sup>  
Soaring in the sky to a height of seven cubits,  
Surrounded by ḍākas and ḍākiṇīs, all offering respect.

‘The King and ministers confessed with remorse and sorrow,  
And offered the kingdom and all its riches to me.  
The Extremists respectfully prostrated, saying,

‘Whatever you command, we will obediently fulfil!’  
Reneging on their oaths and prior proclamations  
They invited me to the royal palace,  
And the kingdom was converted to the virtuous Dharma.

“Then, I went to the Kula Dzokpa charnel ground. I was assisted there by the *ḍākiṇī*  
named Wangdüma,<sup>73</sup>  
And I bound to oath the *māṭṛs*, *ḍākiṇīs*, gods, and demons  
Who dwelled in the charnel ground, leading them to the path of Dharma.

“Arriving at Akaniṣṭha,  
On the tenth day of the pig month,  
I met the deity of timeless awareness, Samantabhadra-Vajradhara.<sup>74</sup>  
I requested explanations of all the teachings  
Of the extremely secret, unsurpassed Vajrayāna.  
I was renowned then as Kunzang Pendé Wangchuk.<sup>75</sup>

“On the tenth day of the mouse month,  
Arriving at the Yangleshö cave in Nepal,  
I settled in the ‘Overwhelming Appearance and Existence with Splendour Samādhi’<sup>76</sup>  
During the first watch of the night  
I bound to oath King Takdong<sup>77</sup> and his seven siblings.  
And I bound Hormo<sup>78</sup> and her nine relatives to oath at sunset.  
At daybreak, I bound to oath the *the’urang* spirit Lükyong Nödjin,<sup>79</sup>  
The Mamo Reti<sup>80</sup> and her nine relatives,  
And the murderous Pelthog Gyalmo<sup>81</sup> and her three relatives.

“Then in the Meri Barwa charnel ground,<sup>82</sup>  
I was assisted by Ekajaṭī, the Protectress of Mantra, the Queen of the All-  
Encompassing Space.  
She instantly arrived though her miraculous power.

“I requested the empowerment, transmission, and instructions for the Rigdzin Lama<sup>83</sup>  
practice  
From Shönu Nampar Rolpé Wangpo.<sup>84</sup>  
I practiced it in the east, at the Raya Stūpa Grove,<sup>85</sup>  
And manifested the accomplishment of the practice.

“Then I arrived at Mount Aḍakavatī.<sup>86</sup>  
Where I was assisted by the goddess Pramohā.<sup>87</sup>  
From Vajrapāṇi, the Lord of Secrets,  
I requested empowerment, transmission, and instructions for Jigten Chöto.<sup>88</sup>



Practicing in the Jikjé charnel ground,<sup>89</sup>  
I became the ruler of the entire maṇḍala of Jigten Chöto.

“Then I arrived at the Rangjung Tsal charnel ground.<sup>90</sup>  
While I practiced, I filled the entire area around the charnel ground  
With hundreds of emanated phantoms,  
And became the ruler over all of the infinite maṇḍalas.

“Then I arrived at the Khandro Sangphuk cave at Tak Dzong Grove,<sup>91</sup>  
In the Jikrung Ngamji charnel ground.<sup>92</sup>  
Again, I practiced Vajrakīla.  
After six months, the maṇḍala deities  
Appeared in the sky, and dissolved into my body.

“As two separate miraculous emanations,  
I went to both China and Mongolia<sup>93</sup> simultaneously.  
I indentured malevolent gods and demons, binding them to oath,  
And converted entire kingdoms to the virtuous Dharma.

“Once again, back at the Tak Dzong Cave,<sup>94</sup> I merged back into one form.  
The teacher and yidam united, and, on account of my wild wrath,  
My name then was Guru Dorje Drolö,  
As I bound to oath the eight classes of planetary and *tse*n spirits.

“Then I practiced in the grove at the Jarung Khashor Stūpa<sup>95</sup>  
And the hosts of ḍākinīs urged me to prophesy.  
So I said, ‘Five hundred years from now, in the time of degeneration,  
Border barbarians will destroy the Buddha’s teachings.  
One follower of yours will come in the time of degeneration,  
And there will be six hidden lands.  
Pray that he will appear through the power of the Miraculous Samādhi.’  
In saying this, I gave a weighty prophecy.

“Then I went to the Serung rock cave<sup>96</sup>  
To cultivate the Timeless Awareness of the All-Encompassing Space of Phenomena  
Display Samādhi.<sup>97</sup>  
And I blessed the place as the hidden land Lhundrub Dzong.<sup>98</sup>

“Arriving at the Tak Dzong Cave,<sup>99</sup>  
I cultivated the Mirror-like Awareness Display Samādhi.<sup>100</sup>  
And I blessed the place as the hidden land Dorjé Dzong.<sup>101</sup>

“Also, I went to the Zarchung rock cave.<sup>102</sup>

I cultivated the Awareness of Equalness Display Samādhi<sup>103</sup>  
And I blessed the place as the hidden land Dremo Jong.<sup>104</sup>

“At the Shelkar rock cave<sup>105</sup>  
I cultivated the Discriminating Awareness Display Samādhi<sup>106</sup>  
And I blessed the place as the hidden land Padma Jong.<sup>107</sup>

“And at the Marchung Sa cave<sup>108</sup>  
I cultivated the All-accomplishing Awareness Display Samādhi<sup>109</sup>  
And I blessed the place as the hidden land Gawé Tshal.<sup>110</sup>

“Then, arriving at the Ralpa Cave<sup>111</sup> in the north,  
Through the All-embracing Display Samādhi<sup>112</sup>  
I blessed the place as the hidden land Yumbu Lung<sup>113</sup>

“Once again, I returned to India,  
Where I served as King Sengé Tob’s royal chaplain.  
I stayed there benefitting beings for twelve human years.”

*This is the fourth chapter of the biography of Padma that naturally liberates on sight, on how he came to the pure lands of India and Nepal through miraculous powers, perfectly accomplishing the two types of benefit.*

## Chapter 5

“Then, Trisong Detsen, Emperor of the impure Tibetan lands  
Instructed Trisher of the Yarlung Ba clan<sup>114</sup>  
To carry one bre of gold dust in an ornamented bowl  
And invite me, Tsokyé Dorje to come.  
The messenger, as instructed,  
Offered me gold dust in a golden vessel.

“Although I already knew, I asked, ‘Who are you?’  
Joining his hands in reverence he replied,  
‘I am Trisher of the Bami clan of Yarlung,  
In Pur Gyal,<sup>115</sup> the kingdom of Tibet.

“‘Although formerly known as bellicose and thieving,  
The Emperor of Tibet, Trisong Detsen,  
Has subjugated and united all the thirty-two regions.  
Now, he wishes to perform spiritual activities.  
Please consider his letter of invitation.’

“Since I had received the letter, I had to go to Tibet.  
I replied to him, ‘Since you are a human  
With a corporeal body of flesh and blood,  
You would be attacked and killed by those spirits who oppose me.  
It wouldn’t be right to return there together.

“Tibet is the domain of demons and cannibals.  
If you do not have a body of light like mine,  
Free of cruel thoughts and acts – the ripening of past misdeeds –  
People with normal bodies find it difficult to overcome them.  
So, I will follow behind as you go ahead.  
Relate this to the Emperor and take the letter to him.’

“All the gods and demons of Tibet  
Would have attacked me, life and limb,  
But I bound them under oaths, entrusted them with treasures,  
And empowered them through magic as protectors of the Buddha’s teachings.

“After bestowing a name and a command, and sealing them with my vajra,  
I placed a casket of precious treasure in their hands.  
Emanating a treasury of inexhaustible enjoyments that filled space,  
I commissioned them to protect the Secret Mantra teachings.

I said, ‘All you defiled gods and demons will be punished later.  
My successors will invoke these bonds,  
And enforce the command that you are under an oath of service  
With the four types of awakened activity.’<sup>116</sup>

“Then, when I reached Tibet,  
The Emperor, his ministers, and subjects came to meet me  
And they were ecstatic as they welcomed me.  
I thought, ‘I must convert the Emperor and his subjects  
By displaying various miracles that will generate faith!’

“Through myriad unobstructed miracles  
The misguided Emperor and his ministers  
Abandoned the afflictions and darkness of their minds.

“They listened to my commands, and with faith and devotion, they fulfilled them.  
Because only heretic teachers<sup>117</sup> inhabited this land of Tibet,  
No teachers of the holy Dharma were allowed to stay there.

“The Emperor Trisong Detsen  
Arranged a seat of silken cushions, piled nine high.  
Then the great monarch  
Prepared a golden maṇḍala  
And filled it with heaps of turquoise and gems.

“He prostrated, joined his palms, and respectfully requested:  
‘My kingdom is a land of demons and defiled beings.  
Previously I was a ruler in the heretic tradition.  
I committed evil actions, and I did not propagate the sacred Dharma.

“During the reign of Emperor Thori Nyantsan,<sup>118</sup>  
Vajrapāṇi, the Lord of Secrets,  
Initiated an auspicious interdependent connection  
By miraculously granting him symbols of awakened form, speech, and mind.

“In the reign of Emperor Songtsen Gampo,  
Who was cared for by Ārya Mahākaruṇa,<sup>119</sup>  
The three supports were installed in the temple, the foundation of the teachings.  
The Emperor gave many instructions  
For the stages of generation and completion of the secret method  
To a few of his ministers, enabling them to experience bliss.

“Then, Emperor Tride Tsuktsen<sup>120</sup>  
Began laying the foundations for the teaching of the holy Dharma.  
However, due to the powers and curses of the heretics,  
He ‘dissolved into space’ when he was twenty-eight years old.

“So I waged war with their rulers  
From age fifteen to twenty-four,  
Subjugating the thirty regions of the world.

“Then in my dreams, Vajra Dhātviśvarī,<sup>121</sup> the ḍākinī of awareness,  
Displayed a form like fifteen rising moons, and said:  
‘*Kye ma!* O Dear! This evil leader’s actions  
Are the accumulated causes of the sufferings of endless saṃsāra.  
Your accumulated negative actions will lead you to deep, fiery prisons.  
Who will rescue you from that such an inescapable, piteous time?’

“Though she glared at me with menacing eyes,  
I said, ‘Excellent, O Compassionate One!  
Pray, tell me whether this heretic kingdom of mine  
Is proper or improper.’

“In response the ḍākinī said,

'This 'heretic lineage' is only the teaching of Māra, a perverted path.  
As soon as its followers die, they are reborn as demons and malevolent spirits  
Who attack the life-force of sentient beings.  
In the end they will surely fall to the Hell of Ceaseless Torment.'<sup>122</sup>

“I said, ‘Very well then.  
Since the heretic teachings are a cause for lower rebirths,  
What method is there to gain liberation? What must I do?’

“When I asked this, the ḍākinī said:  
‘Conquer all the charnel grounds and pilgrimage places  
Of all of the kingdoms of the noble land of India.  
When you have bound to oath all guardians of the teachings and places, and gods  
and demons of all that appears and exists,  
And when you have banished Extremists and holders of wrong views from all  
kingdoms,  
Then everyone will come to know bliss.’

“After the teacher, Śākyamuni, arrives,  
The splendour of the disciples will arise from the all-encompassing space of  
phenomena.

“If you invite the one known  
As Guru Pema Jungné,  
You can be sure that the kingdom of Tibet  
Will convert to the pure Dharma.’

“And so, I acted in accordance with that dream.  
Give me a method for converting my kingdom to the dharma  
And hold me with your compassion!’

“So spoke the Emperor. In response, I advised:  
‘First, in a temple, the foundation for the teachings,  
Raise many supports of awakened form, speech, and mind,  
And train many Tibetan youths in secular knowledge.

“Next, commission the translations of the Indian teachings.  
Although I hold the teachings and lineages of the Buddha,  
And all written commentarial teachings  
Have merged in me like streams in the ocean,  
And I understand them all, I can not spread them.

“In order to secure the foundation of the Buddha’s teachings  
You must invite Khenchen Bodhisattva,<sup>123</sup>  
The Buddha disguised in human form,

Lord of all the learned and accomplished translators of the Noble Land,  
The genuine one in whom all lineage holders place their trust,  
The glorious Lord of the activity of training those to be trained.’

“In response, the Emperor said,  
‘I’m not sure if I can invite the great abbot.  
If it can be done, then to whom should I send the letter?  
Great master, I request you foretell  
Whether we have the good fortune for him to come here.’

“I advised, ‘Kye Ho!  
Listen, sovereign Dharma King!  
Due to the powerful past aspirations of four children  
We presently have the fortune of meeting again.<sup>124</sup>  
If the Ba from Yarlung were to invite him, that would be excellent.’  
As suggested, the Ba clansman was sent to invite him to Tibet  
In order to expand the extent of the Buddha’s teachings.

“Then, I, Padma Jungné, through the strength of my samādhi,  
Summoned ḍākas and ḍākinīs  
From the twenty-four Great Places, the thirty-two Sacred Places,  
The hundred and eight Charnel Grounds, and the ten Heruka sites.

“Summoning the gods that surround the four great kingdoms,  
And all the eight classes of oath-bound gods and demons  
With the All-embracing Display Samādhi<sup>125</sup>  
I appointed them as emissaries under my command.

“I bound under oath foul nāgas, māras and murderous spirits  
To seize and tame the land, and raise glorious Samyé.  
After that, the master and disciples performed the consecration,  
And I entrusted Gyalpo Pehar as the lord of the place.

“After many young Tibetans were trained in secular sciences,  
The teachings from all over India and China  
Were transmitted to Tibet in their entirety.  
Finally, many paṇḍits and siddhas were invited  
To clarify doubts about the teachings.

“Queen Tsepong Zawa Margyan,<sup>126</sup>  
The embodiment of the Glorious Goddess, Śrī Devī<sup>127</sup>  
Displayed various actions so that she appeared to be a follower of the heretics.  
Buddhists and heretics debated, and the heretics were defeated.  
Finally, she produced the method for destroying the heretic tradition.

“Then, general teachings of the Secret Mantra Vajrayāna were given,  
And in particular, the doctrine of the Great Perfection.  
Siddhas who renounced this life, and practiced the essence  
In caverns, grottoes, and desolate places  
Filled all of the mountain slopes and valleys  
Throughout all the lands of Tibet.

“Five hundred years in the future, in the degenerate time, holy teachers and students  
Will find the circumstances for the succession of practice lineages severed.  
The thirty-two blessings of the common teachings will have dissipated.

“Although practice will be undertaken, there will be no signs of accomplishment.  
Therefore, I have concealed many teachings as treasures.  
After my own rebirth among humans, these treasures will be revealed.

“After teaching many fortunate disciples, saying,  
‘Boundless benefit will be accomplished for beings!’  
I will fill all the lands of Tibet with treasure teachings.  
In future times, they will be revealed, and prophecies will be foretold.

“Tsogyal, you are actually Khorlo Gyedeb:<sup>128</sup>  
The consort of the one who has accomplished the Kila of Timeless Awareness.<sup>129</sup>  
Spread these indestructible, inexhaustible treasures far and wide,  
Concealed in the womb of the five elements.  
Enjoin the host of arrogant oath-bound protectors  
To keep these secret from unfortunate or unsuitable people,  
And to spread this inexhaustible profundity beyond depth or limit!’  
After I had so ordered, I affixed the seal in accordance with the command, and hid  
them.

“Afterwards I hid twenty-five representations,  
Making aspirations for the subjugation of the frontier barbarians  
During the lives of those treasure-revealers who would discover them,  
And I also applied the seal of awakened mind.

“Some of the treasure-revealers will have four wives each.  
Some will be ignoble beings, others virtuous — one can’t be sure who will reveal  
treasures.  
Therefore, I will give them to my emanations.  
These were my fervent aspirations.”

*This is the fifth chapter of the biography of Padma that naturally liberates on sight, on  
how he accomplished the benefit of beings in Tibet and expanded the reach of the  
teachings.*

## Chapter 6

Then I said, “While the Emperor’s life is not yet over,  
And people have been benefitted  
By many methods for taming beings,  
You must not go elsewhere.

“When the Emperor has passed into nirvāṇa,  
And the royal heir is still alive,  
The future prince with requisite karma will hold the lineage.  
He will practice in many such places  
Blessed by siddhas,  
In Tibetan lands of all four directions, as I have done:

“At Samyé, I practiced for seven human years,  
And I stayed at Yamalung for five years.<sup>130</sup>  
I was at the Yarlung Sheldrak cave for eighteen years.<sup>131</sup>

“I practiced at the Yerpa cave for three human years.<sup>132</sup>  
I stayed and practiced at Tradruk for two.<sup>133</sup>  
And for eleven months I stayed at the Kharchen cliff.<sup>134</sup>

“I stayed in the meadow of Mönkha for fifteen months,<sup>135</sup>  
At Taktshang Canyon for three.<sup>136</sup>  
And for three months I stayed at Shiktsang Canyon.<sup>137</sup>

“For five months I stayed at Domtshang Canyon,<sup>138</sup>  
For three years and three months at Khamré Grove,<sup>139</sup>  
And at Demo Pass in Kongpo for seven days.<sup>140</sup>

“For five months I stayed at Rongchung Dza,<sup>141</sup>  
And for nine months in Rongchen at the Yema Cliff.<sup>142</sup>  
For three months I stayed at Tigo Cliff.<sup>143</sup>

“Finally, I arrived in Kham,  
Where for three days I stayed and practiced in Chamdo.<sup>144</sup>  
At Minma I bound the queen under oath.<sup>145</sup>

“For a month I stayed in the Bemo Valley,<sup>146</sup>  
Where I bound Bethil Nagmo to oath.<sup>147</sup>  
And while I was staying at Yilong Tserma,<sup>148</sup>  
I bound Soglen Nagmo to oath.<sup>149</sup>



“In the future, when my teachings  
Are twisted by the upsurge of Māra’s crooked teachings,  
And I myself have emanated as King Gesar,  
Enemies of the teachings will pervade the four directions.  
Then, you must guard the teachings as you would the life of an insect.’  
Besides this, I gave many other instructions.

“Then in the Sengdrak Cave of Horpo<sup>150</sup>  
I practiced for three human years.  
I granted blessings there, as well as consecrations and aspirations.  
The thirty-four letters<sup>151</sup> arose on the cave wall,  
I bound under oath the nine damsi siblings,<sup>152</sup>  
And I captured a local *nyen* rock demoness.

“I sought permission  
To take a girl as a consort,  
And permission was given  
When the rock demoness said,  
‘Since I myself have come, it is allowed.’

“For three months I stayed in Mugseng Cave.<sup>153</sup>  
I stayed for five months at Takmo Cliff<sup>154</sup>  
And for one year at Chumig Changringmo,<sup>155</sup>  
Where I bound the four Semo sisters to oath.<sup>156</sup>

“Once, towards the beginning of my year-long stay  
In Rudam Nagpo Valley,<sup>157</sup>  
During the first watch of the evening of the six day of the ninth month,  
I subdued the sixteen demonic Menmo sisters<sup>158</sup>  
With the Arrogance-Subduing Samādhi.<sup>159</sup>  
At midnight I subdued the twelve Murderous Spirits,<sup>160</sup>  
At dawn I subdued nine *the’urang* siblings,  
And I concealed twenty-five treasure caches there.

“I emanated a glorious fortress, at Dzong Tran Sangwa.<sup>161</sup>  
There I bound to oath King Takthal of Mu,<sup>162</sup>  
The Five Tsegyal Chukma women,<sup>163</sup>  
The Great Nyen and the eight siblings resembling him,  
And also the divine son Thökar.<sup>164</sup>  
I entrusted treasures to them all.

“Once, in Lab,<sup>165</sup> on a snowy mountain  
I meditated for seven days, binding to oath

The crocodile-faced demon, bear-faced demon,<sup>166</sup>  
And their retinues of five hundred and fifty,  
Appointing them all as protectors of treasures.

“Then I went to the snowy range of Tölung,<sup>167</sup>  
When snow gods, along with the nine *mātrkā* siblings  
Were stirring up trouble, I bound them to oath,  
Entrusting them with sixteen treasures.

“Then, in Dorje Yudrom,<sup>168</sup>  
Where I stayed meditating for three days,  
I mounted a turquoise dragon and bound it to oath.

“Arriving at the very peak of Dza Mountain,<sup>169</sup>  
I subdued Taktra Namen.<sup>170</sup>  
I stayed in that place for six months.

“In Kakong Sengé Dzung<sup>171</sup>  
I bound sixteen *nāga thels* to oath,<sup>172</sup>  
And practiced there for five months.  
A Queen Mudo came,<sup>173</sup>  
And the Tsen Dūd Khala Mebar appeared,<sup>174</sup>  
With one hundred thousand tsen troops around him.  
But, by the Samādhi That Subjugates the Three Realms,<sup>175</sup>  
I terrorized them all, bound them to oath, and appointed them as treasure guardians.

“Then I went to Shagdré Rock<sup>176</sup>  
In the area of of Lhatse.<sup>177</sup>  
The Great Nyen and his millions of nyen warriors  
Sent down a rain of meteoric iron.

“When heaven and earth were filled with his warriors,  
I subjugated them all through the practice of Blazing Wrath<sup>178</sup>  
And bound them to oath.

“I terrorized him with a rain of various weapons,  
And he panicked and vowed to serve me.  
I sealed his vow by placing my vajra on his head,  
And entrusted him to guard five treasures.

“Then I went to Mar.<sup>179</sup> In the Bese cave,<sup>180</sup>  
I stayed and meditated for five days,  
And bound to oath all of the gods and demons of lower Ser<sup>181</sup>

At Dūnying Tse I suppressed Māra and the damsi demons.<sup>182</sup>

“Then I went to Yar,  
And at the Dorje Dragkar,<sup>183</sup>  
While I was practicing for six months,  
I bound Ase Mase under oath in a drum.<sup>184</sup>  
I concealed five treasures and bound them as a protector.

“Then I went to upper Ser<sup>185</sup>  
Where I bound Damchen Garwa and his retinue to oath.<sup>186</sup>  
I bestowed blessings there for one day.

“Then I went to the place called Drong Ri.<sup>187</sup>  
Empowering and commanding the lay practitioner Dorje Drak Tsal and his  
retinue,<sup>188</sup>  
I bound them to oath and entrusted treasures to them.  
I stayed there for one month, meditating and bestowing blessings.

“I stayed for nine months at Doyi Takdzong.<sup>189</sup>  
I bestowed blessings at the practice site of the Kagyé deities.

“Then, I concealed treasures at Marshö Ashö.<sup>190</sup>  
I stayed inside the Medicinal Stūpa of Many Doors<sup>191</sup>  
For one day, bestowing blessings and meditating.

“After filling the mountains and valleys  
Of upper and lower Mar with daylight and darkness,<sup>192</sup>  
I walked around, binding gods and demons under oath.

“Then, in the east, as I was meditating  
In a haunted, snowy area  
Over the course of five days,  
I bound the wrathful unhindered Nyenchen under oath,<sup>193</sup>  
And entrusted him with wealth and desirables.

“On the golden lower plain of Ma,  
After taking off my hat and sitting in meditation,  
I filled the entire first mountain of Ma  
With manifestations of the Peaceful and Wrathful deities.  
I bound the gods and demons to oath, and performed consecrations and blessings.

“In the desolate Place of Conquerors at Sohog<sup>194</sup>  
I practiced Manjuśrī, enlightened body, for three months.

“While staying at the base of Washab Dragkar Cliff for seven days,<sup>195</sup>  
I bound the devil Black Hala to oath.<sup>196</sup>

“At my dwelling place called Nāga Cave  
For ten months I stayed, cultivating meditation.

“In Tsen Canyon at Kawa Karpo<sup>197</sup>  
I stayed for one year, bestowing blessings and meditating.

“At Dza Mountain on the border between Ma and Dza<sup>198</sup>  
I practiced for three months, blessing the place.

“Arriving at Mount Machen,<sup>199</sup>  
I practiced for a year and six months.  
I gave empowerments to the yakṣa King Gökyi Chokshuchen<sup>200</sup>  
Along with his main consort, Drakgyal Men and his ministers,<sup>201</sup>  
I bound them under oath, commanding them to be treasure guardians.  
I established them as the principal rulers  
Of the local deities of the six ridges of eastern Tibet.

“Then, when I went to Drakar Trel Dzong<sup>202</sup>  
Chinese and Mongolian gods and demons were causing obstacles,  
Filling the mountain valleys with the sounds of “Ki!” and “So!”  
I sent down torrents of molten metal, flames, and weapons  
And annihilated all those pernicious gods and demons.

“When they offered their lives to me, I bound them to oath,  
Entrusted them with treasures, and gave them empowerments and blessing.  
I practiced in that place for three years.

“In order to spread the teachings of the Buddha,  
I travelled around the borderlands of Mongolia and Tibet  
Performing consecrations and making aspirations.

“I then went to Dungri Karpo Mountain in the east.<sup>203</sup>  
For three years I stayed and practiced there.  
In the pure realm of millions of ḍākinīs,  
I bestowed blessings and performed consecrations,  
And commissioned them to guard the border of China and Tibet.

“I went to Lhadrak Karpo in Rungpo,<sup>204</sup>  
Where I stayed for one year practicing wrathful mantras,  
Establishing that site as a place for wrathful activities.

“I travelled around such places, among the six ridges of eastern Tibet,  
Bestowing consecrations and blessings,  
With the aspiration to spread the Buddha’s teachings.  
Binding all of the gods and demons to oath,  
I commanded them to protect the sacred teachings.  
Finally, I returned to Tibet proper.”

*This is the sixth chapter of the biography of Padma that naturally liberates on sight, on how he bound the gods and demons under oath in all realms of Tibet, and gave prophecy after blessing sacred places.*

## Chapter 7

Then the Emperor Trisong Detsen said,  
“*Em!* Compassionate Protector,  
The shining lamp of the sacred Dharma  
Has illuminated all areas of this dark Tibet.

“The benefit of beings is consummated by the spread of the teachings.  
Thus, now I will propagate the Eight Practice Lineages<sup>205</sup>  
Until I am fifty-nine years old.

“Now, it would be excellent if I could practice  
The precious teachings on sūtra and mantra like that.  
Precious Orgyen, I pray, give me direction!

“My ancestors who have left this world have demonstrated causality,  
And this must also be shown to future generations.  
Please instruct us, O compassionate Protector!”

For a moment Orgyen Rinpoche rested in silent contemplation.  
Then he answered,  
“Now the paṇḍitas and siddhas of India and China  
Must be pleased with your country’s tributary offering.  
But the Emperor and all of his subjects must strive in practice,  
So that the sovereign Emperor, the Dharma King, and all his subjects attain  
realization.”

The Emperor replied,  
“*Kye ma!* Padmasambhava, protector of beings,  
All my aspirations are fulfilled.

“Glorious Samyé, the foundation for the teachings, has arisen naturally.  
Tibet now has wise and accomplished beings  
Like the great translator Vairotsana, and many others

“The entire ocean of the classes of sūtra, mantra, and tantra  
Have spread in Tibet owing to your compassion.  
The rising sun has illuminated the dark island of Tibet.  
Now, all my aspirations are fulfilled.

“Until my royal lineage is no more,  
Remain as our sole protector, and hold us with your compassion.  
If the Master were to depart to the land of the cannibal demons,  
The people of Tibet would have no protector for their hopes.  
O compassionate one, don’t let your compassion dissipate!”

In response, Orgyen Rinpoche replied:

“Listen, wise Emperor and ministers of Tibet!  
I shall not stay; I am going to the land of the cannibal demons.  
If the savage cannibal demons are not subdued,  
The entire world will fall into ruin and decline.

“There is no one who can subdue them besides me.  
On the summit of the Copper-coloured Mountain, in the centre of Cāmara Island<sup>206</sup>  
Are inconceivable pure realms, miraculously emanated.  
There I will settle and emanate immeasurable manifestations.

“In billions of world-systems,  
Billions of emanations of Padmasambhava  
Will tame beings who are ripe for taming through expedient means.

“My retinue of disciples — the Emperor and ministers who embrace virtue —  
Will certainly be reborn into my pure realm.  
Previously I have only told my life story briefly.  
But now, as the times grow gradually worse,  
There would be no benefit, even if I stayed here forever.

“Though I was very kind to Tibet, my kindness will not be remembered.  
In subduing all the malicious demons of dark Tibet,  
I have acted beneficially for many future generations.

“Facing great difficulties,  
I abolished the savage, heretical teachings  
And converted Tibet to the sacred Dharma.  
I travelled through all places and regions of Tibet,  
Bestowing consecrations and blessings, and making aspirations.

“From now on, the teachings will quickly spread.  
In future times, they will gradually degenerate,  
And many different traditions will gradually proliferate.

“Negative deeds will be widespread, at odds with the Dharma.  
Holders of the mantra tradition will engage in worldly activities,  
And there won’t be anyone who manages even one year of retreat.

“Monastics won’t guard even a single vow,  
But will continuously chase after profit  
While secretly resorting to lovers, as do dogs and pigs.

“At that time, I cannot offer any help.  
Occasionally, when the time arises  
For a group of fortunate ones to assemble,  
An emanation of mine, a treasure-revealer, will come,  
Guiding those disciples on the path to liberation.

“Particularly, at the end of five hundred years of degeneration,  
Barbarians from the borderlands will descend on the central lands,  
Deceiving the minds of all people.

“Conflict, strife and myriad weapons will spread;  
Bandits and brigands will pour in from the hills.

“People will only have confidence in themselves.  
Various random epidemics – the fury of the māṭṛs  
And the meddling of the nyen – will cause death.

“At that time, to gather together the remaining disciples,  
I will emanate as Dudjom Dorje<sup>207</sup>  
And establish one thousand and eight hundred disciples in bliss.

“The entourage of students – emanations of the current Emperor and subjects –  
Will do auspicious work among their heart-disciples.  
When connected with the path of liberation, they will enter the path of the Dharma.

“At that time, through the power of the barbarians  
The teachings of black Māra will cover the land.  
Perverted aspirations will be fulfilled in an instant,  
And, through myriad negative actions,  
Sentient beings will suffer unpredictably, like a changing dance.  
Who could give the methods for reversing this?

“Therefore, Emperor and subjects, you must master your minds.  
The subjects, all, must now make great efforts  
In observing the holy discipline of the Dharma.

“Life is impermanent, a temporary dream.  
So cut all clinging to permanence, Emperor and subjects!

“Wealth is impermanent, like an illusory gathering,  
So strive to make extensive offerings, Emperor and subjects!

“Activities are endless, like a painting, perpetually unfurling,  
So practice the holy teachings – the end quickly approaches!

“Marriage is impermanent, like people in a marketplace,  
So don’t quarrel or fight, but apply yourselves to the teachings!

“The royal court is impermanent, like a city of gandharvas,  
So don’t engage in infighting, Emperor and subjects!

“Offer whatever you can afford to practitioners in retreat,  
And you will obtain an equal share of merit, Emperor and subjects!

“Satisfy the weak and feeble by distributing food,  
And your merit – the provision for future journeys – will thereby increase.

“Rely on the Refuge, the Three Jewels, never separating from them,  
And later, guides for the path will come, Emperor and subjects!

“Offer as much as you can before the Three Supports,<sup>208</sup>  
And later, just as much wealth will again be accumulated.

“Even if you have food and riches, contentment will never arise,  
So always hold to the key point of reliance on contentment.

“Sustain the royal laws with the Dharma.  
Ministers, amend the laws in accordance with the Emperor’s commands.

“Meditators, resort to solitary mountain retreats.  
Ngakpas, protect your commitments as you would your life.  
Monastics, protect your vows of discipline.  
Ngakpas, exert yourselves purely in retreat practice.

“Laypeople, abandon all deception and guile,  
And at all times exert yourselves in reciting the six syllables.<sup>209</sup>  
Never forget the uncertainty of the time of death, Emperor and subjects!

“In this and future lives, there is no refuge or protector besides the teacher,  
So don’t forget your teachers and always revere them,  
Continuously making offerings and supplications.  
Later, we will meet again, Emperor and subjects!



“Now, I must again go to Taktsang Sengphuk.  
After a while spent there,  
I will return to a few places in Tibet, to practice.”

At that, the Emperor, ministers, and subjects  
Decided they would rather not remain in Tibet,  
But would return, dejected, to their own lands.

Then the Dharma King Trisong Detsen said,  
“When will come time for the rediscovery of your life-story  
And this secret Heart-Drop of the *Ḍākinī*?<sup>210</sup>  
Who will the treasure-revealer be?  
What will be the joys and concerns of that time?  
What will people be like at that time?  
Precious Orgyen, I pray you tell us!”

And in response, precious Orgyen said,  
“Listen, sovereign of Tibet, Dharma King!  
All existent teachings of *sūtra* and *mantra*  
Are contained within my teachings.

“Although Tibet lies within my field of influence,  
There are savage creatures who transgress the oaths  
Who encounter adversity through contradicting the teacher and teachings.  
In this region I have given instructions, empowerments, transmissions, and treasures.

“The common blessings of the teachings will decline if the lineage is broken.  
Therefore, the treasure-revealers, my emanations,  
Will occasionally appear as *ngakpas*, sometimes as householders,  
And some will appear as women.

“When those with pure vision receive empowerments, transmissions,  
And instructions of this close lineage, they will be able to reverse the negative karma  
of guile and conflict,  
And the first of one hundred treasure-revealers,  
Named Sangyé Lama will appear.<sup>211</sup>  
Thereafter, the hundred main treasure-revealers will come in succession.

“In the meantime, some revealers will train disciples.  
Sometimes temporary situations of conflict will be quelled.  
At the end of the five hundred years of degeneration,  
In *Nālandā* monastery,  
The mistaken aspiration of *Geshé Pelseng* will ripen.<sup>212</sup>  
And the spread of the non-Buddhist barbarians will be reversed twice.

“They will collapse, but, among the embers in Bu, some will still propitiate the spirit Hanuman.<sup>213</sup>

By the strength of combining substances, mantra, and samādhi,  
Many new practices will flourish.

“These will spread by the strength of perverted aspirations of the present.  
Monkey-headed *th’eurang* ministers,  
And *shangpo* ministers with various types of heads<sup>214</sup>  
Will fight and repeatedly raise obstacles,  
All as assisted by Hanuman.

“The minds of all humans will be easily turned against the dharma.  
Unsatisfied by the riches they have,  
They will turn to theft and banditry.  
Families will fight, and unhappiness will follow.

“At that time, by the power of substances blessed by the perverted ones,  
The sky will be the colour of blood for eighteen months.  
The eight planets will align, and Ketu will be ascendant.<sup>215</sup>

“At that time, beings will be beset by attachment  
Because their strong desire to unite with lovers will have no cure.  
Treasure-revealers with no treasure to show will cover the earth;  
Few who even have practiced for one year will be seen.

“All of the great treasure-revealers, my emanations,  
Will protect all beings, supreme and inferior,  
Showing them the path of liberation and connecting them with it.

“Because charlatan ‘treasure-revealers’ harbour worldly aims,  
Like street dogs who never really relax,  
They will get no satisfaction from the food and wealth they seek.  
All sentient beings with rotten minds will follow after them.

“All of the treasure-revealers, my emanations,  
Should rely on various mountain ranges as supportive places.  
All you fortunate ones connected to me by previous actions and aspirations,  
You must strive to enter the path of liberation!

“Those who falsely claim to be my emanations,  
Do not understand the view, their meditation is directly ruined,  
And they have no ability to teach the Dharma to others.  
Deceiving themselves and others, they hoard offerings and raise children.  
All degenerate beings will have faith in people like these.

“At that time the end of the teachings will arrive.  
The essence and fruition of treasures and treatises will vanish.  
Then, I myself will appear in Chakmo, in eastern Tibet<sup>216</sup>  
Among the outcaste and poor, as one known as Lha.

“In order to teach the path to students, without regard to good and bad,  
I will send an emanation, a poor outcaste,  
Whoever is connected with me, the present Pema Jungné,  
The hosts of all laypeople, high and low without exception –  
I myself will emanate to them in a human form,  
As the guide who connects them to the path of liberation.

“Like my two eyes, my two heart sons –  
Pelyang and Sangyé Yeshe<sup>217</sup>  
Will be like the array of stars adorning space,  
And at that time, emanations of the Emperor and disciples will reappear.

“In random mountains and valleys, one hundred and eighty people  
Who are inclined to the essential practice  
Will attain the confidence of fearlessness, and be liberated into dharmakāya as  
rainbow bodies.  
When the time comes for gathering the remaining disciples  
All those fortunate ones connected to me through past karma  
Will enter the path to liberation, the end of samsara.

“At that time, shameless hypocrites  
Will be praised by everyone.  
Sublime holy beings who single-pointedly exert themselves in the essential practice  
Will become the objects of attachment and anger.

“People will praise and take to be holy  
Those who emanate as māras due to past negative activities.  
Like throwing rocks and paving stones,  
They will slander my emanations,  
Who all exert themselves in the essential practice.

“At that time, the teachings of Māra will flourish.  
Me, my emanations, and those two sublime beings  
Will understand the signs of those supreme beings’ teachings.  
They will bear the knowledge-name and strength-name of the emanations<sup>218</sup>  
Of the present-day master from Nub, Sangyé Yeshe.  
At a time when the high snow mountains are held by earth spirits,  
In the west, upon the light-rays of the teachings of sūtra and mantra  
I will rapidly ascend to the pure Khecara realm.

Along with eighty-two disciples.

“Tsogyal, you will hide  
My concise biography  
Along with three cycles of profound secret teachings  
In the womb of Dorje Drak in symbolic script, as treasures,<sup>219</sup>  
Entrusting the gyalpo spirit Yutren as the guardian.”<sup>220</sup>

Then, Emperor Trisong Detsen asked,  
“Will you establish the teachings in all hidden lands,  
Away from the demonic teachings of the perverted barbarians?”

The great Orgyen Rinpoche replied,  
“These hidden lands were entrusted  
To the six types of protectors of those treasures.

“Future people will not falsely accuse you,  
And the lives of the daring will be long.  
Emperor, you yourself are a true emanation of Mañjuśrī,  
And soon you will resolve back into Mañjuśrī’s heart.

“Later, barbaric teachings will not spread.  
You and I will both return to protect the teachings and the people.  
Though sentient beings are limitless in scope and number,  
Sentient beings linked to me through aspirations and karma  
Will be established on the level of total freedom beyond fear.”  
At these words, Emperor Trisong Detsen rejoiced.

*This is the seventh and final chapter of the biography of Padma that naturally liberates on sight, on how he gave direct instruction and prophecies of future times to the Emperor and his subjects.*

## **Colophon**

*Samaya. Sealed! Sealed! Sealed! Iti.*

*In response to the earnest, repeated requests of my noble sons Khyentsé Nyugu, the excellent Khedrub Gyatso, Wangchuk, Ngawang Thinlé,<sup>221</sup> and many other perfect heart-sons, I, the heruka Dudjom Dorjé extracted this from the Heart Practice Bearing the Seal of Secrecy.<sup>222</sup> While I faithfully decoded it, Ngagkyé Jampel Dorjé of Ling wrote it down.<sup>223</sup> Virtue! Virtue! Virtue! Sarva maṅgalaṃ!*

| Translated by Nick Schmidt, with the assistance of Samten, Stefan Mang, Ben Ewing, Lowell Cook, and Jordi Roig, 2017. Edited by Libby Hogg and Susanne Fairclough, 2018.

1. The Profound Secret Heart Essence of the Ḍākinī (zab gsang mkha' 'gro'i snying thig). ↔
2. The principal guru, Padmākara (mU khyo pad+ma kara) ↔
3. Gangchen Tso (gangs chen mtsho), that is Vairocana, the most important Mahāyoga deity of the Tibetan imperial period. ↔
4. Lake-Born Vajra (mtsho skyes rdo rje) ↔
5. The noble son of Nub, Sōnam Drak (gnubs kyi skye mchog bsod nams grags) ↔
6. Yobok Changmé Plain (yo 'bog lchang ma'i thang) ↔
7. Anantavyūha (bkod pa mtha' yas, Boundless Array). ↔
8. Queen Nordzin Tso (btsun mo nor 'dzin mtsho) and nāga King Migön Karpo (klu rgyam mi mgon dkar po) ↔
9. Öd Tro ('od 'phro) ↔
10. Natha Vajra (na tha badzra) ↔
11. Changchub Drolma (byang chub sgrol ma) ↔
12. Karma Zangpo (skar ma bzang po) ↔
13. Milky ocean ('o ma can gyi rgya mtsho) ↔
14. One yojana (dpag tshad) is approximately 7.5-8 kilometers, or 4,000 fathoms. ↔
15. Prabhāvatī ('od 'chang ma) and Dhaha (dha ha) ↔
16. Zangden (bzang ldan) ↔
17. Rohakāla (ro ha ka la) ↔
18. Śakrarāja (brgya byin ra tsa) ↔
19. Shoraya the Demon (bdud po sho ra ya) ↔
20. Shora Zhönnu (bdud po sho ra gzhon nu) ↔
21. Dechen Dalwa (bde chen brdal ba) ↔
22. Shenpa Marnak (shan pa dmar nag) ↔

23. Wangchuk Tsal (dbang phyug rtsal) ↔
24. This is referring to the maṇḍala of Mamo Bötong (ma mo rbod gtong), Dhānaśaṁskṛta's yidam deity. ↔
25. The innermost essence mantra Black Stone (yang snying rdo nag). The phrase here is a reference to the mantra of Simhamukhī, which is fourteen syllables long. ↔
26. Rotang Dalwé Tsal (ro thang brdal ba'i tshal) ↔
27. Master Vajramārajita (slob dpon chen po rdo rje bdud 'dul) ↔
28. Jig Ngam Hala ('jigs rngams ha la) ↔
29. Master Jñānasiddhi (slob dpon chen po dznyA na siddhi) ↔
30. The lord of siddhas, Wangdü Tsal (grub pa'i dbang 'phyug dbang sdud rtsal) is possibly Nāgārjuna. ↔
31. Fearsome Paruśakāvana (rtsub 'gyur 'jigs rung tshal) ↔
32. Master Ngonchöd Drubpé Wangpo (slob dpon mngon spyod grub pa'i dbang po) ↔
33. Sacred amṛta medicine-making ceremony (bdud rtsi sman gyi sgrub) ↔
34. Yangsang Madjung Né (yang gsang rmad byung gnas) ↔
35. Palchen Kadü (dpal chen bka' 'dus) is likely referring to the Kadü Chökyi Gyatso (bka' 'dus chos kyi rgya mtsho) 'The Ocean of Dharma, the Great Gathering of Transmitted Precepts', which was revealed as a terma by Orgyen Lingpa. ↔
36. Chipel (sphyi dpal) is likely a reference to Mahottara or Chemchok Heruka. ↔
37. Guru Wangdrak Tsal (gu ru dbang grag rtsal) ↔
38. Drubpé Wangpo (grub pa'i dbang po) is possibly the aforementioned Prabhahasti. ↔
39. Kīla Activity (phur pa phrin las) ↔
40. Cave of Akarta (a kar ta yi brag phug) ↔
41. Guru Tokmé Dorje (gu ru thogs med rdo rje) ↔

42. Vajrāsana (rdo rje gdan) is the seat under the Bodhi Tree where the Buddha Śākyamuni attained complete awakening, in modern Bodh Gaya, Bihar, India. ↔
43. Sūryasiṃha (nyi ma seng ge) according to Orgyen Tobgyal Rinpoche is an important king of India, who Guru Rinpoche converted to Buddhism. ↔
44. Noble Nāgeśvara (‘phags pa klu yi dbang po) ↔
45. Vaiśravaṇa Nīlāśvaraktasūla (rnam sras rta sngon can, or rnam sras mdung dmar rta sngon can) that is Vaiśravaṇa with red spear and blue horse. ↔
46. King Nāgaviṣṇu (rgyal po klu yi khyab ‘jug) ↔
47. Great All-Pervasive Rahu (gza’ rgod khyab ‘jug chen po) is the enlightened protector Rahula. ↔
48. Tröma Nakmo (khros ma nag mo) that is black Vajrayoginī. ↔
49. The Vajra Garland longevity practice (tshe sgrub rdo rje’i phreng ba) is found among the revealed treasures of Pema Lingpa and Ratna Lingpa. ↔
50. The “kingdom of Gesar” (ge sar rgyal khams) is referring to Mongolia. ↔
51. King Wangdü Zibar (rgyal po dbang sdud gzi ‘bar) ↔
52. King of Persia (stag gzigs). ↔
53. Queen Hāritī (btsun mo yid ‘phrog ma) and King Mijik Rabten (rgyal po mi ‘jigs rab brtan) ↔
54. Prince Zilnön Pawo (rgyal sras zil gnon dpa’ bo) ↔
55. Prince Kunkyong (rgyal po kun skyong) ↔
56. Bhaṅga (bha+nga’i rgyal khams) possibly refers to Bengal or Eastern Magadha. ↔
57. King Tumden (rgyal po gtum ldan) ↔
58. Kyemo Grove (skyes mos tshal) ↔
59. King Tumchen (rgyal po gtum chen) ↔
60. The indestructible Vajra-like Samādhi (vajropama-samādhi, rdo rje lta bu’i ting ‘dzin) ↔

61. Possibly because his spit was infused with the power of his mantra repetition. ↔
62. Possibly the planetary protector Rahula. ↔
63. Kunthub (kun thub) ↔
64. Dondrub (don grub) ↔
65. Īśvara (dbang phyug) is one of the names of Śiva. ↔
66. Maheśvara (dbang phyug chen po) is one of the names of Śiva. ↔
67. Māra-subduing Padmasambhava (bdud ‘dul pad+ma sa+mbha) ↔
68. In the “Month of Miracles” (cho ‘phrul chen po’i zlda ba) the Buddha displayed many miracles during the first half of the first lunar month, in order to increase the merit and devotion of future disciples. ↔
69. Thokar (tho kar) possibly refers to Northwest of Kashmir. ↔
70. Sangchen Wangmo (gsang chen dbang mo) ↔
71. Sindūra Cave (si+ndhu ra yi phug pa) is Sanskrit term for the ochre powder from *Grislea Tomentosa*. ↔
72. Wrathful Nangsi Zilnön (snang srid zil gnon drag po) ↔
73. Wangdüma (dbang sdud ma) ↔
74. Samantabhadra-Vajradhara (kun bzang rdo rje ‘chang) ↔
75. Kunzang Pendé Wangchuk (kun bzang phan bde’i dbang phyug) ↔
76. Overwhelming Appearance and Existence with Splendour Samādhi (snang srid zil gnon ting ‘dzin) ↔
77. King Takdong (rgyal po stag gdong) ↔
78. Hormo (hor mo) ↔
79. Lüküyong Nödjin (klu gyong gnod sbyin) ↔
80. Mamo Reti (ma mo reti) possibly refers to (Śrī Devī, dpal ldan lha mo). ↔
81. Pelthog Gyalmo (bal thog rgyal mo) ↔
82. Meri Barwa charnel ground (dur khrod me ri ‘bar ba) ↔



83. Rigdzin Lama (rig 'dzin bla ma) ↔
84. Shönu Nampar Rolpé Wangpo (gzhon nu rnam par rol pa'i dbang po) ↔
85. Raya Stūpa Grove (ra ya yi mchod rten tshal) ↔
86. Mount Aḍakavatī (ri bo lchang lo can) that is the pure land of Vajrapāṇi or Vaiṣravaṇa. ↔
87. Goddess Pramohā (lha mo pra mo ha) ↔
88. Jigten Chöto ('jig rten mchod stod) ↔
89. Jikjé charnel ground (dur khrod 'jigs byed tshal) ↔
90. Rangjung Tsal charnel ground (dur khrod rang byung tshal) ↔
91. The Khandro Sangphuk cave at Tak Dzong Grove (mkha' 'gro gsang phug stag rdzong tshal) ↔
92. Jikrung Ngamji charnel ground ('jigs rung rngams brjid dur khrod) ↔
93. China and Mongolia (rgya nad sog yul gnyis) ↔
94. Tak Dzong Cave (stag rdzong phug pa) ↔
95. Jarung Khashor Stūpa (bya rung kha shor mchod rten tshal) is a reference to Boudha Stūpa in Kathmandu, Nepal. ↔
96. Serung rock cave (se rung brag gi phug pa) ↔
97. The Timeless Awareness of the All-Encompassing Space of Phenomena Display Samādhi (chos dbyings ye shes rol pa'i ting 'dzin) ↔
98. The hidden land Lhundrub Dzong (sbas yul lhun grub rdzong) ↔
99. Tak Dzong Cave (stag rdzong phug pa) ↔
100. The Mirror-like Awareness Display Samādhi (me long ye shes rol pa'i ting 'dzin) ↔
101. The hidden land Dorjé Dzong (sbas yul rdo rje rdzong) ↔
102. Zarchung rock cave (gzar chung brag gi phug pa) ↔
103. The Awareness of Equalness Display Samādhi (myam nyid ye shes rol pa'i ting 'dzin) ↔

104. The hidden land Dremo Jong (sbas yul 'bras mo ljongs) is a reference to Sikkim, India. ↔
105. Shelkar rock cave (shel dkar brag gi phug pa) ↔
106. The Discriminating Awareness Display Samādhi (sor rtog ye shes rol pa'i ting 'dzin) ↔
107. The hidden land Padma Jong (sbas yul pad+ma ljongs) ↔
108. Marchung Sa cave (dmar chung sa yi phug) ↔
109. The All-accomplishing Awareness Display Samādhi (bya grub ye shes rol pa'i ting 'dzin) ↔
110. The hidden land Gawé Tshal (sbas yul dga' ba'i tshal) ↔
111. Ralpa Cave (byang lung ral pa'i phug) ↔
112. The All-embracing Display Samādhi ('ub chub rol pa'i ting 'dzin) ↔
113. The hidden land Yumbu Lung (sbas yul yum bu lung) is the location of the first Imperial-period Tibetan fortress. ↔
114. Trisher of the Yarlung Ba clan (yar lung sba mi khri gzher) that is Nanam Dorje Dudjom. ↔
115. Purgyal (spur rgyal) is the archaic name of imperial Tibet. ↔
116. The four types of awakened activity (las bzhi) are pacifying (zhi ba'i las), increasing (rgyas pa'i las), magnetizing or subduing (dbang gi las), and wrathful (drag po'i las). ↔
117. Heretic teachers or 'Bönpos' (bon po) ↔
118. Emperor Thori Nyantsan (rgyal po tho ri gnyan btsan) was the 28th Emperor of the Yarlung Dynasty. ↔
119. Ārya Mahākaruṇa ('phags pa thugs rje chen po) that is Avalokiteśvara. ↔
120. Emperor Tride Tsuktsen (Khri lde gtsug bstan r. 710-755/56) ↔
121. Vajra Dhātviśvarī (rdo rje dbyings phyug ma) ↔
122. The Hell of Ceaseless Torment (mnar med dmyal ba) ↔
123. Khenchen Bodhisattva (mkhan chen bo dhi satwa) that is Śāntarakṣita. ↔

124. This is a reference to the story of the establishment of the Boudha Stūpa as told in “Liberation Upon Hearing: The History of the Great Jarung Kashor Stūpa”.  
↔
125. The All-embracing Display Samādhi (‘khor ‘das ‘ub chub rol pa’i ting ‘dzin) ↔
126. Queen Tsepong Zawa Margyan (btsun mo tshe spong bza’ ba dmar rgyan ma)  
↔
127. Śrī Devī (dmag zor rgyal mo) ↔
128. Khorlo Gyedeb (‘khor lo rgyas ‘debs) or Tr̥ptacakra, that is the consort of Vajrakumāra. ↔
129. Kīla of Timeless Awareness (ye shes phur pa), that is Vajrakumāra. ↔
130. Yamalung (g.ya’ ma lung) is a hermitage near Samye. ↔
131. Yarlung Sheldrak (yar lung shel brag) ↔
132. Yerpa cave (yer pa’i brag) ↔
133. Tradruk (khra ‘brug) is a temple established during the reign of Emperor Songtsen Gampo, near Seng Gong (seng dgong) in Yarlung. ↔
134. Kharchen cliff (mkhar chen brag) ↔
135. The meadow of Mönkha (mon kha ne’u ring) ↔
136. Taktshang Canyon (stag tshang rong) ↔
137. Shiktsang Canyon (gzig tshang rong) ↔
138. Domtshang Canyon (dom tshang rong) ↔
139. Khamré Grove (khams ras tshal) ↔
140. Demo Pass in Kongpo (kong yul de mo la) ↔
141. Rongchung Dza (rong chung rdza) ↔
142. Rongchen at the Yema Cliff (rong chen ye ma brag) ↔
143. Tigo Cliff (ti sgo brag) ↔
144. Chamdo (chab mdo) is a large city in Kham. ↔
145. Minma (smin ma) ↔

146. Bemo Valley (be rdo) ↔
147. Bethil Nagmo (be thil) ↔
148. Yilong Tserma (yid slong tsher ma can) ↔
149. Soglen Nagmo (srog len nag mo) ↔
150. Sengdrak Cave of Horpo (hor po'i seng brag) ↔
151. The thirty-four letters possibly refers to the consonants of the Tibetan alphabet.  
↔
152. The nine damsri siblings (dam sri spun dgu) ↔
153. Mugseng Cave (rmug seng phug) ↔
154. Takmo Cliff (stag mo'i brag) ↔
155. Chumig Changringmo (chu mig byang ring) refers to the site of Chumig Changchub in Nepal. ↔
156. The four Semo sisters (bswe mo spun bzhi) ↔
157. Rudam Nagpo Valley (ru dam lung pa nag po) ↔
158. Menmo sisters (sman mo bcu drug) ↔
159. The Arrogance-Subduing Samādhi (dregs pa zil gnon ting 'dzin) ↔
160. The twelve Murderous Spirits (bla rkun bcu gnyis) ↔
161. Dzong Tran Sangwa (rdzong phran gsang ba) ↔
162. King Takthal of Mu (dmu rgyal stag thul). Mu (dmu) is a type of demon, or the name of a clan. ↔
163. The Five Tsegyal Chukma (rste rgyal phyug mo rnam lnga) ↔
164. The divine son Thökar (lha phrug thod dkar) ↔
165. Lab is in Lhoka. ↔
166. The crocodile-faced demon (chu srin) and the bear-faced demon (dred gdong can) ↔
167. Tölung (stod lung) is near Lhasa. ↔

168. Dorje Yudrom (rdo rje g.yu khrom) ↔
169. The peak of Dza Mountain (rdza ri rtse rgyal) ↔
170. Taktra Namen (stag bkra gnam sman) ↔
171. Kakong Sengé Dzong (ka kong seng ge rdzong) ↔
172. Nāga thels are a type of earth Nāga. ↔
173. Queen Mudo (rgyal mo dmu rdo) ↔
174. Tsen Düd Khala Mebar (btsan bdud kha la me 'bar) is a preta king. ↔
175. The Samādhi That Subjugates the Three Realms (khams gsum dbang sdud ting 'dzin) ↔
176. Shagdré Rock (bzhag 'bras rdza) ↔
177. Lhatse (lha rtse) ↔
178. The practice of Blazing Wrath (khro bo 'bar ba'i brtul zhugs) ↔
179. Mar is in Lhodrak. ↔
180. Bese cave (be se brag phug) ↔
181. Lower Ser (gser smad) ↔
182. Dünying Tse (bdud snying rtse) ↔
183. Dorje Dragkar (rdo rje brag dkar) ↔
184. Ase Mase (a se ma se) ↔
185. Upper Ser (gser stod) ↔
186. Damchen Garwa (dam can mgar ba) is likely Vajrasādhu, (rdo rje legs pa), the protector who assumes the form of a blacksmith. ↔
187. Drong Ri ('brong ri) ↔
188. Dorje Drak Tsal (rdo rje drag rtsal) ↔
189. Doyi Takdzong (rdo yi stag rdzong) ↔
190. Marshö Ashö (smar shod a shos) ↔

191. The Stūpa of Many Doors (mchod rten sgo mang) ↔
192. Mar (sMar) ↔
193. Nyenchen (myen chen) ↔
194. The desolate Place of Conquerors at Sothog (bso thog rgyal ba'i dben gnas) ↔
195. Washab Dragkar Cliff (Wa zhabs brag) ↔
196. The devil Black Hala (bdud po ha la nag po) ↔
197. Tsen Canyon at Kawa Karpo (rong btsan kha ba dkar po) ↔
198. Ma (rma) and Dza (rDza) ↔
199. Machen (rma chen) ↔
200. The yakṣa King Gökyi Chokshuchen (nor bdag rgyal po rgod kyi cog zhu can)  
↔
201. Drakgyal Men (drag rgyal sman) ↔
202. Drakar Trel Dzong (brag dkar sprel rdzong) ↔
203. Dungri Karpo Mountain (dung ri dar po) ↔
204. Lhadrak Karpo (lha brag dkar po) ↔
205. The Eight Practice Lineages (sgrub sde brgyad) likely refers to the Kagyé (bka' brgyad). ↔
206. The Copper-coloured Mountain (zangs mdog dpal ri) and Cāmara Island (rnga yab gling) ↔
207. Dudjom Dorjé (bdud 'joms rdo rje) that is Dudjom Lingpa. ↔
208. The Three Supports (rten sum) are the three representations or supports of enlightened form (statues), speech (scriptural texts), and mind (stūpas). ↔
209. That is the mantra of bodhisattva Avalokiteśvara. ↔
210. Secret Heart-Drop of the Ḍākinī (gsang ba'i yang gsang mkha' 'gro'i snying thig) ↔
211. Sangyé Lama (sangs rgyas bla ma, 1000-1080) was the first tertön, or revealer of termas hidden by Guru Rinpoche for the benefit of future generations. ↔

212. Geshé Pelseng (dge bshes dpal seng) ↔
213. Hanuman (ha nu ma dA) is possibly referring to the Vaiṣṇava folk hero Hanuman. ↔
214. shangpo ministers (zhang blon) ↔
215. This refers to Encke's comet. ↔
216. Chakmo (lcags mo) ↔
217. Pelyang (dpal dbyangs) and Sangyé Yeshé (sangs rgyas ye shes) ↔
218. The knowledge-name and strength-name (mkhyen pa'i ming dang stobs kyi ming) ↔
219. Dorje Drak (rdo rje brag) ↔
220. Yutreng (g.yu phreng can) ↔
221. Khyentsé Nyugu (mkhyen brtse'i myu gu), Khedrub Gyatso (mkhas grub rgya mtsho), Wangchuk (dbang phyug), and Ngawang Thinlé (ngag dbang phrin las) ↔
222. The Heart Practice Bearing the Seal of Secrecy (thugs grub gsang rgya can) refers to Tukdrup Sangwe Gyachen (thugs sgrub gsang ba'i rgya can), a practice cycle within the major Zabsang Khandro Nyingtik cycle (zab gsang mkha' 'gros snying thig) of Dudjom Lingpa. ↔
223. Ngagkyé Jampel Dorjé of Ling (gling gi sngags skyes 'jam dpal rdo rje) ↔

# The Life and Liberation of Padmākara, the Second Buddha

from *A Precious Garland of Lapis Lazuli*<sup>1</sup>

by *Jamgön Kongtrul Lodrö Thaye*

*Namo Guru-buddhādi-padmākara-pādāya*

Padmasambhava, known as the ‘Second Buddha’, has influenced countless beings through the essential vajrayāna teachings of secret mantra, and especially through his profound terma-treasure activities here in Tibet. This great master was not an ordinary person on the path, nor merely a noble being on one of the bodhisattva levels. Guru Padmasambhava was an emanation of both Buddha Amitābha and the peerless Śākyamuni, and his purpose was to pacify human and spirit beings that were otherwise difficult to tame. Even the great bodhisattvas are incapable of fully telling the story of his life and liberation, yet I shall nonetheless give a brief outline in the pages that follow.

In the dharmakāya realm of ‘Luminous Vajra Essence’, he has been naturally enlightened within primordial purity – the ground of liberation – since the very beginning. There, he is renowned as the original lord, Unchanging Light<sup>2</sup>.

In the self-manifest saṃbhogakāya realm known as ‘Resounding Drum of Perfection’, he appears as the boundless array of the five wisdom families of Buddha ‘Immense Ocean,’<sup>3</sup> possessing the five certainties. As the external manifestation of this natural energy, he is perceived by all the bodhisattvas on the ten bhūmis in myriad bodily forms within the buddhafiels of the five families, including the semi-manifest, natural nirmāṇakāya realms of Mahābrahma. All of these are the cloudbanks of the Guru’s wisdom display, his ‘inexhaustible wheel of adornment,’ and so he is known as ‘Lotus Who Holds All’.

Out of this, in order to tame beings in the countless worlds of the ten directions, there appears the magical display of his nirmāṇakāya emanations. It is taught that only in this universe, known as ‘Endurance’, does he illuminate the fifty worlds with the teachings of sūtra and tantra, taming beings through his eight supreme manifestations.

In one particular account, it is said that Khandro Yeshé Tsogyal had a vision of the Guru as ‘Immense Vajra Ocean,’<sup>4</sup> manifesting in the east. Each of the pores in his body held a billion realms and in each realm there were a billion world systems. In each of these world systems there were a billion Gurus, each with a billion emanations. Each of these emanations was displaying the activity of taming a billion



disciples. She then saw a similar display in all the other cardinal and central directions.

In this world of ours, Jambudvīpa, the Guru is generally known as just one nirmānakāya who tames beings, but according to the different capacities and giftedness of people he is perceived in multiple ways. Most Indian sources, along with the *Oral Transmission of Kīla*,<sup>5</sup> explain that he was born as the son of a king or minister in Uḍḍiyāna, whereas the terma-treasures for the most part state that he was born miraculously. In some texts, he is said to have appeared from a bolt of lightning at the summit of Mount Malaya.<sup>6</sup> There is huge variety in these wondrous accounts of his life and liberation. It is said:

*Ten thousand, nine hundred stories of his life Were composed and hidden for future disciples...<sup>7</sup>*

As these numbers suggest, this is indeed a topic that lies far beyond the reach of the ordinary intellect. I shall nevertheless present, as a mere nugget, the life of the Guru according to his miraculous birth, as it appears in the terma teachings:

In the oceans that surround the western land of Uḍḍiyāna to the north, south, and east, there lies an island close to the land of the *rākṣasas*, found to Uḍḍiyāna's southwest. There, the blessings of all the buddhas took shape in the form of a multi-coloured lotus flower. Moved by compassion at the suffering of sentient beings, Buddha Amitābha, Lord of Sukhāvātī, sent from his heart a golden vajra marked with the syllable *hrīḥ*, which entered into the bud of the lotus flower. It then miraculously transformed into an eight-year-old child, endowed with all the major and minor marks of perfection, and holding a vajra and a lotus. There the young child remained, instructing the island's *devas* and *ḍākinīs* in the profound Dharma.

Now, it happened that the King of Uḍḍiyāna, Indrabhūti, was without an heir to the throne. Through his great acts of making offerings to the Three Jewels and giving alms to the poor and needy, the king had exhausted his treasury, and had set out on a voyage upon the great lake to find a wish-fulfilling jewel. Upon returning with the jewel, first his minister Trigunaḍhara and then the king himself encountered the amazing child. Regarding him as the answer to his prayers, the king took him home to the royal palace, where he was given the name *Padmākara*, 'Lotus-Born', as well as *Tsokyé Dorjé*, 'Lake-Born Vajra'. They seated Padmākara on a throne of precious jewels, and all the while the citizens were delighted by the rain of foods, clothing, and precious objects that sprang forth from the magic of the wish-fulfilling jewel.

As the young prince grew up, he brought countless beings to maturation through his youthful sport and games. He married the *ḍākinī* Prabhāvātī and ruled the kingdom of Uḍḍiyāna according to the Dharma. He was known then as *King Tortokchen*, 'The Turbaned King'. Seeing that as a ruler he would be unable to truly serve others and

bring about spiritual benefit on a vast scale, he begged his father for permission to abdicate, but was refused. So, in the midst of a dance, he pretended that his trident slipped out of his hand, thus managing to kill the son of a demonic minister and liberate him into the expanse. As a consequence of breaking the law against killing children, Padmasambhava was promptly banished to the charnel grounds. Thus he made his way to Śītavana, 'Cool Grove', Nandanavana, 'Joyful Grove' and Sosadvīpa, 'Sosa Land' where he practiced yogic disciplines. He received empowerments and blessings from the ḍākinīs Mārajītā, 'Tamer of Māra', and Śāntarakṣitā 'Preserver of Peace', and he brought the ḍākinīs of the charnel grounds under his sovereign command. He was known by the name *Śāntarakṣita*, 'Preserver of Peace'.

Returning to the island in Lake Dhanakośa, Padmasambhava likewise brought the ḍākinīs there under his command—through secret mantra practices in the symbolic language of the ḍākinīs. Then, as he was practising in Pārusakāvana, 'Rugged Forest', Vajravārāhī appeared to him and blessed him. He subdued the nāgas of the oceans and the planetary spirits of the heavens. Wisdom ḍākas and ḍākinīs granted him supernatural powers. He was known then as *Dorjé Drakpo Tsal*, 'Wrathful Vajra Might'.

At the 'Vajra Throne' in Bodh Gaya, he displayed all kinds of miracles. People asked, "Who are you?" but when he acknowledged that he was a self-manifested buddha, they could not accept this and instead insulted and defamed him. Seeing the many good reasons for having a teacher, Padmasambhava then made his way to Zahor, where he took ordination from Prabhahasti and was given the name Shakya Sengé, 'Lion of the Śākyas'. He received the teachings on yoga-tantra from him, eighteen times, and had visions of the deities.

Then he requested empowerment from the nun Ānandā, who was actually the wisdom ḍākinī Guhyajñāna manifest in the form of a nun.<sup>8</sup> She transformed him into the seed syllable *hūṃ*, swallowed him, and passed him right through her body and out through her secret lotus, granting him outer, inner and secret empowerments, and purifying the three obscurations.

From the eight vidyādhara, he received the teachings on the *Kagyé*, the 'Eight Pronouncements'. From Buddhaguhya he received the teachings on *Māyājāla*, the 'Magical Net', and from Śrī Siṃha he received the teachings of *Atiyoga*. In this way he studied and received all the sūtras, tantras and sciences from numerous learned and accomplished masters in India. Padmasambhava would master a teaching the first time he encountered it, and he experienced visions of deities without needing to practise. Displaying his attainment of the first vidyādhara level, the stage of 'the vidyādhara level of maturation', the Guru was known as *Loden Choksé*, 'Wise Seeker of the Sublime'.

Returning to Zahor, Padmasambhava charmed the daughter of King Vihārdhara, the

authentic *dākinī* Princess Mandāravā, and took her as his consort. Together they went to the Māratika cave, where for three months they practised the *sādhana* of longevity. The Buddha of Limitless Life, Amitāyus, appeared to them, empowered them with longevity, and blessed them as inseparable from him. They were given one billion tantras on longevity and they both accomplished the second vidyādhara level – ‘vidyādhara with mastery over life’.

Now that they had attained vajra bodies beyond birth and death, the Guru and Mandāravā went back to tame the kingdom of Zahor. One day, as they were out begging for alms, they were arrested by royal ministers and burned alive, but the Guru transformed the pyre into a lake, and he and Mandāravā were found sitting upon a lotus blossom in its centre. All around were inspired by faith, and thus it was that the Guru and his consort caused the kingdom to embrace the Dharma, establishing its people in the state that is beyond falling back into *saṃsāra*.

The Guru then returned with Mandāravā to Uḍḍiyāna, to tame that land as well, but once again he was recognized while begging for alms, and once again they were burned on a sandalwood pyre – by the same demonic minister and his henchmen. After some time, the pair were found seated upon a lotus in the middle of a lake, wearing garlands of skulls, as a symbol of their activity of liberating all beings from *saṃsāra*. Padmasambhava was now known as *Pema Tötreng Tsal*, ‘Mighty Lotus with Skull-Garland’. For thirteen years, Padmasambhava and Mandāravā remained in Uḍḍiyāna as teachers by royal appointment, establishing the whole kingdom in the Dharma. During this time, the Guru gave the empowerment and teachings for the *Kadü Chökyi Gyatso*, the ‘Ocean of Dharma, the Great Gathering of Transmitted Precepts’,<sup>9</sup> through which the king and queen as well as all the destined ones accomplished the supreme vidyādhara level. He was then known as *Pema Gyalpo*, ‘Lotus King’.

In accordance with a prophecy in the *Sūtra on Magical Perception*,<sup>10</sup> Padmākara transformed himself into the monk Indrasena in order to bring King Aśoka to the Dharma. He established Aśoka in unwavering faith, after which, in a single miraculous night, the king erected one million stūpas all around the world, all containing the relics of the Buddha.<sup>11</sup>

The Guru went on to defeat some powerful heretic kings who were damaging the Buddhist doctrine, making use of a variety of skilful means, including ejecting their consciousnesses. The Guru was then poisoned by one recalcitrant king. He remained unharmed, though, and when they threw him into the Ganges, he reversed the river’s flow and danced in mid-air, earning the name *Khye’u Chung Khading Tsal*, ‘Mighty Child of the Garuḍas’.

He manifested in many guises and went by many names, such as the Ācārya Saroruha, founder of the Hevajra tantra; the Brahmin Saraha; the great Ḍombi

Heruka; Virūpa; and Kṛṣṇācārya. In great charnel grounds like *Kuladzokpa*, 'Perfected in Body', he taught the secret mantra to ḍākinīs, and he bound outer and inner spirits as protectors of the Dharma. He was then known as *Nyima Özer*, 'Rays of the Sun'.

At Bodh Gaya's Vajra Throne, five hundred heretical teachers had launched an attack on the Buddhist teachings. Padmasambhava met them in a competition of debate and power, and emerged victorious. Some of the teachers then resorted to casting evil spells, whereupon the ḍākinī Mārajitā, 'Tamer of Māra', granted the Guru a wrathful mantra with which he caused lightning to strike and thereby liberate the evil schemers. Those who survived were converted to Buddhism, and finally the banner of the Dharma was raised to the skies. Padmasambhava then became known as *Sengé Dradrok*, 'Lion's Roar'. Up to this point, he had exhausted the three defilements and been at the 'vidyādhara level of life-mastery', the stage of having fully perfected the supreme path.

Proceeding next to Yangleshö, situated between India and Nepal, the Guru met Śākyadevī, daughter of the Newar king Puṇyadhara, and accepted her as his sādhana support and consort. Together they practised glorious Śrī Heruka, but were hindered by spirits, rākṣasas and magical creatures' intent on creating obstacles — causing a three year drought and, with it, famine and disease. So Padmasambhava sent two messengers to India to ask his gurus for a teaching that would counter them. They returned, laden with the tantras and commentaries of Vajrakīla. The moment they arrived, the obstacles were pacified. It rained, and the drought, disease and famine came to an end. The Guru and Śākyadevī both attained the great accomplishment of the third vidyādhara level, 'vidyādhara of the great seal, or mahāmudrā'.

The Guru famously recognized that Śrī Heruka is like a merchant engaging in trade; the achievement can be great, but so can the obstacles. Vajrakīla is like the armed escort that is needed to guard the merchant against obstacles and overcome them. The Guru composed many sādhanas of Śrī Heruka and Vajrakīla combined. He also bound under oath all the male and female worldly spirits, such as the sixteen Vajrakīla guardians, and installed them as protectors of the teachings.

Padmākara visited the border regions of Uḍḍiyāna, such as Hurmuju, Sikodhara, Dharmakośa, and Rukma. He also went to Tirāhuti<sup>12</sup> and other regions of the Tharu kingdom<sup>13</sup> as well as other lands such as Kāmarūpa. He taught Dharma according to ability and capacity, benefiting many beings through his display of common *siddhis*, bringing water where there was none, and even draining great lakes and rivers when necessary. In the south, east, and central parts of India, there were naturally arisen images of a non-Buddhist deities which were causing indescribable harm to the Buddhist teachings. So, the Guru put an end to this through the power of Vajrakīla.

Another story tells how the King of Turkestan had sent invading armies to the kingdom of Kaccha, where Buddhist groups were thriving. As the king's boats entered the Nīli river, the Guru performed the threatening mudrā, sinking five hundred vessels. Thus ended the Turkic peoples' violence.

It is not certain when he went to the land of the Drāviḍa<sup>14</sup>, but the Guru gradually tamed the humans and spirits there, including the ḍākinīs, and he built great monasteries as well. Even to the present day, this master's tradition of instructions for the study, explanation, and meditation of the four classes of tantras — particularly the teachings on Hevajra, the Secret Moon Drop, Śrī Heruka, Hayagrīva, Kīla and Māṭṛkā — has remained widespread. Drāviḍian accounts relate that he left from that country for the land of the rākṣasas in the southwest. These are found in Indian sources and are well-known.<sup>15</sup>

Padmasambhava is generally thought to have lived in India for 3,600 years benefiting the teachings and sentient beings. But it seems that learned people consider that number to represent half-years, and accept it simply as an indication of many years.

In order to convert people in Mongolia and China, the Guru emanated in the form of a clairvoyant king and a powerful yogin. Moreover, he appeared in the country of Shangshung as the miraculously-born child Tavi Hricha, who gave the instructions on the hearing lineage of Atiyoga and led many worthy disciples to the attainment of the rainbow body. In this way, Padmasambhava's activity in leading people to the path of liberation, through appearing in various places and in various forms, and speaking various languages, is indeed beyond all measure.

Now, when the Tibetan king Trisong Deutsen, himself an emanation of Mañjuśrī, was twenty years of age, he formed a strong aspiration to spread the sacred teachings of the Dharma. So he invited 'Khenpo Bodhisattva', otherwise known as Śāntarakṣita, from India, and the abbot proceeded to teach dependent origination and the ten virtuous actions. A year later, the foundation was laid for a huge temple, but the indigenous spirits created obstacles and prevented its construction. In accordance with Śāntarakṣita's prediction, the King sent five messengers to India, to invite the great master Padmasambhava to come.

Guru Rinpoche had foreknowledge of this and was already on his way, gradually traveling from Nepal, and he met them in Mangyul. He then visited the lands of Ngari, Ü-Tsang and Dokham — indeed, there is not a single place within these regions where he did not miraculously tread. At this time the Guru bound the twelve *Tenma* goddesses, the thirteen *Gurlha* and twenty-one *Genyen*, as well as many other powerful spirits, taking hold of their life-force and making them swear allegiance.

Padmasambhava met the king at the Tamarisk Forest at Drakmar, 'Red Rock', and then went to the top of Mount Hepori where he brought all the 'gods and demons' of Tibet under his command. He successfully laid the foundation for Samyé monastery,

and saw it through to completion, even employing the gods and demons who had previously proven troublesome. After five years of work, ‘Glorious Samyé—Inconceivable—Unchanging—Spontaneously Accomplished Temple’ was finished, complete with the three temples of the Queens, all made to resemble Mount Meru, surrounded by the four continents, eight subcontinents, sun and moon, with an outer wall of iron mountains. And so it was consecrated, amidst miraculous and auspicious signs of five kinds.

The King wished to translate the scriptures and establish the Dharma, so he arranged for many intelligent young Tibetans to study to become translators, known as ‘lotsawas’. Inviting other masters of the Tripiṭaka, the ‘Three Baskets’ of the Buddha’s teaching, from India, the king asked the abbot Śāntarakṣita to ordain Tibet’s first seven monks, and thus gradually established an ordained saṅgha. Śāntarakṣita and Padmasambhava, together with the other Indian scholars, and with Vairocana, Kawa Paltsek, Chokro Lu’i Gyaltsen, Shang Yeshé Dé and the other translators, then rendered into Tibetan all the extant Buddhist scriptures of sūtra and tantra, as well as most of the treatises explaining them.

Vairocana and Namkhai Nyingpo, among others, were sent to India, where Vairocana studied Atiyoga with Śrī Siṃha and Namkhai Nyingpo received the teachings on Śrī Heruka from the great master Hūṃkāra. They both attained accomplishment and went on to spread these teachings in Tibet.

King Trisong Deutsen then requested Padmasambhava to give empowerment and instruction in the vajrayāna. So at Chimphu, the hermitage above Samyé, the great master opened the maṇḍala of the Kagyé, into which he initiated nine chief disciples including the King. Each was entrusted with a specific transmission, and all nine attained accomplishment (*siddhi*) through practicing their respective teaching. Padmasambhava also gave countless profound and extraordinary teachings connected with the three inner tantras to many destined students, chiefly the king, his sons and the twenty-five disciples. This he did in Lhodrak Kharchu, Shotö Tidro and many other places.

The Guru remained in Tibet for a total of fifty-five years and six months. He arrived when the king was a young man of twenty-one and stayed until the king’s death at the age of sixty-nine. He left a few years later, for the land of the rākṣasa demons. It is clear, then, that the Guru stayed in Tibet for forty-eight years while the king was alive and seven years and six months afterwards. Evil ministers fearful of the Guru’s power asked him to leave Tibet. So after eight years at Samyé he appeared to depart by flying from the Mangyul pass — but this was only an emanation.

Instead, the Guru secretly conferred with his patrons, and his actual embodiment, joined by Yeshé Tsogyal and other destined beings, personally visited the twenty snow mountains of Ngari, the twenty-one sādhana places in Ü and Tsang, the twenty-five great pilgrimage places of Dokham, the three hidden lands of Upper,

Lower and Middle Tibet, the five ravines, the three realms and the one region. Each of these was blessed by the Guru as a sacred place for practice — glacier, sand, rocks, hills and lakes — like the roots, branches and flowers of a great tree. Indeed, there is not so much as a clod of earth the size of a horse-hoof print that he did not cover.

Knowing that a descendant of the king would later try to destroy Buddhism in Tibet, Padmākara gave many predictions for the future. Conferring with the king and the close disciples, he concealed countless terma-teachings, both named and nameless — although the chief treasures were 'the hundred vital treasures of the king',<sup>16</sup> the five great mind treasures, and the twenty-five profound treasures. The reason these termas were hidden was to prevent the teachings of secret mantra from disappearing, to prevent the vajrayāna from being corrupted or modified by intellectuals, and thus to preserve the blessings, and benefit successive generations of disciples. For each of these hidden treasures, Padmākara predicted the time of disclosure, the person who would reveal the treasure, and the destined recipients who would hold the teachings. In the thirteen places named Taktsang, 'Tiger's Lair' — at Mönka Nering Sengé Dzong and so forth — the Guru manifested in the terrifying wrathful form of crazy wisdom, binding all the haughty spirits great and small, entrusting them under oath to guard the terma-treasures. Then he was known as *Dorjé Drolö*, 'Wild Wrathful Vajra'.

To inspire faith in future generations, the Guru and his consorts left their imprints at innumerable places of practice. For instance, he left an imprint of his body at Dorjé Tsekpa in Bumtang, hand prints at Namtso Chugmo, and footprints at Paro Drakar.

The prince Murub Tsepo was sent to attack the Uyghur hermitage. After the prince plundered the buildings of their possessions, the *gyalpo* spirit Shing Cha Chen pursued him. Padmasambhava manifested in the form of *Guru Drakpo*, 'Wrathful Guru', and bound the spirit under oath, placing him in charge of guarding Samyé's treasury.<sup>17</sup>

After the death of King Trisong Deutsen, Padmākara placed Mutik Tsenpo on the throne. He performed the *drubchen* of the *Kadü Chökyi Gyatso* at Tramdruk, where he entrusted the profound teachings to Gyalsé Lhajé, the second prince, prophesying that he would benefit beings by becoming a revealer of the hidden terma-treasures after thirteen future lives.

It is impossible to count exactly how many students in Tibet received empowerment from Padmasambhava in person, but chief among them were the original twenty-five disciples, the middle twenty-five disciples and the subsequent seventeen and twenty-one disciples. Eighty of his students attained rainbow body at Yerpa, as well as the one hundred and eight meditators at Chuwori, the thirty tantrikas at Yangdzong, and the fifty-five realized ones at Sheldrak. There were the twenty-five *ḍākinī* students and the seven yoginīs as well. For example, there were Amé Changchub Drekol, Gyü

Changchub Shönnu, Rokben Namkha Yeshé, Nyang Deshin Shekpa, Pang Jetsen Trom, Sha Migocha, Ngab Mi and Ngab Dré, Che Gyatso Drak, Dré Sherab Drakpa. There were also those of the blood lines of Lang, Ngok, Khon, Rok, Go, Pang, So, Zur, Nub, Gyu, Kyo – many of which continue to the present day. Thus, many masters of the Sarma ‘New Schools’ also had forefathers connected with the lotus feet of the Great Master.

When the Guru was about to leave for the land of rākṣasas to the southwest, the Tibetan king, ministers and all the disciples tried to dissuade him, but to no avail. To each, he gave extensive heart advice and instruction, and then he left from Gungtang pass, riding upon a horse or perhaps a lion, and all the while accompanied by numerous divine beings making offerings. Reaching Ngayab Ling – the ‘Cāmara continent,’ the Guru went to the summit of Zangdok Palri, ‘the Glorious Copper-Coloured Mountain’, where he liberated Raksha Tötrenq, king of the rākṣasas, and assumed his form. He then miraculously created the palace of Lotus Light, endowed with inconceivable adornments, and emanated a replica of himself to reside on each of the surrounding eight islands – the eight kings who teach the *Kagyé*, the ‘Eight Pronouncements’, amongst other teachings. He has thus saved the people of our continent, Jambudvīpa, from mortal danger.

At present the Guru dwells on the ‘vidyādhara level of spontaneous presence’, the path of consummation, as the Vajradhara regent, unshakable for as long as saṃsāra remains. With unbounded compassion he cares for Tibet and constantly sends his emanations. Even after the teachings of the vinaya have perished, his manifestations will appear one by one among tantric practitioners. There will also be many destined disciples who will attain rainbow body. And, in the future, when Buddha Maitreya appears in this world, it is said that Guru Padmasambhava himself will emanate as the bodhisattva *Drowa Kundül*, ‘Tamer of All Beings’, and will spread the teachings of secret mantra to all those of good fortune.

This short biography is just a partial narration, conforming to the perception of various ordinary students.

| Samye Translations, 2018. (Translated by Peter Woods and Stefan Mang. Edited by Libby Hogg.)

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1. The following short biography of Guru Rinpoche was extracted from the *Precious Garland of Lapis Lazuli* (*Rin chen bai DU r.ya'i 'phreng bā*), a collection of life stories of the 108 main tertöns written by Jamgön Kongtrul and found in Volume I of his Treasury of Precious Termas, the Rinchen Terdzö (Rin chen gter mdzod). For a translation of the complete work, see: Jamgön Kongtrul Lodrö Taye, *The Hundred Tertöns*, translated by Yeshe Gyamtso, (Woodstock: KTD Publications, 2011). ↩
2. That is Samantabhadra. ↩
3. That is Vairocana. ↩

4. That is Vairocana. ↩
5. The *Oral Transmission of Kīla (Phur pa bka' ma)* refers to the famous commentary called *Phurdrel Bum Nak (Phur 'brel 'bum nag, The Black Hundred Thousand Words Commentary on the Kīla)*, which was written down as the result of Padmasambhava's meeting with Vimalamitra and Śilamañju at Yangleshö, in present-day Nepal. For a translation of this life story, see: Martin Boord, *A Bolt of Lightning from the Blue*, (Berlin: Khordong 2002), 113-128. ↩
6. See for example [the terma-treasure biography revealed by Chokgyur Dechen Lingpa](#) ↩
7. This is found in the *Pema Kathang, The Chronicle of Padma*, revealed by Orgyen Lingpa (b. 1323). For the Tibetan, see: O rgyan gling pa, *Pad+ma bka' thang*, (Khreng tu'u: Si khron mi rigs dpe skrun khang, 1987), 3. ↩
8. Also known as the ḍākinī Karmendrāṇī or Khandroma Lekyi Wangmo (*mkha' 'gro ma las kyi dbang mo*), 'Ḍākinī Queen of Activity'. ↩
9. *The Ocean of Dharma, the Great Gathering of Transmitted Precepts (bka' 'dus chos kyi rgya mtsho)* is a teaching cycle that focuses on the Kagyé deities. It was discovered as a terma-treasure by Orgyen Lingpa, and it was later rediscovered as a *yangter (yang gter)* by Jamyang Khyentsé Wangpo. ↩
10. *The Sūtra on Magical Perception (D 146, spyod yul rnam par 'phrul pa)*. Its full title is *The Sūtra Teaching the Miracles in the Domain of Skillful Means that the Bodhisattvas Have at their Disposition (Bodhisattvagocaropāyaviṣayavikurvitanirdeśasūtra, byang sems spyod yul thabs kyi yul la rnam 'phrul bstan pa'i mdḡ)*. ↩
11. The full story is found in: John S. Strong, *The Legend of King Aśoka: A Study and Translation of the Aśokāvadāna*, (Princeton: Princeton University Press, 2014): 214-220. This story is also discussed in: Bruce Rich, *To Uphold the World: A Call for a New Global Ethic from Ancient India*, (Boston: Beacon Press, 2010): 96-111. The name of the monk varies depending on the source consulted. ↩
12. Tirāhut (Tirhut) is a name for the old city of the kingdom of Videha, about 175 miles north-west of Vārāṇasī. ↩
13. Tharu kingdom may refer to the Tharu tribe now inhabiting the jungle and Terai valleys on the southern borders of West Nepal and India. It is said that the Emperor Aśoka came from this tribe. For more information, see: Taranatha, *The Origin of the Tārā Tantra*, translated and edited by David Templeman, (Dharamsala: Library of Tibetan Works and Archives, 1995), n. 82 and n. 135. ↩

14. That is South India. ↔
15. In these last two paragraphs Jamgön Kongtrul refers to two stories told in Tāranātha's Three Reasons for Confidence. ↔
16. Ngawang Zangpo states: "According to Yudra Tulku, 'the hundred vital treasures of the king' (*rgyal po'i bla gter brgya*) were treasures (mainly objects, rather than texts) concealed around the Himalayan region to consecrate the land. They represent the spirit or vital life-force infused in the region by Guru Rinpoché. Unlike other treasures he concealed, these were intended to remain without being retrieved at a later date." See: Ngawang Zangpo, *Guru Rinpoche: His Life and Times*, (New York: Snow Lion Publications, 2002), 325, note 25. ↔
17. Gyalpo Shing Cha Chen (*rgyal po shing bya can*) was the main ancestral spirit of the hostile Mongols and neighbouring tribes. Through his clairvoyance, the Mahaguru knew of the spirit's dark schemes--plotting to bring Tibet under his rule by influencing the Mongol rulers. Thus the Mahaguru decided to turn the potential attacker into a defender. And so, with the dual purpose of protecting Samyé and preventing future invasions of Tibet by hostile neighbouring tribes, the Guru sent prince Murub Tsenpo with an army to the Uyghur hermitage (*bha ta hor gyi sgom grwa*) located in the Gansu corridor. Their mission was to provoke Shing Cha Chen into action. To this end, Murub Tsenpo and his men stole the hermitage possessions that Shing Cha Chen had sworn to protect. At this, Shing Cha Chen had no choice but to pursue the invaders back to Tibet, where Guru Rinpoche was already awaiting their arrival. The moment Shing Cha Chen was in sight, the Guru bound him under oath and placed him in charge of Samyé monastery. Gyalpo Shing Cha Chen was then invited to take up residence in Samyé's Pehar Kordzö Ling temple (*pe har / dpe dkar dkor mdzod gling*), from which time he became known as Gyalpo Pehar, renamed after the protector's new residence. For a brief discussion, see: Khyentsé Wangpo, *Jamyang Khyentsé Wangpo's Guide to Central Tibet*, trans. Matthew Akester (Chicago: Serindia Publications, 2016), 311 fn. 26. ↔

ཨོཾ་ ཟབ་པ་སྐྱོར་བདུན་ལས་མེད་མེད་ཀྱི་རྣམ་ཐར་དཔག་བསམ་སྒྲིན་ཤིང་བཞུགས་སོཾ་

The Wish-Fulfilling Tree: The Life Story of the Master of Uḍḍiyāna

As Found in Padmasambhava’s Sevenfold Cycle of Profundity

revealed by Chokgyur Dechen Lingpa

ཐོག་མཚན་མཚན་།

Chapter One

ཨ་མ་ལྟོ།

Emaho! How marvellous!

ཐེག་གསུམ་དམ་པའི་ཚོས་ལ་རྣམ་སྐྱེད་ཤིང་།

I, Padma, shall here present the story of my life—

འགོ་ལ་ཕན་བདེའི་མཛད་པ་རྒྱུ་མི་འཆད་།

How I mastered the sacred Dharma of the three vehicles

དུས་གསུམ་རྟག་པར་ཚོས་འཁོར་བསྐྱོར་བ་ཡི།

How my deeds for beings became a constant flow

པར་བཞུགས་གི་རྣམ་ཐར་འདྲིར་བཀོད་བྱེ།

And how I have unceasingly spun the Wheel of Dharma.

དེ་ལ་འགོ་དྲུག་སེམས་ཅན་མ་ལུས་པ་།

Each and every sentient being of the sixfold classes

མ་རིག་འཁྲུལ་པས་འཁོར་བར་གཏན་འབྲུམས་ཏེ།

Incessantly strays through samsara, confused, unknowing.

ལྷན་པར་ཚོད་དུས་སྒྲིགས་མའི་འགོ་བ་རྣམས་།

Especially in the Age of Strife, the dregs of time,

དུག་ལྔ་རགས་ཤིང་འབྲོལ་ཉོག་སྤྱོད་པའི་ཚེ།

Beings are steeped in the five poisons and act in errant ways.

ཤིན་ཏུ་གཏུལ་དཀའ་དེ་རྣམས་འདུལ་བའི་ཕྱིར།

To inspire them, difficult as they are to change,

ཚོས་སྐྱའི་སངས་རྒྱས་རྣམས་ཀྱིས་དགོངས་པ་གཏང་།

The dharmakāya buddhas directed their attention;

ལོངས་སྐྱའི་སངས་རྒྱས་རྣམས་ཀྱིས་ལུང་བསྟན་ཅིང་།

The sambhogakāya buddhas asserted their command;

སྐྱུལ་སྐྱའི་སངས་རྒྱས་ཐམས་ཅད་བཀའ་བཞུགས་ནས།

And the nirmāṇakāya buddhas in conference all agreed

པར་བདག་ཉིད་འཇམ་བུའི་གླིང་དུ་འོང་།

That I, the Lotus Master, should appear in this world, Jambudvīpa.

དེ་ཡང་ཁ་ཅིག་སྣང་ངོར་ཨོ་རྒྱན་ཡུལ།

Perceived by some, I magically appeared in Uḍḍiyāna,

རྩ་ན་གོ་ཤར་པད་སྣོང་ཅེ་ལས་སྐྱུལ།

Upon a lotus flower on the waters of Dhanakośa.

ཁ་ཅིག་སྣང་ངོར་ཨོ་རྒྱན་རྒྱལ་པོའི་སྲས།

Perceived by others, I was the son of Uḍḍiyāna's king.

ཁ་ཅིག་སྣང་ངོར་གནམ་ལྷགས་ཡོད་པའི་རྩེར།

Perceived by still others, I descended like a thunderbolt

ཐོག་བབས་རྩེལ་དུ་བྱུང་ཞེས་ཐ་དད་ཀྱང་།

Onto the peak of Mount Meteoric Iron.

ཐུབ་དབང་འདས་ནས་ཉི་ཤུ་རྩ་བཞིའི་ཚེ།

In any case, it was twenty-four years after Śākyamuni's passing

འོད་དཔག་མེད་ནི་བྱང་སེམས་ཚུལ་བབྱང་བའི་མེད་མོ།

That Amitābha took the form of a bodhisattva,

འཕགས་པ་སྤྱགས་རྗེ་ཆེན་པོའི་སྤྱགས་ཀ་ནས་མེད་མོ།

The Great Compassionate One,<sup>1</sup> and from his heart

པར་བདག་ཉིད་རྗེ་ཡིག་ཚུལ་དུ་སྤྱུལ་མེད་མོ།

He magically conjured me, Padma, as the letter *hrīh*.

དེ་ཡང་བྱེ་བ་ས་ཡ་གངས་མེད་པ་མེད་མོ།

What's more, I arrived in all the worlds like the rain,

འཛིག་རྟེན་ཀུན་ཏུ་ཆར་བབས་ཚུལ་དུ་འོང་མོ།

Descending upon countless millions of billions of places.

རྒྱལ་བའི་མཇད་པ་བསམ་གྱིས་མི་བྱུང་བ་མེད་མོ།

Indeed, the deeds of the Conquerors surpass the reach of thought:

ཚད་བབྱང་རིས་སུ་བཅད་པར་སུ་ཡིས་ལུས་མེད་མོ།

Who could ever measure them or limit their scope?

འོན་ཀྱང་འཇམ་གླིང་འདི་དུ་སྤྱུལ་ཚུལ་ནི་མེད་མོ།

Nevertheless, conjured I was to Jambudvīpa,

ཨོ་རྒྱན་རྒྱལ་པོའི་སྲས་ཀྱི་སྐལ་པར་མཇད་མོ།

As the destined son of Uḍḍiyāna's king.

རྒྱལ་སྲིད་བབྱང་ནས་ཐེག་ཆེན་ཚོས་འཁོར་བསྐྱོར་མེད་མོ།

Over that kingdom I reigned, turning the Wheel of Mahāyāna Dharma,

གཅིག་ཀྱང་མ་ལུས་ཚོས་བུར་མངོན་སངས་རྒྱས་མེད་མོ།

So that everyone would together realize true awakening.

དེ་ནས་རྒྱ་གར་ཡུལ་གྱི་ཕྱོགས་སུ་འོང་མོ།

Then, I journeyed through the lands of India

རིག་པའི་གནས་ལྔ་དག་ལ་མཁས་པར་སྦྱངས།

And learned to perfection the fivefold fields of knowledge.<sup>2</sup>

པར་བདག་གི་རྣམ་ཐར་དཔག་བསམ་ལྗོན་ཤིང་ལས། འཇིག་རྟེན་དུ་བྱོན་ཚུལ་དང་རིག་པའི་གནས་ལ་སྦྱངས་པའི་ལེའུ་སྟེ་  
དང་པོའོ། ཐ་ཅ།ཐར་ཀྱང་།

*This was the first chapter in Padma's Wish-Fulfilling Tree, my story of liberation, on how I came into this world and trained in the fields of knowledge.*

### Chapter Two

དེ་ནས་སངས་རྒྱལ་ལྷན་གྱི་ཐུག་པ་ཡི།

In India, I raised questions on the sūtras with Ānanda,

ཉེ་གནས་ཀུན་དགའ་བོ་ལ་མདོ་རྗེས་ཏེ།

Buddha Śākyamuni's close disciple.

པ་རྣ་ཉ་སྟེའི་སྤྱན་སྦྲར་རབ་ཏུ་བྱུང་།

In Prabhastī's presence I became a renunciant monk,

ཡོ་ག་རྣམ་གསུམ་ཚེས་ལ་སྦྱང་པ་མང་དེ།

And studied all the teachings of the triple yogas.<sup>3</sup>

སྟོབ་དཔོན་དགའ་རབ་དོ་རྗེའི་དུང་དུ་བྱོན།

Then I went before the master Prahevajra<sup>4</sup>

རྫོགས་ཚེན་སྟོང་ཐིག་ཚེས་རྣམས་མ་ལུས་ལུས།

And requested every doctrine on the Heart Essence of the Great Perfection.

སྟོབ་དཔོན་སངས་རྒྱལ་གསང་བའི་སྤྱན་སྦྲ་ནས།

And at the feet of master Buddhaghya,

གསང་བ་སྟོང་པོ་སྦྱ་འཕྲུལ་བརྒྱ་ཅ་ལུས།

I received the *Secret Essence, Net of Illusion*<sup>5</sup> hundreds of times.

སློབ་དཔོན་གྱི་སྒྲིལ་ཉའི་ཞབས་བྱུང་བཏུང་།

At Śrī Simha's feet I then bowed down,<sup>6</sup>

ཆེ་མཚོག་ཉེ་རུ་ཀ་ཡི་རྒྱུད་རྣམས་ལུས་།

Receiving every tantra of Mahottara Heruka.<sup>7</sup>

སློབ་དཔོན་འཇམ་དཔལ་བཤེས་གཉེན་སྦྱོན་སྣང་ཕྱིན་།

I went before the master Mañjuśrimitra

འཇམ་དཔལ་གཤེན་རྗེའི་རྒྱུད་རྣམས་མ་ལུས་ལུས་།

And received all the tantras of Mañjuśrī Yamāntaka<sup>8</sup> without exception.

སློབ་དཔོན་ཆེན་པོ་སྐུ་སྦྱབ་སྦྱོན་སྣང་ཕྱིན་།

Then I went to Nāgarjuna, the great master,

པརྗ་གསུང་གི་རྒྱུད་དང་སྦྱོབ་ཐབས་ལུས་།

To request the tantras and sādhanas of Lotus Speech.<sup>9</sup>

སློབ་དཔོན་རྩྭ་ཆེན་ཀ་རའི་སྦྱོན་སྣང་གཏུགས་།

I visited the great master Hūṃkāra and received

ཡང་དག་བྱུགས་ཀྱི་རྒྱུད་དང་སྦྱོབ་ཐབས་ལུས་།

All the tantras and sādhanas for Yangdak, Mind of Perfect Purity.<sup>10</sup>

སློབ་དཔོན་བི་མ་མི་ཉའི་ཞལ་སྣང་།

In the presence of the master Vimalamitra

བདུད་རྩི་ཡོན་ཏན་རྒྱུད་དང་སྦྱོབ་ཐབས་ལུས་།

I received the tantras and sādhanas of Amrita Qualities.<sup>11</sup>

སློབ་དཔོན་རྩྭ་ན་སྐྱི་ཏ་ཡི་བྱུང་།

I went before the master Dhanasamskṛta

སྤར་པ་སྦྱིན་ལས་རྒྱུད་དང་སྦྱོབ་ཐབས་ལུས་།

And requested the tantras and sādhanas of Kila Activity.<sup>12</sup>



སྐྱེས་ཡང་པ་སྒྲ་ཏ་སྒྲིའི་སྒྲུན་སྐྱེས་ནས་མེད།

Once again, I journeyed back to Prabhahasti

སྐྱེས་པ་བེ་ཏོ་ཏ་མ་འབྲུམ་སྒྲེ་ལྷུས་མེད།

And received from him the hundred thousand verses of the *Sublime Knowledge of Kīla*.<sup>13</sup>

སྐྱོབ་དཔོན་ཆེན་པོ་ཤེན་ལྷན་འཛིན་ཏུ་འབྱོར།

At the feet of Śāntigarbha, the great master,

མཚོན་བསྟོན་བློ་གྲོགས་སྒྲུན་དང་སྐྱེས་ཐབས་ལྷུས་མེད།

I received the tantras and sādhanas for Jikten Chötö<sup>14</sup> and Möpa Drakngak.<sup>15</sup>

གཞན་ཡང་གྲུབ་པའི་སྐྱོབ་དཔོན་དུ་མ་ལས་མེད།

Furthermore, from accomplished masters in great numbers

སྒྲེ་སྒྲོན་གསུམ་དང་གསལ་སྐྱེས་ལྷན་འཛིན་གྱི་ལཱ་ལོ་མེད།

I received a plethora of empowerments, explanations, and instructions

སྒྲུན་དང་ལུང་དང་སྐྱེས་ཐབས་དུ་མ་ཡི་མེད།

On a plethora of tantras, statements, and sādhanas

དབང་བསྐྱེད་སྒྲུན་བཤད་མན་ངག་དུ་མ་ལྷུས་མེད།

Of the Tripiṭaka<sup>16</sup> and the outer and inner Secret Mantra.

པརྱ་བདག་གི་རྣམ་ཐར་དཔག་བསམ་ལྗོན་གྱིང་ལས་མེད། སྐྱོབ་དཔོན་རྣམས་ལ་མན་ངག་ལྷུས་ཤིང་སྒྲོ་འདོགས་བཅད་པའི་ལེ་ལུ་  
སྒྲེ་གཉིས་པའོ་མེད། ཐ་མཚུན་མེད།

*This was the second chapter in Padma’s Wish-Fulfilling Tree, my story of liberation, on how I requested key instructions from all the masters and resolved all uncertainty.*

### Chapter Three

དེ་ནས་སྐྱེས་ལུང་ལྷན་འཛིན་པོ་བརྒྱུད།

Then I reached perfection in my practice

གནས་མཚོག་རྣམས་སུ་སྐྱབ་པ་མཐར་ཕྱིན་ཏེ།

In India's eight major charnel grounds and sacred places,

གྲུབ་ཏུགས་ཡ་མ་བྱུང་གིས་བདུད་སྡེ་བདུལ།

And with diverse siddhi signs, I overcame the hordes of māras.

ཁྱད་པར་རྒྱ་གར་དོ་རྩེ་གདན་ལ་ནི།

Above all, when trouble arose at the Vajra Throne<sup>17</sup> of India

སུ་སྟེགས་ནག་པོའི་འཇིགས་པ་བྱུང་བའི་ཚེ།

By evil-minded teachers preaching extreme beliefs,

དིག་པས་བརྟུན་ཅིང་རྣམ་པས་རྒྱོད་བ་བཅོམ།

I settled it with logic and used my power to defeat them.

པཎ་ཚེན་ལྔ་བརྒྱས་བདག་ལ་མངའ་གསོལ་མཛད།

Five hundred paṇḍitas then placed me on a throne,

སངས་རྒྱུས་ཞལ་ཚབ་བསྟན་པ་ལོ་བརྒྱར་བསྐྱབས།

And as the Buddha's regent I preserved the doctrine for a hundred years.

རྒྱལ་ཚབ་པཎ་ཚེན་བེ་མ་མི་ཏུ་བཞུགས།

Later, Vimalamitra, the great paṇḍita, became my successor.

ཨོ་རྒྱན་ང་ཉིད་བཟ་ཏོར་ཡུལ་དུ་སོང་།

I, Guru from Uḍḍiyāna, went to the land of Zahor,

བཟ་ཏོར་རྒྱལ་པོས་མ་ཤེས་གསོན་བསྐྱེག་བྱས།

Where the ruler, in his ignorance, had me burned alive.

མེ་དཔུང་མཚོ་རུ་བསྐྱར་པའི་རྩེ་འཕུལ་བསྟན།

I displayed a miracle, transforming the pyre into a lake,

བཟ་ཏོར་རྒྱལ་ཁམས་ཐམས་ཅད་ཚོས་ལ་བཀོད།

Which set everyone in the kingdom onto the Dharma path.



དེ་ལ་བར་གཙོད་རྒྱ་བལ་སྐྱལ་བསྐྱེད་ནས་མེད་ཅེས་ཅུ་

Hindrances arose, inflicting pain upon India and Nepal,

སློབ་དཔོན་རྣམས་ལ་བསྐྱོག་ཐབས་ཚོས་བསྐྱར་བསྐྱོངས་ཅེས་ཅུ་

So I asked my masters to send me Dharma methods to repel them.

ཕུར་པ་བོ་ཏོ་ཏུ་མ་མི་ཁུར་བརྒྱུད་ཅེས་ཅུ་

The messengers carried back the *Sublime Knowledge of Kīla*,

བལ་པོར་ཕེབས་པ་ཅམ་གྱིས་བར་ཆད་ཞི་ཅེས་ཅུ་

And by its mere arrival in Nepal, all hindrances were quelled.

བདག་གིས་ཕྱག་ཆེན་མཚོག་གི་དངོས་གྲུབ་ཐོབ་ཅེས་ཅུ་

Thus, I achieved the supreme siddhi—the Great Seal.

སྐྱེད་ཡང་གཡའ་རི་གོང་དུ་སྐྱབ་པའི་ཆེ་ཅེས་ཅུ་

While I was practicing at Yari Gong, Upper Slate Mountain,

དོ་རྗེ་གདན་དུ་མུ་སྟེགས་ཚོད་པ་བྱུང་ཅེས་ཅུ་

Argumentative extremists again challenged the Vajra Throne.

པཌ་ཆེན་ལྔ་བརྒྱུད་མཁའ་འགྲོས་ལུང་བསྟན་ནས་ཅེས་ཅུ་

Ḍākinīs appeared before a group five hundred Buddhist scholars,

རྒྱ་གར་རྒྱལ་པོ་ཉི་མ་སངས་གོ་དང་ཅེས་ཅུ་

And told them to send a message to Sūrya Siṃha, the Indian king,

ཡོན་མཚོད་རྣམས་ཀྱིས་བདག་ལ་བཀའ་འཕྲིན་བྱུང་ཅེས་ཅུ་

And to his priests, to call me back to the Vajra Throne.

དོ་རྗེ་གདན་ཕྱིན་མུ་སྟེགས་ཐམས་ཅད་བཏུལ་ཅེས་ཅུ་

There, I once again defeated all extremist teachers.

སློབ་དཔོན་བརྒྱུད་བཅས་བསིལ་བའི་ཚལ་དུ་བྱོན་ཅེས་ཅུ་

With the eight great masters<sup>21</sup> I then travelled to Cool Grove cemetery,<sup>22</sup>

ཞག་བདུན་དགོངས་པ་མཛད་པའི་གུང་བུན་ལེེ།

And for seven days we remained in meditation there.

མཚོད་རྟེན་ཆེན་པོ་བདེ་བྱེད་བརྟེན་པ་ལེེ།

On the final night, at the Great Enchanting Mound Stūpa,<sup>23</sup>

ཐམས་ཅད་དགོངས་པ་མཛད་ནས་གཟིགས་པའི་ཆེེ།

We were all meditating when we beheld

མཚོད་རྟེན་འོད་འབར་མེ་སྟག་ཕྱོམ་ཕྱོམ་བྱུང་ལེེ།

That the stūpa was glowing with light, sparks flashing—

མཁའ་འགོ་མ་ཡིས་གཏེར་སྟོམ་དངོས་སུ་གཏད་ལེེ།

A ḍākini<sup>24</sup> appeared and gave us each a casket of treasure teachings.

བདག་ལ་བདེ་གཤེགས་འདུས་པའི་བཀའ་བབས་ཤིང་ལེེ།

While I personally received the instructions for the *Assembly of Sugatas*,<sup>25</sup>

སྟོབ་དཔོན་རྣམས་ལ་རང་རང་བཀའ་བབ་གྱུར་ལེེ།

Each of the masters also received a mandate of their own.

དོ་རྗེ་གདན་དུ་བསྟན་པ་ཡུན་རིང་བསྐྱེད་ལེེ།

For a long time we remained at the Vajra Throne, preserving the Dharma.

པདྨ་བདག་གི་རྣམ་ཐར་དཔག་བསམ་སྟོན་ཤིང་ལས་ལེེ། རྒྱ་གར་ཡུལ་དུ་བསྟན་པ་བསྐྱེད་ཤིང་ཡུལ་ཁམས་ཚོས་ལ་བཀོད་པའི་ལེེའུ་སྟེ་གསུམ་པའོེ། ཐ་ཅམ་རྒྱེུ།

*This was the third chapter in Padma’s Wish-Fulfilling Tree, my story of liberation, on how I upheld the teachings in the land of India and established every country in the Dharma.*

### Chapter Four

དེ་ནས་སྟོན་གྱི་སྟོན་ལམ་མཐུ་བཙན་པས་ལེེ།

Then, through the force of aspirations in the past,

ཚོས་གྱི་རྒྱལ་པོ་ལྷི་སྟོང་ལྗེ་འཇུག་གྱིས་ལེེ།

Trisong Deutsen, who was a Dharma-upholding king,

ཚོས་ཀྱི་བསམ་པ་སྐྱེས་ནས་གཙུག་ལག་བཞེངས་མཁོ།

Gave rise to deep-felt wishes that a temple be built,

ས་འདུལ་དོན་དུ་མཁན་ཆེན་ཞི་བ་འཚོ།

And invited Śāntarakṣita, the great paṇḍita, to pacify the site.

གངན་ངངས་ས་གཞི་འདུལ་བར་ཚོགས་མེད་ཀྱང་མེད།

But, while the land was tamed without a problem,

མ་སྤུལ་རྒྱུ་མཚན་བདག་ཉིད་ལྷུང་བསྟན་ཏེ།

The paṇḍita pretended otherwise and prophesied my arrival;

བཀའ་འཕྲིན་གསེར་དང་བང་ཆེན་མི་གསུམ་བྱུང་མེད།

Three emissaries<sup>26</sup> were thus sent with an invitation and gold.

རྒྱ་གར་ཚོས་རྒྱལ་ཡོན་མཚན་ཐམས་ཅད་ལ།

They requested permission from the Indian king and his priests,

བདག་ཉིད་གནང་བ་ལུས་འདུག་བཀའ་བཀྲོས་པས།

Who discussed whether I should be allowed to come.

རྒྱ་གར་ཡུལ་འདི་མུ་སྟེགས་ཉེན་ཆེ་ཡང་མེད།

Even though the Indian lands were under threat from extremist teachers,

བོད་དུ་བསྟན་པ་འཕེལ་བའི་ལྷུང་བསྟན་ནམས།

The predicted time had come for spreading Dharma in Tibet.

དུས་ལ་བབ་པས་འགྲོ་བར་གྲོས་ཐག་ཚོད།

They decided that I should undertake the journey

བཀའ་འཕྲིན་བྱས་ཤིང་བང་ཆེན་སྟོན་དུ་བཏང་མེད།

And signed the letter; the messengers were sent ahead.

དེ་ནས་བདག་ཉིད་རྒྱ་གར་ཡུལ་ནས་ཐེག་མེད།

That was when I set out from India.

བལ་ཡུལ་མཐའི་སྐྱོབ་སྐྱོབ་བོད་ཀྱི་ལྷ་སྐྱོན་རྣམས་མེད་པའི་སྐབས་ལ་།

As I approached central Nepal, the Tibetan gods and demons

སེམས་ལ་འཁྲུ་འཕྲིག་ཐམས་ཅད་བྱིང་ངར་སོང་།།

Grew concerned—soon all became wracked with worry.

སྐྱེད་ཡང་ཡང་བསྐྱེད་བའི་ཆེན་མི་ལྔ་བྱུང་།།

Once again, five more messengers were sent,

མང་ཡུལ་དུ་འཕྲད་ཁོ་བོའི་རྩུ་འཕྲུལ་ལ་།།

And we met in Mangyul; they were the first Tibetans

བོད་ཀྱི་མི་ལྔ་ཡིད་ཆེས་དད་པ་ཐོབ་པའི་སྐབས་ལ་།།

To have faith in my miraculous abilities.

བོད་ཡུལ་ཉི་མ་ལུད་ཀྱི་མཚོ་འགྲམ་དུ་།།

In Tibet, on the shore of Nyima Khü, Sun Rim Lake,

གཞོན་སྐྱོན་སྐྱོན་པོ་ཐམས་ཅད་དམ་ལ་བཏགས་པའི་སྐབས་ལ་།།

I bound the yakṣas and rākṣasas under oath.

ཁ་ལའི་ལ་ཐོག་བརྟན་མ་བཟུ་གཉིས་དང་།།

I bound the Tenma Sisters atop Khala Pass,<sup>27</sup>

གངས་དཀར་ཤ་མེད་བྱང་གི་ཉིང་སྐྱོན་དང་།།

Gangkar Shamé,<sup>28</sup> Tingmen of Jang

ཉིང་ལོ་སྐྱོན་དང་བྱང་རིགས་གཞི་བདག་དང་།།

And Tinglomen,<sup>29</sup> and local guardians of Jang.<sup>30</sup>

གཙང་གི་འོ་ཡུག་ཤང་གི་གཉན་ཕུ་རུ་།།

In Tsang at Oyuk, on the dreadful pass of Shang,

རྫོ་རྩེ་ལེགས་པ་གཡས་རུ་གཡོན་རུ་ཡི་།།

I subdued Dorjé Lekpa,<sup>31</sup> and in Yeru and Yönru

འདྲེ་སླིན་འོ་ཤམ་ཐང་ལྷ་དམ་ལ་བཏགས་མེད།

The malicious mountain spirits Osham and Tanglha.<sup>32</sup>

ཏི་སེའི་གནས་སུ་རྒྱ་རྒྱུ་སྐར་དམ་ལ་བཏགས་མེད།

On sacred Mount Kailash I subdued the *gyukar* constellation gods,<sup>33</sup>

སྐར་སློ་གངས་ལ་གཟའ་བདུད་དམ་ལ་བཏགས་མེད།

And on Targo's Snowy Range I bound the *zadü* planetary demons.<sup>34</sup>

གནམ་མཚོ་ཕྱུག་མོར་སྐྱབ་བཙུན་དམ་ལ་བཏགས་མེད།

At Namtso Chükmo I bound the *mentsün* medicine ladies<sup>35</sup> to oath,

མ་མཚོ་སྤོན་མོར་ལྷ་སྐྱབ་དམ་ལ་བཏགས་མེད།

And at Ma Tsongön I subdued the *lumen nāga* goddess.<sup>36</sup>

དན་ཏིག་བྲག་རྩ་མ་རྒྱལ་དམ་ལ་བཏགས་མེད།

At Dentig Cliff I bound the Magyel mountain god,<sup>37</sup>

རོ་ཏམ་ནག་པོར་མ་ཡམས་དམ་ལ་བཏགས་མེད།

And at Rotam Nakpo, likewise, the *mayam* plague mothers.<sup>38</sup>

ཨ་ཏ་རོང་རྩ་འགོང་པོ་དམ་ལ་བཏགས་མེད།

In Atarong Gorge I bound the *gongpo* demons,<sup>39</sup>

མེ་ལུང་བྲག་ལ་དགེ་བསྐྱེན་དམ་ལ་བཏགས་མེད།

And at Melung Cliff I subdued the *genyen*.<sup>40</sup>

དབང་ལྷ་དམར་པོར་ལྷ་བཙན་དམ་ལ་བཏགས་མེད།

At Red Wang Shümar I bound the *lhatsen* warrior deities<sup>41</sup> under oath,

ཀི་གྱི་གངས་ལ་ལྷ་བཙན་དམ་ལ་བཏགས་མེད།

And on Kam's snowy range, the *lutsen* warrior nāgas.<sup>42</sup>



བཞག་ར་ལྷ་ཙེར་སྐྱེ་ལྷ་དམ་ལ་བཏགས་མེད།

At Divine Zhakra Peak I bound the *kulha* body guardians,<sup>43</sup>

ཐོད་དཀར་ནག་པོར་ལྷ་བཙུན་དམ་ལ་བཏགས་མེད།

And at Black Thökar Nakpo I subdued the lhatsen warrior deities.

ཁྲི་སྒོ་ནག་པོར་རྒྱ་ལྷ་དམ་ལ་བཏགས་མེད།

At Black Trigo Nakpo I bound the *gya* deities under oath,<sup>44</sup>

ལྷང་ར་སྐྱུག་པོར་རྒྱལ་པོ་དམ་ལ་བཏགས་མེད།

And at Dark Changra Mukpo, all the *gyalpo* sovereign spirits<sup>45</sup> under oath.

ཚ་བ་རོང་དུ་ས་བདག་དམ་ལ་བཏགས་མེད།

In Tsawarong Gorge I bound the *sadak* earth lords under oath,<sup>46</sup>

གླ་བ་རྒྱུ་གཅིག་ཐེའུ་རང་དམ་ལ་བཏགས་མེད།

And at La Kangchik, all the *theurang* hammer-wielders.<sup>47</sup>

འབོ་ཡི་རོང་དུ་ལྷ་བཙུན་དམ་ལ་བཏགས་མེད།

At the Bo Gorge I bound the *lutsen* warrior nāgas,

གནས་དྲུག་སྐྱང་དུ་ལྷ་བདུད་དམ་ལ་བཏགས་མེད།

And across the Six Ranges of Nédruk Gang, all the *ludü* demon nāgas.<sup>48</sup>

ཨན་རྒྱུང་རྫོང་དུ་དགེ་བསྐྱེན་བསུ་བར་བྱུང་མེད།

At Anchung Dzong Fortress the genyen spirits came to greet me,

སེང་རྫོང་དུ་གཡའ་སྐངས་དམ་ལ་བཏགས་མེད།

And at Sengé Dzong I bound the *yapang* spirits of meadows and crags.<sup>49</sup>

ནམ་མཁའ་རྫོང་དུ་ལྷ་གཉེན་དམ་ལ་བཏགས་མེད།

At Namkha Dzong I bound the *lhanyen* spirits<sup>50</sup> under oath,

བདུད་ཀྱི་བྲག་ལ་བར་སྒོན་དམ་ལ་བཏགས་མེད།

And at Māra's Rock of Dükyl Drak, all the *barlön* deputy spirits.<sup>51</sup>

མ་ཡོ་གངས་ལ་གཉན་ཆེན་དམ་ལ་བཏགས་ཅིང་།

At Mayo Glacier I bound the great *nyenchen* spirits,<sup>52</sup>

སྤོ་ཡི་བྲག་ལ་བདུད་སྦྲན་དམ་ལ་བཏགས་ཅིང་།

And on Poyi Drak Cliff I subdued a *dümen* demoness.<sup>53</sup>

ཁུང་ཐོ་ནག་པོར་བདུད་བཙན་དམ་ལ་བཏགས་ཅིང་།

At Khyungto Nakpo I bound a *dütsen* warrior demon,<sup>54</sup>

བདུད་རི་ནག་པོ་བདུད་རྒྱལ་དམ་ལ་བཏགས་ཅིང་།

And at Dürri Nakpo Mountain, a *dügyal* demon king<sup>55</sup> as well.

བྱ་ཚུའི་གནས་སུ་ལྷ་སྦྲན་དམ་ལ་བཏགས་ཅིང་།

At the holy site of Buchu<sup>56</sup> I bound the minor *lutren* nāgas,

ལྷ་རུ་ཅེ་རུ་ལྷ་བྲན་དམ་ལ་བཏགས་ཅིང་།

And at Lharu Tse I subdued the menial *lhatren* gods.

དཀགས་པོའི་གནས་སུ་མགུར་ལྷ་དམ་ལ་བཏགས་ཅིང་།

At the holy site of Dakpo I bound the *gurlha* hunting gods,<sup>57</sup>

མལ་གྲོའི་གནས་སུ་ལྷ་རྣམས་དམ་ལ་བཏགས་ཅིང་།

And likewise, at the site of Maldro, all the nāgas.

མོན་གྱི་ཡུལ་དུ་ལྷ་བདུད་དམ་ལ་བཏགས་ཅིང་།

In the southern land of Mön<sup>58</sup> I bound the *mudü* demons,<sup>59</sup>

འབྲས་མོ་གཤོང་དུ་རོང་བདུད་དམ་ལ་བཏགས་ཅིང་།

And in Sikkim, Land of Crops, the *rongdü* valley demons<sup>60</sup> as well.

ལ་ཕྱི་གངས་སུ་བསྟེ་བཞི་དམ་ལ་བཏགས་ཅིང་།

On Lapchi's snowy range I bound the four *semo* sisters,<sup>61</sup>

སྐྱིད་རོང་བྱམས་སྤྱིན་མ་མོ་དམ་ལ་བཏགས་མེད།

And, at the Jamtrin Temple in Kyirong, all the *mamo* mother goddesses.<sup>62</sup>

གཙང་གི་རོང་དུ་ལྷ་མིའི་སྣ་བསྐྱེད་དང་།

In the valley of Tsang gods and humans welcomed me,

སྟོན་ལུང་ནང་དུ་བམས་ཅད་བསྐྱེད་བར་བྱུང་།

And everyone in Tölung came to greet me as well;

དོང་བའི་གདོང་ནས་གྲུབ་ཚུ་བདུད་ཅི་བྱུང་།

All along the way there emerged springs of siddhi nectar.

བྲག་དམར་འོམ་བུའི་ཚུལ་དུ་རྒྱལ་པོ་མཇལ་།

At Drakmar's Tamarisk Grove, the king came forth to greet me,

འཇམ་དཔལ་སྐྱུལ་པའི་རྒྱལ་པོ་ཡིན་ན་ཡང་།

And although he was emperor, an emanation of Mañjuśrī,

མངལ་གྱི་སྤྱིབ་པ་ཤིན་ཏུ་འཕྱག་པལ་པས་།

The veil of his human birth was extremely dense,

ང་ཡི་ཡོན་ཏན་ཚུལ་བཞིན་མ་རྟོགས་ཏེ།

And so he failed to see my qualities in full.

རྒྱལ་པོ་ཁེངས་པས་དྲེགས་ཏེ་ཕྱག་མ་འཆམ་།

High and mighty, full of pride, the king's attitude was offensive.

བདག་གིས་ང་ཆེའི་སྐྱེད་ཏུ་འཕྱུལ་བྱས་།

Therefore I sang a song of my greatness and displayed my magic.

རྒྱལ་པོ་དད་པ་སྐྱེས་ནས་ཕྱག་འཚལ་ནས་།

The emperor's faith was kindled; he bowed down low

ཀྲུལ་པོས་གསེར་གྱི་མི་བཤམས་སྤྱན་གཟིགས་བཅས་མེད།

And presented a throne of gold and gifts in great abundance.

བོད་ཡུལ་ལྷ་མི་ཀུན་གྱིས་མཚོད་པར་བྱས་མེད།

All of Tibet's gods and humans then came to pay their respects.

པདྨ་བདག་གི་རྣམ་ཐར་དཔག་བསམ་སྡོན་ཤིང་ལས་མེད། བོད་ཀྱི་ཀྲུལ་པོས་གདན་དྲངས་ཤིང་ལྷ་འདྲེ་བརྒྱལ་བའི་ལེའུ་སྟེ་བཞི་  
པའོ་མེད། བ་ཅ།ཐུ།

*This was the fourth chapter in Padma's Wish-Fulfilling Tree, my story of liberation, on how the monarch of Tibet invited me to his land and how the gods and demons were subdued.*

### Chapter Five

དེ་ནས་བོད་ཡུལ་ལྷ་འདྲེ་ཐམས་ཅད་བསྐྱུས་མེད།

Then I summoned every god and demon in the kingdom of Tibet,

བཀའ་བསྐོས་དམ་བཞག་ས་གཞི་བྱིན་གྱིས་བརྒྱབས་མེད།

Gave them orders, bound them to oaths, and consecrated the whole land.

དོ་རྗེའི་འགྲོས་བྱས་རྩྱུ་གིས་དབང་དུ་བསྐྱུས་མེད།

With vajra dance and song of *hūṃ*, they were brought under my command.

བསམ་ཡས་མཆང་བཞག་ཉིན་མོ་མི་ཡིས་བརྩིགས་མེད།

During the daytime, the people laid down Samyé's foundations,

མཚན་མོ་ལྷ་འདྲེ་རྣམས་གྱིས་བརྩིགས་བྱས་ཉེ་མེད།

But the gods and demons built throughout the night.

ཀྲུལ་ཆེན་སྟེ་བཞི་རྣམས་གྱིས་ལས་དཔོན་བྱས་མེད།

The Four Great Kings<sup>63</sup> assisted, supervising their work;

ཀྲུ་ཅོའི་སྤྱོད་དང་བཅས་པས་གྲང་བཏང་ངོ་མེད།

And as the walls went up with joyful, clamorous song,

ཉིན་མོ་མི་བས་མཚན་མོ་ལྷ་འདྲེའི་མཐོ་མེད།

Gods and demons raised them even higher at night than humans by day!

བར་དེར་རྒྱལ་པོ་ལྷ་དང་ཤག་པོ་བྱས།

Meanwhile, between the king and nāgas a covenant was made,

ལྷ་ལ་གྲོགས་བཅོལ་གསེར་ཕྱེས་ལྷུང་པ་བཀའ་།

And the nāgas were assigned to fill the land with golden dust.

བསམ་ཡས་བརྩིགས་པ་མི་འདྲ་སྐྱེས་པ་འདྲ།

Samyé was constructed according to different designs:

དབུ་རྩེ་རིམ་གསུམ་རི་རབ་རྒྱལ་དུ་བྱས།

The central temple with three stories was built like Mount Meru,

ཡལ་ལྷག་འོག་ཉི་མ་ལྷ་བའི་རྒྱལ།

The two yakṣa temples like the sun and moon,

གླིང་ཆེན་བཞི་དང་གླིང་ཕྱན་བརྒྱད་ཀྱིས་བརྒྱན།

And the whole was ornamented with the four continents and eight minor isles.

ལྷགས་རིའི་སྤྲང་ན་མཚོད་རྟེན་བརྒྱ་རྩ་བརྒྱད།

One hundred and eight stūpas placed upon the Iron Mountain wall,<sup>64</sup>

རྩོ་རིང་བཞི་ལ་བཟངས་ཀྱི་བྱི་མོ་བཞི།

And four female dogs of copper were set upon four stone pillars.

ཐོག་གསུམ་རྒྱ་གར་རྒྱ་ནག་བོད་ཀྱི་ལྷགས།

The three stories were made in the styles of India, China and Tibet.

སྤྲང་ཁང་གཙོ་བོ་ཀུན་རྒྱལ་བཟང་པོ་ལ།

Samantabhadra was the central figure in the upper story,

རྣམ་སྤྲང་མངོན་བྱང་དཀྱིལ་འཁོར་ལྷ་ཚོགས་བཞུགས།

With the maṇḍala of *Vairocana's Awakening*.<sup>65</sup>

བར་ཁང་གཙོ་བོ་རྣམ་པར་སྤྲང་མངོན་ལ།

In the middle story, the chief figure was Vairocana,

དོ་རྗེ་དབྱིངས་ཀྱི་དབྱིལ་འཁོར་ལྷ་ཚོགས་བཞུགས་པའོ།

Surrounded by the deities of the *Vajra Space Maṇḍala*.<sup>66</sup>

འོག་ཁང་གཙོ་བོ་བྱང་ལྷ་ཚེན་པོ་ལོ།

Central on the ground floor was the Great Awakened One,<sup>67</sup>

ཕྱོགས་བརྒྱའི་སངས་རྒྱལ་ཉེ་སྲས་མ་ལུས་བཞུགས་པའོ།

With all the buddhas of the ten directions and their closest heirs.

གཙུག་ལག་ཁང་ལ་རབ་གནས་མེ་ཏོག་འཕོར་པའོ།

All the temples were consecrated, flower petals strewn,

ལྷ་རྣམས་ཀུན་ལ་ཡེ་ཤེས་མངོན་སུམ་ཕེབས་པའོ།

And wisdom deities descended into every statue for all to see.

འོད་ཟེར་འབར་དང་རོལ་མོའི་རང་སྒྲ་བསྒྲགས་པའོ།

Rays of light blazed forth and the sound of music was heard.

ལྷ་རྣམས་ཀུན་གྱིས་མེ་ཏོག་ཆར་པ་ཕབས་པའོ།

All the gods showered down a rain of flowers,

སྒྲ་རྣམས་ཀུན་གྱིས་ལོ་རྒྱུ་འབྲུལ་བ་དང་པའོ།

And the nāgas came to offer gifts of precious gems;

འཛིག་རྟེན་བཀྲ་ཤིས་ཀུན་གྱིས་གང་བར་བྱས་པའོ།

Thus the world was filled with every auspiciousness.

མ་མགོན་ལྷུ་མ་དྲལ་ལྷ་ཁང་བོ་ཕྱིར་བྱོན་པའོ།

The male and female protectors arrived to flank the temple's sides.

རྩོ་རིང་རྣམས་ལ་མེ་འབར་གྱི་མོ་ཟུག་པའོ།

The stone pillars shot forth flames, and the dogs growled and barked.

ཨ་རུ་ར་ཡི་ཆར་པ་ལན་གསུམ་བབས་པའོ།

Three times *arura* fruits<sup>68</sup> were showered down like rain.

བོད་ཁམས་ཀྱི་ཏུ་དག་ཞིང་ཤིས་པར་གྱུར་ཅིང་།

Over all Tibet and Kham<sup>69</sup> auspicious signs and goodness reigned.

སྤྱོད་དང་མི་རྣམས་སྤོ་བ་ཡང་ཡང་སྤྱིས་ཅིང་།

Both gods and men were filled with joy, again and yet again—

སྟོན་པའི་བ་དན་ཕྱོགས་རྣམས་ཀྱི་ཏུ་བྱུང་།

And so the banner of fame was unfurled across the land.

པདྨ་བདག་གི་རྣམ་ཐར་དཔག་བསམ་ལྗོན་ཤིང་ལས་ཅིང་། བསམ་ཡས་བཞེངས་ཤིང་རབ་གནས་འཐོར་བའི་ལེའུ་སྤེལ་གྱི་  
པའོ་ཅི་ཅམ་གྱི་ཅིང་།

*This was the fifth chapter in Padma’s Wish-Fulfilling Tree, my story of liberation, on how I built the monastery of Samyé and performed its consecration.*

### Chapter Six

དེ་ནས་མཁའ་སྤོ་བ་རྣམ་གཉིས་ཐུགས་བསྐྱོར་ཏེ་།

Then, we, Abbot and Master,<sup>70</sup> conferred together:

བོད་ཀྱི་ཡུལ་འདི་སྤོན་པའི་ཡུལ་ཡིན་འདུག་ཅིང་།

“This kingdom of Tibet is a land of savages;

དག་སྤྱི་གཞི་མི་ཤིས་ཆོས་བཤད་ག་ལ་རུས་ཅིང་།

They don’t know good from evil, so how can Dharma’s truth be taught?

བོད་ཀྱི་སྤོན་པོ་ཕྱག་དོག་ཆེ་བས་ན་།

Since Tibet’s ministers have become filled with jealousy,

རྗེ་ཡི་བསམ་པ་འགྲུབ་ཆེ་རང་ཡུལ་ལོག་ཅིང་།

Once the king’s wishes are fulfilled, to our own lands let us return.”

དེ་ལྟར་བསྐྱོར་ཏེ་རྒྱལ་པོའི་སྟོན་ཏུ་གསོལ་།

The emperor caught wind of their discussion,

ཀྱུལ་པོ་སྤྲུགས་སྤྲུག་བཤུམས་པ་དང་བཅས་ཏེ།

And he grew deeply saddened, shedding many tears.

སྤྲུང་ཡང་གསེར་གྱི་མཚུལ་དཔག་མེད་བཅས་།

He then presented us with yet another priceless golden maṇḍala.

བཀའ་ངོན་ཅན་གྱི་སློབ་དཔོན་ལྷན་གཉིས་གསོན་།

“Masters, out of your deepest kindness pay heed!

མི་སྲོང་ལྗེ་ཏུ་བཙན་བསམ་པ་རྒྱ་ཆེ་སྟེ།

The wishes of I, Trisong Deutsen, are grand indeed,

བོད་འདི་སྤུན་གླིང་སྤྱིན་པོའི་ཡུལ་ཡིན་པས་།

For this land of Tibet is savage, shrouded in darkness;

འདི་ན་ཚོས་ཀྱི་སྒྲུ་ཡང་མི་གྲགས་པས་།

Not a single word of the Dharma here resounds.

སློབ་དཔོན་སྤྲུགས་སྤུན་གྱུར་ཀྱང་བརྩེ་བས་དགོངས་།

Masters, perhaps you’re disappointed, but take pity upon us:

བྱང་རྒྱུ་བ་སེམས་ཀྱིས་སྤྲུགས་རྗེས་གཟུང་དུ་གསོལ་།

I beg you, please, care for us with your awakened compassion!”

དགེ་མེད་གླིང་དུ་སངས་རྒྱས་སྤྱུལ་པ་བྱོན་།

“As enlightened emanations you entered this wretched land,

གཞན་དོན་མཇེད་པའི་བྱང་རྒྱུ་བ་སེམས་དཔའ་ལ་།

And, as bodhisattvas, your work is to care for others.

འགོ་བའི་དོན་ལས་གཞན་གྱི་མཇེད་པ་མེད་།

You have no other task than to fulfill the needs of beings.

མི་སྲོང་ལྗེ་ཏུ་བཙན་བསམ་པ་བསྐྱབ་དུ་གསོལ་།

I, Trisong Deutsen, beseech you—please fulfill my prayers!



བདག་གིས་སྐྱུ་གསུང་བྲགས་ཉེན་བཞེངས་ན་ཡང་མེད་ཅེས་པ་ལྟར་།

“Although I have built shrines for the awakened body, speech, and mind

བོད་འདིར་མདོ་སྡུག་ཚུལ་རྣམས་གདན་དྲངས་ནས་།

And brought the Dharma of sūtra and Tantra to Tibet,

ཉན་བཤད་སློབ་སྦྱོར་བསྟན་པ་སྤེལ་སྟམ་པས་།

It still must spread through study, practice and meditation.

སློབ་དཔོན་རྣམ་གཉིས་དེ་ལྟར་མཛད་དུ་གསོལ་།

So, masters, please ensure that this takes place!

མཁན་སློབ་མི་བཅུ་བོད་དུ་བཞུགས་པར་ལུ་།

Abbot, Master, I beseech you both—do not leave; stay here, in Tibet!”

དེ་ནས་མཁན་སློབ་བཀའ་བགྲོས་བཞུགས་ཐག་བཅད་།

We, Master and Abbot, discussed, and we decided to remain.

བོད་སྤྱུག་རིགས་བཟང་ཐམས་ཅད་ལྷུང་བསྟན་ཉེ་།

I could foresee all those Tibetan children of noble birth

ཐམས་ཅད་བསྐྱུས་ནས་ཀུན་ལ་ལོ་རྩེ་བསྐྱབ་།

That should be assembled, we taught them how to translate.

སྐྱེ་ཙམ་ཞང་གསུམ་ཁྱད་པར་བེ་རོ་སོགས་།

From among this multitude, one hundred *lotsawas*<sup>71</sup> emerged,

མང་པོའི་ནང་ནས་ལོ་རྩེ་བརྒྱ་ཙམ་བྱུང་།

Including Ka, Chok and Zhang,<sup>72</sup> and Vairocana above all.

བདག་གིས་གསང་སྡུག་ཕྱི་ནང་ཐམས་ཅད་བསྐྱུར་།

While I led the translation of all the outer and inner tantras,

མཁན་པོས་མདོ་དང་འདུལ་བ་ཐམས་ཅད་བསྐྱུར་།

The Abbot was in charge of all aspects of sūtra and vinaya.

བསྟན་པའི་གཞི་མ་དགེ་འདུན་རིན་ཆེན་ཡིན།

Since the basis for the Dharma is the precious Saṅgha,

བོད་ལྷན་སྟོང་དང་བརྒྱ་ཅུ་རབ་ཏུ་བྱུང་།

Eleven hundred Tibetan youngsters then took the vows of monks.

རྒྱ་གར་སློབ་དཔོན་ཐམས་ཅད་མཚན་སློབ་ཞིང་།

We then told them the names of each and every Indian master,

ལོ་རྒྱ་བརྒྱ་ཅུ་རྒྱ་གར་ཡུལ་དུ་བཇུགས།

And sent the hundred lotsawas off to the land of India.

བེ་མ་མི་ཏུ་སངས་རྒྱས་གསང་བ་སོགས།

One hundred great paṇḍitas were invited to Tibet—

ཕཌ་ཆེན་བརྒྱ་ཅུ་བོད་དུ་སྐྱེན་ངངས་ཏེ།

Vimalamitra, Buddhaghya, and others of their kind.

ལོ་ཕཌ་མཁན་སློབ་གཙུག་ལག་ཁང་དུ་བཞུགས།

Paṇḍitas, lotsawas, and the Abbot and Master—we took our seats in the temple

མཐོ་མཛེས་ཁྲི་བཙུགས་བཟོ་ལྷན་བཟའ་གསོལ།

Upon beautiful and lofty thrones, all wrapped in rich brocade,

ཞེས་རྒྱའི་བཟའ་བཟའ་གསོལ་གྱི་མཇུག་ཕུལ།

And we were served the finest treats and offered maṇḍalas of gold.

མདོ་སྐད་ཚུལ་རྣམས་མ་ལུས་བསྐྱར་བ་ནི།

The teachings of sūtra and tantra we translated in their entirety.

འདུལ་བ་མདོ་སྐད་མདོ་པའི་སྐད་སྟོང་དང་།

The three collections of vinaya, sūtra and abhidharma,

ཕར་ཕྱིན་རྒྱས་འབྲིང་བསྐྱེད་གསུམ་ལ་སོགས་པའི།

The pāramitā<sup>73</sup> in its longer, medium and shorter forms—

མདོ་ཡི་ཚོས་རྣམས་མ་ལྟས་བམས་ཅད་བསྐྱུར་མེད་ཅེས་འགྲུབ་པར་བྱས་པ་ལྟར་གསལ་བྱས་པའོ།།

Thus, all the sūtra teachings, without exception, we translated.

ལྷ་དཔྱད་འདས་མདོ་ཚེན་པོ་ལ་སོགས་པའི་མེད་ཅེས་འགྲུབ་པར་བྱས་པ་ལྟར་གསལ་བྱས་པའོ།།

The definitive teachings, such as the *Mahāparinirvāṇa sūtra*—<sup>74</sup>

འདས་པའི་བཀའ་རྣམས་མ་ལྟས་བམས་ཅད་བསྐྱུར་མེད་ཅེས་འགྲུབ་པར་བྱས་པ་ལྟར་གསལ་བྱས་པའོ།།

All of them, without exception, we translated.

ཀྲི་ཡུ་ཡོ་ག་རྩོ་རྩེ་རྩོ་སོགས་ཅེས་འགྲུབ་པར་བྱས་པ་ལྟར་གསལ་བྱས་པའོ།།

Kriyā and Yoga tantras such as the *Vajra Summit*—<sup>75</sup>

གསང་སྤྲུལ་སྐྱེ་བའི་རྒྱུད་རྣམས་མ་ལྟས་བསྐྱུར་མེད་ཅེས་འགྲུབ་པར་བྱས་པ་ལྟར་གསལ་བྱས་པའོ།།

All the outer tantras, without exception, we translated.

གསང་བ་སྟོང་པོ་སྐྱེ་འཕྲུལ་རྒྱུད་བརྒྱུད་དང་ཅེས་འགྲུབ་པར་བྱས་པ་ལྟར་གསལ་བྱས་པའོ།།

The eight tantras of the *Net of Illusion*, including the *Secret Essence*,

འདུས་པ་མདོ་ཡི་མདོ་ལྟར་སེམས་སྡེའི་སྐོར་ཅེས་འགྲུབ་པར་བྱས་པ་ལྟར་གསལ་བྱས་པའོ།།

The *Scripture of Assembly* transmissions, the Mind Section cycles,

སྐྱེ་བ་པ་བཀའ་བརྒྱུད་རྩོ་བའི་རྒྱུད་ལྔ་དང་ཅེས་འགྲུབ་པར་བྱས་པ་ལྟར་གསལ་བྱས་པའོ།།

The *Eight Sādhana Teachings*, and the five root tantras

བྱེ་བྲག་རྒྱུད་བཅུ་རྒྱུད་ནི་བཅོ་ལྔ་དང་ཅེས་འགྲུབ་པར་བྱས་པ་ལྟར་གསལ་བྱས་པའོ།།

And ten specific tantras, fifteen in all—

གསང་སྤྲུལ་ནང་གི་རྒྱུད་སྡེ་གངས་མེད་བསྐྱུར་མེད་ཅེས་འགྲུབ་པར་བྱས་པ་ལྟར་གསལ་བྱས་པའོ།།

An untold number of Secret Mantra’s inner tantras we translated.

གཞན་ཡང་མདོ་སྤྲུལ་ཚོས་ནི་གངས་མེད་པ་ལྟར་གསལ་བྱས་པའོ།།

Moreover, countless teachings of sūtra and Tantra

ཉིན་མཚན་ཀུན་ཏུ་བསྐྱུར་ཞིང་བཤད་དང་ཉན་པར་བྱས་པའོ།།

Were, day and night, translated, studied, and explained.

བོད་ཡུལ་ཀུན་ཏུ་བཤད་པའི་ཚོས་སྡེ་བཙུགས་མཁོ་

Throughout the Tibetan kingdom we established Dharma schools

མདོ་སྡེ་གསུམ་ཐམས་ཅད་སྒྲིགས་བམ་གངས་མེད་བྱས་མཁོ་

And compiled sūtras and tantras into myriad volumes.

གདུགས་དང་རྒྱལ་མཚན་བ་དན་ཕྱེ་ཕུར་དང་མཚོན་པའི་ཡོ་བྱད་དཔག་ཏུ་མེད་པ་དང་མཛེས་ཤིང་རྣམ་པར་བཟང་བའི་བཀོད་པ་བཅས་མཁོ་

With parasols and banners, pennants and streamers,

མཚོན་པའི་ཡོ་བྱད་དཔག་ཏུ་མེད་པ་དང་མཛེས་ཤིང་རྣམ་པར་བཟང་བའི་བཀོད་པ་བཅས་མཁོ་

With articles of offering, countless in number,

མཛེས་ཤིང་རྣམ་པར་བཟང་བའི་བཀོད་པ་བཅས་མཁོ་

All so very beautiful and resplendently arranged,

རབ་བྱུང་རྣམས་ཀྱི་རྒྱབ་ཏུ་སྒྲིགས་བམ་ཁྲུང་མཁོ་

The volumes were carried upon the shoulders of monks,

དེ་དག་བར་དུ་མཚོན་རྗེས་ཐམས་ཅད་ཐོགས་མཁོ་

While in between they carried all kinds of offerings.

ལོ་པཎ་ཐམས་ཅད་ཤིང་རྟའི་སྡེ་དུ་བཞུགས་མཁོ་

The paṇḍitas and lotsawas were seated in horse-drawn chariots,

སྡེ་དུ་གདུགས་ཕུབ་གཡས་གཡོན་རྒྱལ་མཚན་ཕུར་མཁོ་

With parasols floating above and banners at their flanks.

རོལ་མའི་བྱེ་བྲག་དཔག་མེད་སྐྱབས་སྐྱེགས་ཏེ་མཁོ་

Untold numbers of instruments filled the air with music,

སྒྲོལ་གྱིས་སྐྱབས་སྐྱེ་བྱེད་པ་གཙུག་ལག་བསྐོར་བ་བྱས་མཁོ་

As they circled the temples, led always by fragrant incense.

དེ་ཉིན་ནམ་མཁའི་སྡིང་པོས་རྩེ་འཕྲུལ་བསྟན་མཁོ་

This was the day when Namkhé Nyingpo displayed miracles,

སྒྲིགས་བམ་ཐམས་ཅད་བར་ཁང་ནང་དུ་བཞུགས་ཅིང་།

And all the scriptures were ceremoniously installed in the middle story.<sup>76</sup>

ཡོ་འབོག་ཐང་དུ་ཀྱུན་ལ་མི་བཙུགས་ཏེ་།

Then thrones were erected upon Yobok Meadow

གསེར་གྱི་མཚུལ་གསེར་གྱི་པ་ཏ་རེ་།

And they were each offered a golden maṇḍala and a golden brick,

ན་བཟའ་རེ་དང་དར་ཡུག་གོས་ཡུག་རེ་།

A set of garments each, and a roll of silk and wool.

རྟ་རེ་དེལ་རེ་མཚོ་ཕོ་མཚོ་མོ་རེ་།

They were offered a horse, a mule, and a male and female dzo,<sup>77</sup>

ཕུག་བཟང་ཐེར་སྐབ་དོས་རེ་ཇ་དོས་རེ་།

A lamb's wool coat, a woollen jacket, a leather case, and a block of tea,

གསེར་སྲང་བརྒྱ་དང་དེལ་སྲང་སྟོང་ཕྲག་རེ་།

As well as a hundred coins of gold, and a thousand pieces of silver, each.

ཕུལ་ཏེ་རྒྱལ་པོ་གྲལ་གྱི་གཤམ་ནས་བཞེངས་ཅིང་།

Once these were offered, the king rose from his seat.

རྒྱལ་བརྒྱུད་བོད་ལུགས་སྐྱུགས་ཀྱི་དགོངས་ཚུལ་དང་།

He spoke about his royal lineage, Tibetan customs, and his vision,

ལོ་པཎ་བཀའ་དྲིན་ཆེ་རབས་བཤད་པ་བཏང་།

And he extoll the virtues and kindness of the paṇḍitas and lotsawas.

བི་མ་མི་ཏེ་ལ་སོགས་པཎ་ཆེན་གྱིས་།

Then Vimalamitra and other great paṇḍitas spoke

ཚོས་ཀྱི་བྱང་ཁྲུངས་ཚོས་ཀྱི་ཆེ་བ་བཟོད་།

Of the origins of the Dharma and the reasons for its greatness.

བེ་རོ་ཙ་ན་ལ་སོགས་ལོ་རྒྱ་ཡིས།

Next, Vairocana and the other lotsawas spoke

པཎ་ཆེན་ཆེ་བ་ཚོས་ཀྱི་འགྲུར་ལུགས་བཤད།

About the great paṇḍitas' virtues and the translation of Dharma.

འགོས་ལ་སོགས་པའི་བོད་ཀྱི་སློན་པོ་ཡིས།

Gö and other ministers also distributed gifts

འབྲུལ་བ་རེ་བྱས་བསམ་པ་འགྲུབ་ལུགས་བཤད།

And spoke of the ways in which their wishes had been fulfilled.

འབངས་རྣམས་ཀྱུན་གྱིས་ཅི་འབྱོར་ཚོགས་བསགས་བྱས།

All the citizens, in turn, created merit, each according to their means.

རང་རང་ལོ་རྒྱ་འབངས་ཀྱིས་ཞབས་ཞུ་བཅས།

Then the great paṇḍitas, each escorted by their lotsawa,

པཎ་ཆེན་ཐམས་ཅད་རང་གི་ཡུལ་དུ་སོང་།

Embarked upon their journeys home to their own lands.

བོད་ལ་ཚོས་ཀྱི་བསྟན་པ་ཉི་བཞིན་ཤར།

Like the rising sun, the Dharma now shone upon Tibet.

པདྨ་བདག་གི་རྣམ་ཐར་དཔག་བསམ་ལྗོན་ཤིང་ལས། ལོ་པཎ་སྐུན་དངས་ཤིང་མདོ་སྲགས་ཀྱི་ཚོས་བསྐྱུར་པའི་ལེའུ་སྟེ་དུག་པའོ། བ་ཅམ་བྱ།

*This was the sixth chapter in Padma's Wish-Fulfilling Tree, my story of liberation, on how paṇḍitas and lotsawas were invited to translate the sūtra and Tantra teachings.*

### Chapter Seven

དེ་ནས་བསམ་ཡས་མཆིམས་ཕྱི་དབེན་གནས་སུ།

Then I, the Lotus Master, was engaged in sādhana practice

པསྐ་བདག་ཉིད་སྐྱབ་པ་བྱེད་པའི་ཆེ་མོ་།

At the secluded hermitage of Samyé Chimphu,<sup>78</sup>

བོད་ཀྱི་རྒྱལ་པོ་ལྷི་སྲོང་ལྷེ་ལུ་བཙན་དང་།

When King Trisong Deutsen, as the monarch of Tibet,

ནམ་མཁའི་སྦྱིང་པོ་སངས་རྒྱས་ཡེ་ཤེས་དང་།

Accompanied by Namkhé Nyingpo and Sangyé Yeshé,

རྒྱལ་བ་མཚོག་དབྱངས་ཡེ་ཤེས་མཚོ་རྒྱལ་མཚོ་།

Gyalwa Chöyang and Lady Yeshé Tsogyal,

དཔལ་གྱི་དབང་ཕུག་དོ་རྗེ་བདུད་འཛོམས་དང་།

Palkyi Wangchuk and Dorjé Düdjom,

བེ་འོ་ཅ་ན་ལ་སོགས་རྗེ་འབངས་ཀྱིས་།

Vairocana and the other royal subjects

གསེར་གྱི་མཚལ་སྤུལ་ནས་ཡང་ཡང་དུ་།

Presented me with maṇḍalas of gold and requested

བདེ་གཤེགས་འདུས་པའི་དགྱིལ་འཁོར་ཞལ་བྱེ་གསོལ་།

Repeatedly that I reveal the *Assembly of Sugatas* maṇḍala.

དེ་ནས་བདག་གིས་དགྱིལ་འཁོར་ཞལ་བྱེས་ནས་།

Then, after I had revealed the maṇḍala to the king and subjects,

རྗེ་འབངས་རྣམས་ལ་འདུས་པའི་དབང་ཆེན་བསྐྱར་།

I conferred the *Assembly's* grand empowerment upon them.

དེ་ཆེ་རྒྱལ་པོའི་མེ་ཉླག་ཆེ་མཚོག་ལ་།

This was when the monarch's flower fell upon Mahottara,<sup>79</sup>

ནམ་མཁའི་སྦྱིང་པོའི་མེ་ཉླག་ཡང་དག་ལ་།

Namkhé Nyingpo's flower fell upon Yangdak Heruka,

སངས་རྒྱལ་ཡེ་ཤེས་མེ་རྟོག་གཤིན་རྗེར་བབས་མེ།

While Sangyé Yeshé's flower fell upon Yamāntaka.

རྒྱལ་བ་མཚོག་དབྱངས་མེ་རྟོག་རྟ་མགིན་ལ་མེ།

Gyalwa Choyang's flower landed upon Hayagrīva,

ཡེ་ཤེས་མཚོ་རྒྱལ་མེ་རྟོག་ཕུར་པ་ལ་མེ།

And Yeshé Tsogyal's flower fell upon Kīla.

དཔལ་གྱི་དབང་ཕུག་མེ་རྟོག་མ་ཚོར་བབས་མེ།

Palkyi Wangchuk's flower landed on Mamo,

རྫོ་རྗེ་བདུད་འཛམས་མེ་རྟོག་མཚོད་བསྟོད་ལ་མེ།

While Dorjé Dūdjom's fell upon Jikten Chötö,

བེ་རོ་ཙ་ནའི་མེ་རྟོག་དྲག་སྒྲགས་ལ་མེ།

And Vairocana's flower landed on Möpa Drakngak.

བབས་ཏེ་དེ་ཡི་ད་གྱི་ལ་འཁོར་རང་རང་བསྐྱབས་མེ།

And so they practiced, each within their destined maṇḍala.<sup>80</sup>

རྗེ་འབངས་རྣམས་གྱིས་གྲུབ་རྟགས་རེ་རེ་ཐོན་མེ།

The king and disciples all brought forth signs of accomplishment:

ཁྱི་སྒོང་ལྗེ་འཁོར་བཙན་གཞན་སྤང་བྱིས་གཞོན་མེ།

Trisong Deutsen overpowered others' experience with his splendor;

ནམ་མཁའི་སྒྲིང་པོ་ཉི་མའི་ཟེར་ལ་ཚེབས་མེ།

Namkhé Nyingpo rode on the sun's rays, as though astride a horse;

སངས་རྒྱལ་ཡེ་ཤེས་བྲག་ལ་ཕུར་པ་བཏབ་མེ།

Sangyé Yeshé plunged his dagger into the solid rock;

རྒྱལ་བ་མཚོག་དབྱངས་གཙུག་ནས་རྟ་སྐད་ཐོན་མེ།

Gyalwa Chöyang sent forth horse neighs from his crown;

ཡེ་ཤེས་མཚོ་རྒྱལ་བསད་པའི་མི་རོ་སྒོང་མེ།

Yeshé Tsogyal could revive human corpses;



དཔལ་གྱི་དབང་ཕྱག་ཕུར་པ་གདེངས་ཚད་གུམ་མེད་ཀྱི་སྐུ་ལྔ་མཚན་གྱི་སྐུ་ལྔ་མཚན་།

Palkyi Wangchuk caused paralysis by pointing his dagger;

དོ་རྗེ་བདུད་འཛོམས་སྤྱང་ལྷ་རྩེ་ཐོག་མེད་རྒྱལ་།

Dorjé Düdjom moved about freely, as fast as the wind;

བེ་རོ་ཙ་ན་རྩེགས་པ་བྲན་ཏུ་ཁོ་ལ་།

And Vairocana employed the spirits as his servants.

གཞན་ཡང་རྗེ་འབངས་གྲུབ་རྟགས་མང་དུ་ཐོན་པ་།

Indeed, the king and disciples showed many other siddhi signs as well.

གཞན་ཡང་སྒྲོ་མ་དགོངས་པ་འདུས་པ་དང་།

Additionally, I gave the ripening empowerments and the liberating instructions

ཡི་དམ་དགོངས་འདུས་མཁའ་འགྲོ་དགོངས་འདུས་དང་།

For the myriad maṇḍalas of the *Embodiment of the Gurus' Realization*,

ཚོས་སྦྱོང་དགོངས་འདུས་དཀྱིལ་འཁོར་རབ་འབྱམས་ཀྱི་།

*Embodiment of the Yidams' Realization, Embodiment of the Ḍākinīs' Realization,*

སྐྱོན་བྱེད་དབང་བསྐྱར་གྲོལ་བྱེད་མན་ངག་བསྟན་པ་།

And the *Embodiment of the Protectors' Realization*.

བོད་དུ་སྒྲོམ་གྲུའི་བསྟན་པ་དར་བར་བྱས་པ་།

Thus, I spread the teachings for the retreat centers of Tibet.

པར་བཏག་གི་རྣམ་ཐར་དཔག་བསམ་ལྗོན་གིང་ལས་། སྐྱོན་བྱེད་དབང་བསྐྱར་ནས་། རྗེ་འབངས་རྣམས་ཀྱིས་གྲུབ་རྟགས་  
ཐོན་པའི་ལེའུ་སྤྱོད་བདུན་པའོ་། བ་ཅ།ཐར་བྱེད་ཀྱི་།

*This was the seventh chapter in Padma's Wish-Fulfilling Tree, my story of liberation, on how I gave the ripening empowerments, and how the king and disciples showed the signs of accomplishment.*

**Chapter Eight**

དེ་ནས་པར་བཏག་གི་དགོངས་པ་ལ་།

It was then that I, the Lotus Master, had a realization:

བོད་འདིར་མདོ་སྲུགས་ཚོས་རྣམས་ཐམས་ཅད་དང་ཅེས་ཅི་ལོ།

“Here in Tibet, the teachings of both sūtra and Tantra,

གསང་སྲུགས་ཕྱི་ནང་ཡང་ཟབ་སླིང་པོ་རྣམས་ཅེས་ཅི་ལོ།

Of the outer, inner, and innermost Vajrayāna,

འཆད་ཉམ་སློམ་སྦྱབ་གྲུབ་ཏུགས་ཐོན་ན་ཡང་ཅེས་ཅི་ལོ།

Have been studied, meditated upon, and practiced, siddhi signs achieved.

ཀུན་གྱི་ཡང་དྲིལ་མེད་ཐབས་མེད་པའི་ཚོས་ཅེས་ཅི་ལོ།

Yet the essence of them all, an indispensable teaching—

བཀའ་འདུས་ཚོས་ཀྱི་རྒྱ་མཚོ་འདི་ཉིད་ནི་ཅེས་ཅི་ལོ།

The *Ocean of Dharma, the Gathering of Transmitted Precepts*<sup>81</sup>—

བརྗེ་བས་རྗེ་འབངས་རྣམས་ལ་སྦྱོན་པར་སེམས་ཅེས་ཅི་ལོ།

I must now bestow upon the king and disciples with care.”

དེ་ཚེ་རྒྱལ་པོ་ཡབ་སྲས་གསུམ་རྣམས་ཀྱིས་ཅེས་ཅི་ལོ།

It was at that moment that the king, together with the three princes,

ལུ་བ་སྤུལ་ནས་མཆིམས་སྤུར་རྒྱས་པར་བསྐྱར་ཅེས་ཅི་ལོ།

Requested me to give it in the expanded way, inside Chimphu Cave.

སྤུར་ཡང་བྱུགས་གཏེར་མང་པོ་སྤུས་པའི་ཚེ་ཅེས་ཅི་ལོ།

Later, while I was concealing many treasures of the awakened mind,

བོད་ཀྱི་རྒྱལ་པོ་ལྷི་སྲོང་ལྷེ་འུ་བཙན་དང་ཅེས་ཅི་ལོ།

The Tibetan emperor, King Trisong Deutsen,

ལྷ་སྲས་ཆེ་བ་ལུ་ཞེ་བཙན་པོ་དང་ཅེས་ཅི་ལོ།

With Muné Tsenpo, who was the senior prince,

ལྷ་སྲས་འབྲིང་བ་ལུ་རུབ་བཙན་པོ་དང་ཅེས་ཅི་ལོ།

And the second prince, whose name was Murup Tsenpo,

ལྷ་སྲས་ལྷན་བ་ལུ་ཉིག་བཙན་པོ་དང་།

And Mutik Tsenpo, the youngest prince,

རྒྱལ་བ་མཚོག་དབྱངས་ལང་གོ་ལོ་རྫོ་དང་།

Along with Gyalwa Chöyang and the Lotsawa of Langdro,

གཉགས་ཚེན་རྫོ་ན་ཀྱ་ལྷ་ར་སོགས་དང་།

The great Jñānakumara of Nyak, with others,

བེ་ལོ་ཙན་ལྷན་བུ་དཔལ་སང་དང་།

Vairocana and Palkyi Sengé of Shübu,

ཉིང་འཛིན་བཟང་པོ་དོ་རྗེ་བདུད་འཛོམས་དང་།

Tingdzin Zangpo and Dorjé Düdjom,

དཔལ་གྱི་དབང་ཕུག་འོ་བཟན་དབང་ཕུག་དང་།

Palkyi Wangchuk and Wangchuk of Odren,

ལྷ་ཙན་ས་ལེ་ཤེལ་དཀར་དོ་རྗེ་མཚོ།

Ācārya Salé and Dorjé Tso of Shelkar,

འབྲོག་བན་ལོ་རྫོ་མཚོ་རྒྱལ་བཟན་གསུམ་དང་།

Drokpen Lotsawa and Tsogyal with three servants,

ལྷ་སྲས་གསུམ་གྱི་བཅུན་མོ་རྣམ་གསུམ་སོགས་།

The three brides of the three princes, among others—

འཁོར་བཙས་ཁམས་ཀྱི་ནམ་མཁའ་རྫོང་དུ་བྱོན་།

All came, each with their following, to Namkha Dzong in Kham.

བཀའ་འདུས་ཚོས་ཀྱི་རྒྱ་མཚོ་ཞལ་བྱེས་ཏེ།

After unveiling the *Ocean of Dharma, the Gathering of Transmitted Precepts,*

རྗེ་འབངས་རྣམས་ལ་སློན་བྱེད་དབང་བསྐྱར་ནས་།

I gave the king and disciples the ripening empowerments

གྲོལ་བྱེད་མན་ངག་གཞན་རྣམས་ལེགས་པར་བཀྲལ་།

And thoroughly explained the essential liberating instructions.

འཁོར་བཅས་ལོ་བདུན་བར་དུ་ཅེ་གཅིག་བསྐྱབས།

After practicing this one-pointedly for seven years, retinue alongside,

མངའ་བདག་རྒྱལ་པོས་རི་བྲག་བྱང་ཐལ་མཛད།

The king could freely move through rocks and mountain,

སུ་ཞེ་བཙན་པོས་ལྷ་ཞལ་དངོས་སུ་གཟིགས།

Muné Tsenpo beheld the deity in person,

སུ་རུབ་བཙན་པོས་བདེ་ཆེན་ཡེ་ཤེས་བརྟེན།

Murup Tsenpo gained the wakefulness of greatest bliss,

སུ་ཁྲི་བཙན་པོས་རང་སེམས་ངོ་བོ་མཐོང་།

Mutri Tsenpo saw the very essence of his mind,

བེ་རོ་ཅ་ན་ནམ་མཁར་བྱ་ལྷར་ལྷིང་།

Vairocana soared like a bird into the sky,

རྒྱལ་བ་མཚོག་དབྱངས་སྐྱ་ནི་མེ་དཔུང་བསྐྱར།

Gyalwa Chöyang transformed his body into a bonfire,

ལང་གོ་དཀོན་མཚོག་འོད་ཀྱི་ཕུང་པོར་གྱུར།

Könchok of Langdro's form became a fiery mass of light,

སངས་རྒྱས་ཡེ་ཤེས་ཀྱན་འོད་ས་ལ་སྟེགས།

Sangyé Yeshé arrived at the stage of Universal Light,

གཉགས་ཆེན་རྫོ་ན་ཚོས་ཉིད་བཟང་སར་འཁྲོལ།

The great Jñāna of Nyak realized the exhaustion of phenomena,

མཁར་ཆེན་མཚོ་རྒྱལ་བྲག་ལ་ཚེ་རྩ་ཐོན།

Kharchen Tsogyal drew immortal nectar out of solid rock,

ལྷ་ཅར་ས་ལེས་ཕྱག་གིས་བྲག་རི་གཏོར།

Salé the Ācārya shattered boulders with bare hand,

འབྲོག་མི་དཔལ་ཡེས་སྤྱན་གྱིས་ནགས་ཚལ་བསྐྱེ།

Drokmi Palkyi Yeshé's gaze burned down forests,

དོ་རྗེ་བདུད་འཛོམས་སྤྱན་གྱིས་རྒྱ་མཚོ་སྐེམ་མེད།

Dorjé Düdjom's gaze evaporated an entire lake,

ཏིང་འཛིན་བཟང་པོས་རི་བྲག་བཟང་ཐལ་ཕྱག་མེད།

Tingdzin Zangpo pierced straight into a mountain wall,

ཤེལ་དཀར་བཟའ་ཡིས་མ་ཚོ་བླ་ཏུ་ཁོལ་མེད།

Lady Shelkar<sup>82</sup> used the mamo spirits as her servants.

གཞན་ཡང་རྗེ་འབངས་རྣམས་ཀྱིས་གྲུབ་ཏུ་གསུང་མང་མེད།

Many were the signs of siddhi displayed by the disciples.

ཕྱག་དཔེ་ཐམས་ཅད་འཕྲུལ་གྱི་ཡི་གེ་བཏབ་མེད།

All the scriptures were then written down in magical letters

གནས་མཚོག་བདུན་ཏུ་གཏེར་ཁ་སོ་སོར་སྤེལ་མེད།

And concealed as treasures at seven supreme sites.

འདོན་པའི་སྐྱེས་བུ་དག་གྲང་ལུང་བསྟན་ཏེ་མེད།

Moreover, I predicted those who would reveal them,

བཀའ་རྒྱས་བཏབ་ཏེ་སྟོན་ལམ་དབང་བསྐྱར་བྱས་མེད།

Sealed them with commands, made wishes, and conferred empowerments.

ཚོད་དུས་སློགས་མ་སུམ་ཅུ་ཁ་རལ་ལེ་མེད།

In the Age of Strife,<sup>83</sup> when the lifespan is but thirty years,

འདོན་པའི་དུས་སུ་ལུང་བསྟན་ས་མ་ཡི་མེད།

I predicted that these treasures would appear; such is my samaya!

པརྒྱ་བདག་གི་རྣམ་ཐར་དཔག་བསམ་སྟོན་གིང་ལས་མེད། བཀའ་འདུས་ཚོས་ཀྱི་རྒྱ་མཚོ་ཞལ་བྱས་ཏེ་གཏེར་དུ་སྤེལ་པའི་ལེའུ་སྟེ་  
བརྒྱད་པའོ། བ་ཅམ་བརྒྱུ་མེད།

*This was the eighth chapter in Padma's Wish-Fulfilling Tree, my story of liberation, on how I revealed the Ocean of Dharma, the Gathering of Transmitted Precepts and concealed it as treasure.*

## Chapter Nine

དེ་ནས་ཟབ་པའི་ཚོས་རྣམས་མ་ལུས་པེ།

After this, I wrote down all of the profound Dharma teachings

གཏེར་ཤོག་རིགས་ལྔར་ཡི་གེ་རིགས་ལྔ་བྲིས།

In five kinds of writing upon parchment of five kinds of material,

ངོ་མཚར་བྱད་ཅན་སློམ་བྱའི་ནང་དུ་བཅུག།

And inserted it in caskets, extraordinary and wondrous.

ལྷ་ས་བསམ་ཡས་གཡོ་རུ་བྱ་འབྲུག་དང་།

In Lhasa, Samyé, and in Yoru Tramdruk,

མཐའ་འདུལ་ཡང་འདུལ་གཙུག་ལག་ཁང་རྣམས་དང་།

At the Border Taming and Further Taming Temples,<sup>84</sup>

ཡར་ལུང་ཤེལ་བྲག་སྟོ་བྲག་མཁར་ཚུ་དང་།

At the Sheldrak Cave of Yarlung and the Lhodrak Cliff of Kharchu,

བསྐྱུགས་ཀྱི་ཡང་རྫོང་ཡེར་པ་རླ་བ་ཕུག།

At the Yangdzong Fortress of Drak, and in Dawaphuk Cave at Yerpa,

གཡའ་མ་ལུང་དང་གཙང་གི་ཟབ་བུ་ལུང་།

In Yamalung Valley and Zabu Valley in Tsang,

རི་བོ་བྱ་བཟང་གཙང་གི་རི་བོ་ཆེ།

At Mount Trapzang and at Riwoché in Tsang,

གངས་རི་ལ་ཕྱི་ཡོལ་མོ་གངས་ར་དང་།

On Lapchi's snowy range and Yolmo's snowy ridge,

གནམ་སྐས་ཅན་དང་མོན་གྱི་གནས་བརྒྱད་དང་།

At Namkechen and the eight sites of Bhutan,

རྩ་རི་རྒྱལ་སངས་འདམ་སྤུ་བོའི་གནས།

At Tsari Gyala and the holy site of Sengdam Buwo,

བྱད་པར་ཅན་གྱི་ཉི་སློམ་བྲག་དཀར་དང་།

At the extraordinary Drakar Cliff of Tidro,

སྐྱུ་ལྗེ་གསུང་ལྗེ་བྱུགས་ལྗེ་ཡོན་ཏན་ལྗེ།

And at the twenty-five sacred places of Upper and Lower Kham—

ཕྱིན་ལས་ལྗེ་སོགས་ཉི་ཤུ་ཅུ་ལྗེ་ཡི།

Five for awakened form, five for speech, and five for awakened mind,

གནས་མཚོག་ཁམས་ཀྱི་སྟོད་སྦྲད་ལ་གནས་པར།

Five for qualities and five for the awakened activities—

གནས་ལ་བྱིན་རྒྱ་བས་བྱིར་དུ་སྦྱབ་པ་དང་།

At all these places I practiced, consecrating the sites,

གཏེར་ཁ་ཆེ་ཕྲ་དཔག་ཏུ་མེད་པ་སྤྲས།

Where I concealed countless treasures, both major and minor.

ད་ལྟ་བསྟན་པ་ཉིན་མོ་བཞིན་དར་ཀྱང་།

Even though the teachings now shine like the light of the sun,

སྟོན་ལམ་ལོག་པའི་རྒྱལ་པོ་སྐྱང་གི་མགོ།

Within three generations of the present king's descendants

རྗེ་ཡི་གདུང་རབས་གསུམ་ནས་འབྱུང་བ་ན།

There will appear a king with ox-shaped head and malicious plans.<sup>85</sup>

སྟོན་པོ་ལྷ་ཡི་མགོ་ཅན་གྱིས་དྲུགས་པས།

That is when, due to a trouble-making minister with raven-like head

སངས་རྒྱུས་བསྟན་པ་མང་ནས་བརྒྱག་པར་བྱེད།

The Buddha's teachings will be torn to the ground.

དེ་ནས་ད་ལྟའི་རྗེ་འབངས་ཐམས་ཅད་ཀྱང་།

Afterwards, the royals and disciples now present

བྱུགས་བསྐྱེད་དག་པས་མ་འོངས་དུས་ཀྱི་ཚེ།

Will in the future, owing to their noble aspirations,

གཏེར་སྟོན་མཚོག་གཉིས་སྒྲིང་པ་ཉི་ཤུ་དང་།

Appear as two supreme treasure revealers,<sup>86</sup> twenty Lingpas,<sup>87</sup>

བསྟན་པའི་བདག་པོ་གཏེར་སྟོན་བརྒྱ་ཚུ་འབྱུང་།

Another hundred tertöns, lords of the teachings,

དེ་འཁོར་གཏེར་ཕྱན་སྟོང་དང་ཚུ་གཉིས་འབྱུང་།

With a thousand and two minor tertöns in their retinue.

གཞན་ཡང་ཡང་གཏེར་གྲངས་ལས་འདས་པ་འབྱུང་།

Moreover, re-concealed terms will be countless in number.

ཚོས་ཀྱི་བདག་པོར་བསྟན་འཛིན་སྐྱེས་བུ་ནི།

The propagators of these teachings, doctrine-holding masters,

གཏེར་ཚེན་རེ་རེར་དུས་མཉམ་བརྒྱ་ཚུ་འབྱུང་།

Will appear by the hundreds, accompanying each great tertön.

ལུང་པ་རེ་ལ་གཏེར་སྟོན་རེ་རེ་དང་།

Each area will have its own revealer of treasure,

དེ་ལ་ང་ཡི་སྐྱབ་གནས་གཏེར་གནས་རེ།

And the places of my sādhana practice will each have a treasure site.

ཡུལ་གྲུ་རེ་ལ་གྲུབ་ཐོབ་གྲགས་འདོད་རེ།

In each district there will appear a siddha of renown,

གྲོང་པ་རེ་ལ་མཚོད་གནས་སྟོབ་དཔོན་རེ།

And every town will have a master as object of veneration.

ཁྱིམ་བདག་རེ་ལ་མཚོད་གནས་དག་སྟོང་རེ།

For each householder there will be a monk, worthy of offerings,

དེ་བཞིན་འབྲེ་འདུལ་མཚད་པའི་སྐྱགས་པ་རེ།

And a yogin to subdue their hindrances and threats.



མ་འོངས་བསྟན་པ་མཐའ་རུ་རྒྱས་པར་འགྱུར་ཅེས་

Thus, in the future, the teachings will fill every corner of the land.

དེ་རྣམས་ཐམས་ཅད་ང་ཡི་སྤྱུལ་པ་ཡིན་ཅེས་

All of this shall be the work of my awakened emanations.

དག་སྣང་སྐྱེད་ཅིག་མ་འོངས་བོད་ཁམས་རྣམས་ཅེས་

So bring forth pure perception, future people of Tibet and Kham!

པར་བཟང་གི་རྣམ་ཐར་དཔག་བསམ་སྟོན་ཤིང་ལས་ཅེས་ གཏེར་སྤེལ་ཤིང་གཏེར་སྟོན་ལུང་བསྟན་པའི་ལེའུ་སྟེ་དགུ་པའོ་ ཐ་བསྟུན་

*This was the ninth chapter in Padma's Wish-Fulfilling Tree, my story of liberation, on how I concealed the treasures and predicted their revealers.*

### Chapter Ten

དེ་ནས་སྟོན་པ་སངས་རྒྱལ་ཤུགས་ཀྱིས་

Then I declared, “Our teacher Śākyamuni Buddha,

དབུས་འགྱུར་ལུང་བསྟན་མདོ་ལས་འདི་སྐད་གསུངས་ཅེས་

In the *Sūtra of Predictions in Magadha*, spoke these words:

སྟོ་རུབ་སློན་པོ་ཐམས་ཅད་ཁ་ལྷུད་ནས་

‘The rākṣasas will pour out from the lands of the southwest;

འཇམ་བུའི་གླིང་ནི་ཟད་པར་བྱེད་ཅེས་གསུངས་ཅེས་

They will invade and extinguish this Jambu continent.’

ད་ནས་བོད་དུ་སྐྱེད་དོས་གདུལ་བྱ་རྒྱུ་གསུངས་ཅེས་

My work for the Tibetans is now complete, in my direct form,

སློན་པོ་འདུལ་ཕྱིར་སྟོ་རུབ་ཡུལ་དུ་འགྲོ་ཅེས་

So I shall go to the southwest, to tame the rākṣasa ogres.”

དེ་སྐད་ལྟ་སྤྲོས་སྟོན་ཏུ་གསོལ་བ་ནས་

When the prince<sup>88</sup> heard these words,

ཐུགས་ངལ་མཛད་ཅིང་སླེ་སྲུགས་བདག་ལ་བཏོན།

He cried out before me, deeply saddened,

བཤོལ་བཏང་མཛད་པས་བདག་ཉིད་ཐུགས་བཅེ་སྟེ།

And tried to dissuade me from departing.

བོད་འབངས་རྣམས་ལ་ཕན་པར་བྱ་བའི་བྱིར།

Out of kindness and to benefit the people of Tibet,

སྐྱོ་ཚབ་ལུང་བསྟན་གསུང་ཚབ་གཏོར་དུ་སྤྲས།

I foretold representatives of my body, hid treasures to represent my speech,

ཐུགས་ཀྱི་དགོངས་པ་ལས་ཅན་བྱ་ལ་གཏད།

And entrusted my heart-realization to predestined heirs—

དེ་ལྟ་བུ་ཡི་གནད་བཤོལ་ལྷ་སྤྲས་ཀྱི།

As I explained this point, the prince's sadness disappeared;

ཐུགས་ངལ་བསལ་ཏེ་སློན་པོར་འགོ་ཐག་བཅད།

And so I decided to travel to the land of rākṣasas.

ཀུན་གྱི་སླེལ་མ་དང་བཅས་མང་ཡུལ་གྱི།

Everyone escorted me to the mountain pass of Mangyul,

ལ་ཁར་ཕྱིན་ཏེ་ལྷ་སྤྲས་བོད་འབངས་ལ།

Where I gave my testament to the prince and the Tibetan people,

ཞལ་ཆེམས་བཞག་ཅིང་གཏུང་བརྒྱན་སྐྱོབ་པ་ཡི།

Along with thirteen pith instructions that clear away obstacles

མན་ངག་བཅུ་གསུམ་བར་ཆད་བསལ་བ་ཡིས།

And protect your descendants, in the form of a prayer,<sup>89</sup>

གསོལ་འདེབས་ནང་སྐྱབ་ལས་ཚོགས་དུ་མར་བཅས།

And the inner sādhana with its many applications.<sup>90</sup>

མང་ཡུལ་ཁ་ལ་རོང་སྒོ་རྣམས་སུ་སྤྲུལ་མེད་ལོ།

These were concealed at Khala Rongo in Mangyul.

ང་དང་མ་འཕྲད་མ་འོངས་སེམས་ཅན་རྣམས་ལ།

All those who could not meet me, all beings of the times to come,

ང་ཡི་རྣམ་ཐར་གྲོག་དང་ལྷ་བ་དང་།

Should study and recite my story of liberation.

ཚུལ་བཞིན་འཛིན་ཅིང་ཀུན་རྒྱུ་བྱེད་པ་དང་།

Memorize to perfection and understand it to its depths.

རྣམ་ཐར་འདི་ཉིད་དུས་དྲུག་བསྐྱེད་པར་གྱིས་།

When you read this biography during your six sessions,

ང་ཉིད་དྲན་ཅིང་གསོལ་བ་འདི་ལྷ་ར་ཐོབ་ལོ།

Bring me to mind, and then call upon me in this way:

ཨེ་མ་ཌོ། ཚོས་སྐུ་ཀུན་བཟང་དྲུག་པ་དོ་རྗེ་འཆང་།

emaho, chöku kunzang drukpa dorjé chang

“Emaho! Dharmakāya Samantabhadra and Vajradhara, the Sixth,

སྟོན་པ་དོར་སེམས་བཅོམ་ལྷན་ལྷ་ཀྲའི་རྒྱལ་།

tönpa dorsem chomden shakyé gyal

Vajrasattva, our teacher, and the blessed King of Śākyas,

མགོན་པོ་ཚེ་དཔག་མེད་དང་སྤྱན་རས་གཟིགས་།

gönpo tsepakmé dang chenrezik

Lord of Boundless Life, Amitāyus, and All-Seeing Avalokiteśvara—

དབྱེར་མེད་པར་དེ་ལ་གསོལ་བ་འདེབས་།

yermé pema dé la solwa deb

To you, Padma, who is inseparable from them all, we pray!

སྐུ་ཡི་བདག་ཉིད་འཇམ་དཔལ་གཤེན་རྗེའི་གཤེད་།

ku yi daknyi jampal shinjé shé

In essence, your awakened body is Mañjuśrī Yamāntaka;

གསུང་གི་བདག་ཉིད་དབང་ཆེན་ཏྟ་སྐད་འཆོར་མེད་ཅེས་པ་  
sung gi daknyi wangchen také tser  
In essence, your awakened speech is mighty Hayagrīva;

བྱུང་སྐྱོད་ཀྱི་བདག་ཉིད་ཡང་དག་ཉེ་རུ་ཀུ་ཀུ་  
tuk kyi daknyi yangdak heruka  
And, in essence, your awakened mind is Yangdak Heruka—

གུ་རུ་ཡིད་བཞིན་ནོར་བུ་ལ་གསོལ་བ་འདེབས་པ་  
guru yizhin norbu la solwa deb  
To you, our Wish-Fulfilling Guru, we pray!

ཡོན་ཏན་ཟིལ་གཞོན་ཆེ་མཚོག་ཉེ་རུ་ཀུ་ཀུ་  
yönten zilnön chemchok heruka  
Your overwhelming qualities are Mahottara Heruka;

ཐིན་ལས་བདག་ཉིད་དོན་རྗེ་གཞོན་རུའི་སྐུ་  
trinlé daknyi dorjé zhönnü ku  
Your awakened activity Vajrakumāra, in essence;

མ་མོ་མཁའ་འགྲོའི་གཙོ་བོ་མངོན་རྗེ་གསུང་རྒྱལ་པོ་  
mamo khandrö tsowo ngöndzok gyal  
And you rule over the mamos and ḍākinīs as Ngöndzok Gyalpo—

དཔལ་ཆེན་ཐོད་ཐེང་ཅུ་ལ་ལ་གསོལ་བ་འདེབས་པ་  
palchen tötreng tsal la solwa deb  
To you, Supremely Glorious Tötrenḡ Tsal, we pray!

སྐྱུ་ཡི་དབྱིངས་སུ་སྐྱུ་འཕྲུལ་ཞི་ལྷོའི་ངང་ཅེས་པ་  
ku yi ying su gyutrul zhitrö ngang  
Your form encompasses the illusory net of peaceful and wrathful deities,

གསུང་གི་གདངས་སྐད་ཡན་ལག་བརྒྱ་གཉིས་ལྟན་པ་  
sung gi dang ké yenlak chunyi den  
The melody of your speech holds the twelve special qualities,

བྱུང་སྐྱོད་ཀྱི་དགོངས་པ་བཟང་ཐལ་ཡོངས་ལ་བྱུང་བ་  
tuk kyi gongpa zangtal yong la khyab  
And your unimpeded wisdom pervades everywhere—

མཁའ་འགྲོའི་གཙོ་བོ་རྗེ་ལ་གསོལ་བ་འདེབས་པ་  
khandrö tsowo jé la solwa deb  
To you, Overlord of the Ḍākinīs, we pray!

སྐྱེ་ཚབ་ལུང་བསྟན་གསུང་ཚབ་གཏེར་དུ་སྤྲུལ་པེ།

kutsab lungten sung tsab ter du bé

You foretold representatives of your body, hid treasures for your speech,

བྱུགས་ཀྱི་དགོངས་པ་ལས་ཅན་སྲུ་ལ་གཏང་དེ།

tuk kyi gongpa lechen bu la té

You entrusted your heart-realization to destined heirs,

བཟེ་བའི་ཞལ་ཆེས་བོད་འབངས་ཡོངས་ལ་བཞག་པེ།

tsewé zhal chem bö bang yong la zhak

And you left your loving testament for all the Tibetan people—

དྲིན་ཆེན་སྐྱུལ་པའི་སྐྱུ་ལ་གསོལ་བ་འདེབས་པེ།

drinchen trulpé ku la solwa deb

To you, the kindest of awakened emanations, we pray!

བཀའ་དྲིན་དྲན་ལོ་གུ་རུ་རིན་པོ་ཆེ།

kadrin dren no guru rinpoche

We recall your overwhelming kindness, Guru Rinpoché—

བྱུགས་དམ་ཞལ་བཞེས་དགོངས་པས་གཟུང་དུ་གསོལ་པེ།

tukdam zhalzhé gongpé zung du sol

Please remember your promise to hold us in your embrace,

དུས་ངན་འདི་ལ་རེ་ལྷོས་གཞན་མ་མཆིས་པེ།

dü ngen di la ré tö zhen ma chi

For in these troubled times we have no hope but you.

བྱུགས་རྗེས་གཟིགས་ཤིག་ཨོ་རྒྱན་སྐྱུལ་པའི་སྐྱུ།

tukjé zik shik orgyen trulpé ku

Look upon us with compassion, awakened emanation of Uḍḍiyana!

མཐུ་རྩལ་རྒྱས་པས་དུས་ངན་གཡོ་འབྲུག་བསྐྱོག་པེ།

tutsal nüpe dü ngen yo truk dok

With your power and strength, dispel the turbulence of this dark age,

བྱིན་རླབས་ཡེ་ཤེས་དབང་ཆེན་བསྐྱུར་དུ་གསོལ་པེ།

jinlab yeshe wangchen kur du sol

Bestow your blessings and the great empowerment of wisdom,

ཉམས་དང་རྫོགས་པའི་རྩལ་བྱུགས་རྒྱས་པ་དང་པེ།

nyam dang tokpé tsalshuk gyepa dang

Increase the strength of our experience and realization,

སྟན་འགྲོར་ཕན་པའི་མཐུ་རྩལ་རབ་བརྟན་ཅིང་།

ten dror penpé tutsal rabten ching

Grant us powerful skills to benefit the teachings and beings,

ཚེ་གཅིག་སངས་རྒྱལ་འགྲུབ་པར་མཇེད་དུ་གསོལ།

tsé chik sangye drubpar dzé du sol

And bring us, we pray, to buddhahood in this very life!"

དེ་བཞིན་དུ་གསོལ་བ་ཐོབ་ཅེས་གསུངས་སྟེ་རྟ་མཚོག་ལ་ཆིབས་ནས་མཁའ་འགྲོས་ཞབས་བཏེགས་ཏེ་བོད་འབངས་རྣམས་ལ་།

*After instructing them to call upon me in this way, I mounted a fine horse held aloft by four dākinīs.*

ཁོ་བོ་ལྷོ་བ་བྱུང་ངོ་ཅོག་དང་། རྒྱད་པར་སླེལ་ལྷའི་ཚེས་བརྒྱུ་ལ་བོད་འབངས་ཀྱི་སྤྲུག་བསྐལ་བསལ་བའི་དོན་དུ་འོང་བ་ཡིན་

ནོ། རྩེད་རྣམས་མ་བརྟེན་བར་གསོལ་བ་ཐོབ་ཅེས་གསུངས་སྟེ་ཞལ་ཐ་ལེར་ལྷོ་རུབ་དུ་གཟིགས་ཏེ་བཞུད་དོ། ལྷ་སྐས་རྗེ་

འབངས་རྣམས་ཀྱང་ཚུར་ལོག་སྟེ་རང་རང་གནས་སུ་བསྐྱབ་པ་བྱས་སོ།

*“Once every month I shall return for the sake of the Tibetans. In particular, on the tenth day of the Monkey month, I will come to clear away the troubles of all Tibetans. Call upon me, don’t forget!” Then I turned my gaze directly to the southwest and took my leave. The prince and the other Tibetan disciples returned to their homes, where they each continued with their own practice.*

མོ་རྒྱན་གྱི་རུ་པརྟ་འབྱུང་གནས་ཀྱི་རྣམ་ཐར་དཔག་བསམ་སྡོན་ཤིང་ལས། ཞལ་ཆེམས་བཞག་སྟེ་ལྷོ་རུབ་སློབ་པའི་ལ་ལོན་དུ་

བཞུད་པའི་ལེའུ་སྟེ་བརྒྱུ་པའོ། ཐ་ཅམ་ཐར་།

*This was the tenth chapter in Padma’s Wish-Fulfilling Tree, my story of liberation, on how I gave my testament and then departed to subjugate the rākṣasas in the southwest.*

རྣམ་ཐར་འདི་ཉིད་ཕྱིས་ཁོ་མོ་མཚོ་རྒྱལ་གྱིས་ཡི་གེར་བཏབ་སྟེ་གཏེར་དུ་སྐས་པའོ།

*I, Tsogyal, later wrote down this biography and concealed it as a treasure.*

སྐལ་ལྷན་ལས་འཕྲོ་ཅན་དང་འཕྲད་པར་ཤོག།

*May it meet with the worthy one endowed with the right karma.*

འཕྲད་ནས་འགྲོ་དོན་དཔག་མེད་འབྱུང་བར་ཤོག།

*Having met with him, may its benefit for beings be boundless.*

ས་མ་ཡ་རྒྱ་རྒྱ་རྒྱ།

*Samaya, seal, seal, seal.*

སྤྲུལ་པའི་གཏེར་ཆེན་མོ་རྒྱན་མཚོག་གྱུར་གླིང་པས་ཀམ་འི་དམ་ཅན་བྲག་ནས་གདན་དྲངས་པའོ། །།

*I, Orgyen Chokgyur Lingpa, one of the great incarnated revealers of treasure, brought this forth from Akaniṣṭha Karma’s Damchen Drak Cliff.*

| Dedicated to the long-life of Kyabjé Tsikey Chokling Rinpoche. Samye Translations (translated by Oriane Sherap Lhamo, 2016; revised by Peter Woods and Stefan Mang), 2020. Thanks to Libby Hogg for her initial edits of the English. The “Testament Prayer” in Chapter 10 was improved with reference to the version by Rigpa Translations (2015).

1. ↑ That is, Avalokiteśvara.
2. ↑ The five fields of knowledge are craftsmanship, logic, grammar, medicine, and the “inner science” of Dharma.
3. ↑ This is a reference to the three outer tantras of kriyā-, caryā-, and yoga-tantra.
4. ↑ Prahevajra is the Sanskrit name for Garab Dorjé.
5. ↑ *The Net of Illusion, the Secret Essence Tantra* or *Māyājāla Guhyagarbha Tantra* is one of the eighteen main Mahāyoga scriptures of the Nyingma School.
6. ↑ This biography lists Śrī Siṃha instead of Rambuḡhyacandra as one of the eight vidyādhara.
7. ↑ Mahottara Heruka or Chemchok Heruka is the central figure of the Eight Sādhana Teachings.
8. ↑ Mañjuśrī Yamāntaka or Jampel Shinjé is the central figure of the *Mañjuśrī Cycle on Awakened Form* from the *Eight Sādhana Teachings*.
9. ↑ Lotus Speech refers to the *Lotus Tantras on Awakened Speech* from the *Eight Sādhana Teachings*, whose central figure is Hayagrīva or Tamdrin.
10. ↑ Mind of Perfect Purity refers to the *Tantras on the Perfectly Pure Awakened Mind* from the *Eight Sādhana Teachings*, whose main deity is Yangdak Heruka.
11. ↑ Amrita Qualities refers to the *Amrita Tantras on Awakened Qualities* from the *Eight Sādhana Teachings*, whose main deity is Amṛtakuṇḍalin.
12. ↑ Kīla Activity refers to the *Kīla Cycle on Awakened Activity* from the *Eight Sādhana Teachings*, whose main deity is Vajrakīla or Dorjé Phurba.
13. ↑ *Sublime Knowledge of Kīla* or *Vidyottama Tantra* is one of the main Vajrakīla tantras.
14. ↑ Jikten Chötö or Lokastotrapūjā (‘Mundane Worship’) is a reference to the *Offerings and Praises to Protect the Teachings*, one of the three worldly practices from the *Eight Sādhana Teachings*.
15. ↑ Mantrabhīru or Möpa Drak-ngak or Mantrabhīru, “Fierce Mantras,” is a reference to the *Cycle on Fierce Mantras* one of the three worldly practices from the *Eight Sādhana Teachings*.
16. ↑ The Tripiṭaka is Sanskrit for the Three Collections of Scriptures (sde snod gsum) comprising the common teachings of Buddha Śākyamuni: Sūtra, Abhidharma, and Vinaya.
17. ↑ The Vajra Throne, or Vajrāsana is the traditional Buddhist name for Bodh Gaya, the seat of the Buddha’s awakening.
18. ↑ Also known as Gaṇḍavyūha.
19. ↑ Namely, the Asura Cave.
20. ↑ ‘Great Seal’ is a direct translation of Mahāmudrā.

21. ↑ The “eight great masters” mentioned here are the eight vidyādhara of India.
22. ↑ Śītavana or Silwé Tsel, which is in the vicinity of the Vajra Throne at Bodh Gaya.
23. ↑ The Śāṅkarakūṭa Stūpa or Chöten Deché Tsekpa.
24. ↑ The Ḍākinī Karmendrāṇī or Khandroma Lékyi Wangmo is the one whom Vajradharma entrusted the teachings of Kagyé which had been sealed in caskets and placed within the Śāṅkarakūṭa Stūpa in the Cool Grove charnel ground in India.
25. ↑ The *Eight Sadhana Teachings, Assembly of Sugatas* or the *Kagyé Deshek Düpa* was later revealed as a terma by Nyangrel Nyima Özer (1124/1136–1192/1204).
26. ↑ Nanam Dorjé Düdjom, Palgyi Sengé, and Śākyaprabha.
27. ↑ The Tenma Sisters or Twelve Guardian Sisters are a group of twelve goddesses connected to twelve different mountains and lakes in Tibet.
28. ↑ Gangkar Shamé or the Fleshless Lady of the White Glacier is a “female deity of the mountain Lha bu gangs dkar in Shangs.” Guru Rinpoché subdued her and gave her the secret name Turquoise Lamp, Fleshless Vajra Lady (Sha med rdo rje g.yu'i sgron ma, Shamé Dorjé Yü Drönma). René de Nebesky-Wojkowitz, *Oracles and Demons of Tibet: the cult and iconography of the Tibetan protective deities* (The Hague: Mouton and Co., 1956.), 12 and 134.
29. ↑ Tinglomen (Ting lo sman) is “the goddess of Lake sMan sdong in the west of Ru thog in northern Tibet.” *Ibid.*, 12. The northern region of Tibetan is known as ‘Jang’, which literally means ‘the North’.
30. ↑ Local guardians (gZhi bdag, zhidak) are local spirits protecting various parts of the Tibetan land. *Ibid.*, 265.
31. ↑ Dorjé Lekpa (rDo rje legs pa), or Vajrasaddhu is an important protector deity.
32. ↑ Osham and Tanglha seem to refer to Yar lha sham po and gNyan chen thang lha, two mountain deities. Thupten K. Rikey, “The Nature-Deities of Tibet: A discussion on the tale ‘The Subduing and Putting under Oath of Tibet’s Malignant lha ’dre’ in Padma bka’ thang,” in *Studia Orientalia* 109: *Himalayan Nature, Representations and Reality*, ed. Erika Sandman and Riika J. Virtanen (Helsinki: Finnish Oriental Society, 2011), 12.
33. ↑ Constellation gods (rgyu skar, gyukar) are “the deities ruling the twenty-eight lunar mansions.” Nebesky-Wojkowitz, *Oracles and Demons*, 223.
34. ↑ Planetary demons (gza’ bdud, zadü) are spirits ruling the planets of our solar system.
35. ↑ Medicine ladies (sman btsun, mentsün) are aboriginal Tibetan goddesses (sman mo, menmo). Nebesky-Wojkowitz, *Oracles and Demons*, 199.
36. ↑ nāga goddess (klu sman, lumen) is a type of female nāga spirit, cross between the menmo goddesses and the nāgas. *Ibid.*, 202.
37. ↑ This is a reference to the deity of Mount Magyel (rMa rgyal). *Ibid.*, 209.
38. ↑ Plague mothers (rma yams, mayam) are a particular type of mamo goddess. *Ibid.*, 307.
39. ↑ Gongpo demons (’gong po) are a type of malevolent spirit hostile to the Tibetan rulers. *Ibid.*, 283.
40. ↑ Genyen (dge bsnyen) is also the name for householders holding the lay vows. The spirits of that name seem to be of different sorts and often in the retinue of other deities. *Ibid.*, 305.
41. ↑ Warrior deities (lha btsan, lhatsen) seem to be a type of warrior spirit (btsan, tsen), which are sky-travelling, war-like demons. *Ibid.*, 166.



42. ↑ Warrior nāgas (klu btsan, lutsen) are a cross between nāgas and warrior spirits. *Ibid.*, 309.
43. ↑ Body guardians (sku lha, kulha) are a type of spirit that specifically protects the human body. *Ibid.*, 266.
44. ↑ The gya deities (rgya lha, gyalha) might be a reference to gods of the Gya heaven.
45. ↑ Sovereign spirits (rgyal po, gyalpo) are higher ranking spirits who ruled the land before the advent of Buddhism. Nebesky-Wojkowitz, *Oracles and Demons*, 107.
46. ↑ Earth lords (sa bdag, sadak) are local spirits who dwell in the earth. *Ibid.*, 265.
47. ↑ Hammer-wielders (the'u rang, theurang) are a type of sky-travelling spirit who possess children and cause disunity and quarrel. As patrons of the blacksmiths, they sometimes hold hammers and ride goats. *Ibid.*, 283.
48. ↑ Demon nāgas (klu bdud, ludü) are a cross between māras and nāgas. *Ibid.*, 260.
49. ↑ 'Spirits of meadows and crags' is a literal translation for the Tibetan g.ya' spangs (yapang).
50. ↑ Divine nyen or lhanyen (lha gnyan) are in fact spirits of an evil nature, said to make people lame. They usually dwell between the sky and the earth. Nebesky-Wojkowitz, *Oracles and Demons*, 288.
51. ↑ Literally, 'deputy ministers' (bar blon, barlön), these are spirits attending on other, higher-ranking spirits. Indeed, many protectors have their own "court," including ministers to attend them. *Ibid.*, 21.
52. ↑ Great nyen or nyenchen (gnyan chen, nyenchen) are a type of nyen. There also exist minor nyen (gnyan phran, nyentren). *Ibid.*, 205.
53. ↑ Dümen (bdud sman) possibly refers here to a cross between a nāga and a menmo goddess.
54. ↑ Warrior demons (bdud btsan, dütsen) are a cross between māras and warrior spirits (btsan).
55. ↑ A demon king (bdud rgyal, dügyal) is a king of māras.
56. ↑ May be a reference to Buchu Lhakang (bu chu lha kang) of Kongpo, one of twelve geomantic temples built during the reign of Songtsen Gampo to tame a supine ogress (srin mo) stretched out across Tibet, and thus guard the country.
57. ↑ Hunting gods (mgur lha, gurlha) are a set of thirteen deities who are ancestral spirits of the kings. Rikey, "The Nature-Deities of Tibet," 121.
58. ↑ Mön refers to the southern border region of Tibet, which includes modern day Bhutan and Sikkim.
59. ↑ Mudü (rMu bdud, Mudü) are a type of māra, possibly related to the Mu clan, one of the six principal clans of Tibet.
60. ↑ Valley demons (rong bdud, rongdü) are a type of māra.
61. ↑ The four semo sisters (bse bzhi) are part of the twelve tenma goddesses.
62. ↑ Mother goddesses (ma mo, mammo) are a type of ferocious goddess. Nebesky-Wojkowitz, *Oracles and Demons*, 269.
63. ↑ The Four Great Kings are also known as the Four Guardian Kings of the cardinal directions, namely Dhṛtarāshtra (East), Virūḍhaka (South), Virūpākṣa (West) and Vaiśravaṇa (North).
64. ↑ This description of Samyé corresponds to the Indian cosmological order, as presented in maṇḍalas. Indeed, Mount Meru is believed to be at the center of the universe, flanked by the sun and moon. Around these, in the four cardinal directions and eight intermediary directions, are the four great continents and eight minor islands, respectively. The whole is within an ocean surrounded by a rim of iron mountains.

65. ↑ *Vairocana's Awakening* or the *Vairocanābhisambodhi Tantra* is major caryā tantra scripture.
66. ↑ The Vajra Space maṇḍala or the Vajradhātu maṇḍala consists of 37 deities. Its central figure is Vairocana, who is surrounded by the four Buddhas: Akṣobhya, Ratnasambhava, Lokeśvararāja (Amitābha) and Amoghasiddhi. The Vajradhātu maṇḍala appears in several tantras of both the Nyingma and Sarma Schools. For example it is the primary maṇḍala of the *Sarvatathāgatattvasaṃgraha*.
67. ↑ The Great Awakened One, or Mahābodhi (byang chub chen po), is an epithet of Buddha Śākyamuni.
68. ↑ The Latin botanical name for Arura is *Terminalia chebula*. In Tibetan medicine *arura* is considered a panacea. Due to its great healing power, the Medicine Buddha is depicted carrying a *arura* branch in his right hand.
69. ↑ In the oft-seen expression “Tibet and Kham,” Tibet refers exclusively to Central Tibet, while Kham refers to Eastern Tibet.
70. ↑ The Abbot and Master are Śāntarakṣita and Padmasambhava, respectively.
71. ↑ Lotsawa is the Indian word for ‘translator,’ which is also used in Tibetan (lo tsA ba).
72. ↑ The three—Ka, Chok and Zhang—are Kawa Paltsek, Chokro Lui Gyaltzen and Zhang Yeshé Dé, respectively.
73. ↑ Pāramitā is short here for *Prajñāpāramitā*, the sūtras of the *Perfection of Wisdom* (shes rab kyi pha rol tu phyin pa, sherab ki pharoltu chinpa).
74. ↑ The *Mahāparinirvāṇa sūtra* is an important Mahayāna scripture on tathāgatagarbha or ‘buddha-nature’, belonging to the third or final turning of the wheel of the Dharma.
75. ↑ The *Vajra Summit Tantra*, or *Vajraśekhara Mahāguhya Yogatantra* (rdo rje rtse mo rgyud, dorjé tsemo gyü) is one of the four major sections of Yoga Tantra.
76. ↑ The famous middle story of Samyé, that is.
77. ↑ Dzo (mdzo) is a type of cattle, a cross between a yak and a cow.
78. ↑ The caves of Samyé Chimphu represent Guru Rinpoche’s enlightened speech. Guru Rinpoche resided in the Chimphu caves while Samyé monastery was being constructed, and he spent long periods there in retreat. The caves are located at the head of the valley that runs parallel and to the northeast of the Samyé Valley, about 13 km from Samyé itself.
79. ↑ Mahottara is short for Mahottara Heruka.
80. ↑ These eight respectively correspond to the principal deities of each of the *Eight Sādhana Teachings*.
81. ↑ The Ocean of Dharma, the Great Gathering of Transmitted Precepts (bka’ ’dus chos kyi rgya mtsho) is a teaching cycle that focuses on the Kagyé deities. It was discovered as a terma-treasure by Orgyen Lingpa and it was subsequently rediscovered as a yangter by Jamyang Khyentsé Wangpo.
82. ↑ Likely a reference to Dorjé Tsomo of Shelkar (shel dkar rdo rje mtsho mo), one of Khandro Yeshé Tsogyal’s closest students.
83. ↑ Also known as the Kaliyuga.
84. ↑ The Border Taming (mtha’ ’dul) and Further Taming (yang ’dul) Temples are two sets of four temples built by King Songtsen Gampo, Trisong Deutsen’s ancestor and first Dharma king of Tibet, in geomantic locations, in order to subdue negative forces of the land.
85. ↑ That is Langdarma, the last king of the Tibetan empire, who ruled from 838 to 842 AD. He was assassinated by Lhalung Palgyi Dorjé.

86. ↑ The two supreme tertöns are Guru Chökyi Wangchuk and Nyang Nyima Özer.
87. ↑ Lingpa is a characteristic tertön name.
88. ↑ Here referring to Prince Mutri Tsenpo, who received the “Sampa Lhundrupma” prayer and associated practice cycle from Guru Rinpoché.
89. ↑ That is, the “Sampa Lhundrupma,” the “Prayer that Spontaneously Fulfils All Wishes.”
90. ↑ This refers to the famous *Sampa Lhündrup* practice cycle.

# Three Reasons for Confidence<sup>1</sup>

A Work Telling the Life and Liberation Story of the Great Master  
Padmākara  
or The Life and Liberation of Padma According to the Indian Tradition  
*by Tāranātha*

*Oṃ svasti! The Three Reasons for Confidence is a work that recounts the life and liberation of the Great Master Padmākara.*

*I pay homage to the guru!*

*An ocean of eloquent speech, the uninterrupted teachings of the victors,  
Sometimes assumes the form of a spiritual teacher,  
Who fills every direction with the light of the sacred Dharma,  
Displaying countless maṇḍalas while never wavering  
From the luminous vajra heart essence.  
Padmākara, with devotion, I bow to you.*

In this account, I discard whatever is false, and instead recount whatever I have found to be true.

There was a time when the tantric teachings of our guide, the perfectly enlightened Buddha, ranged far and wide throughout the land. King Devapāla<sup>2</sup> ruled the supreme kingdom of Magadha<sup>3</sup> and glorious Uḍḍiyāna<sup>4</sup> was ruled by King Hayalīla,<sup>5</sup> and all in accordance with the Dharma. There was a learned teacher of the warrior caste who had adopted the Three Jewels as his spiritual guide. In the language of Uḍḍiyāna, this man's name was Srado, and in the language of India he was Sragdhara, Holder of the Flower Garland. Srado fathered a son, an infant born with all the physical marks of perfection. His skin was white, tinged with red, and there was the pattern of a lotus on his ring finger. His eyes and lips were like lotuses in bloom, and his skin bore many virtuous signs—marks such as lotus flowers, hooks and lassos.

The child's birth was celebrated with a great feast. When the brahmins examined the signs, some foretold that he would become a king, others that he would be ruler of a principality, and others still that he would live in charnel grounds and bring ruin upon the family line. With such a variety of good, bad and indeterminate prophecies, nothing was certain. However, all were in agreement that it would be difficult for others to prevail over him. Finally, a highly accomplished yogin was asked and he said, "This child will be most supreme among practitioners of the Secret Mantra, and, because he has all the marks of the Lotus Family, he will always carry Amitābha's blessing. Therefore, combining Padma (lotus) and Avabhāsi (shining), his name shall

be Padmāvabhāsi.”

As Padmāvabhāsi grew up, he became effortlessly skilled in all the minor sciences such as writing, grammar, logic, medicine, crafts and the eight ways of reasoning. In the temple at Saṃrakṣa, he took refuge from a vinaya-holder and received the five fundamental precepts. While there, he studied extensively both abhidharma and sūtra. Śāntirūpa, a skilled tantric adept, gave the young Master many empowerments for the maṇḍalas of kriyā-, upa- and yoga-tantras—and the flowers that Padmāvabhāsi threw invariably landed on the deities of the Lotus Family. He also sought direction from a merchant's son named Sukhadeva, a *siddha* who was indivisible from Noble Avalokiteśvara, and likewise from a prostitute, called Sukhadarī. Sukhadarī was yet another great *siddhā* who had appeared in Uḍḍiyāna, had heard the teachings directly from the Vajradhara himself, and received the instructions of the Secret Inner Tantras.

Padmāvabhāsi retreated to a pleasure grove and engaged in the practices of Approach, Close-Approach, Accomplishment and Great Accomplishment. At first, his practice caused various ill omens to arise—such as thunderous noises, frightening forms, a fire in the grove, and the destruction of his retreat dwelling. However, he meditated without falling under their power and there gained accomplishment in the *vidyā*-mantras<sup>6</sup> that he had learned. In his dreams he had visions of many buddhas and bodhisattvas headed by Buddha Amitābha, Buddha of Boundless Light. He had direct visions of the King of the Wrathful Deities, Hayagrīva, the Horse-Headed One. And he brought *ḍākinīs* and minor *bhūtas* into his service.

Shortly after, the time came to take up the work of his father's family. As a Brahmin, this meant acting as counsellor to the king. He would often go to the royal palace, engage in government affairs and give explanations of astrological and other texts. This was shortly after Prince Akṣalīla, King Hayalīla's son, had become the heir to the throne. Padmāvabhāsi wished to bring the Dharma to the kingdom and thus urged the king to support him in this vast and virtuous endeavour. In the middle of the pleasure grove, Padmāvabhāsi built a temple and a residence for the saṅgha surrounded, on the boundary, by stūpas and a series of walls. The Master had three assistants: one was the king's secretary and two were ministers. However, they developed evil intentions and secretly plotted, “We three must try to take possession of this land and its people!” At length, their spokesman, the secretary, approached the king, “There is no longer any doubt: Padmāvabhāsi wants to rule the kingdom. He and the thousand monks residing in the pleasure grove are skilled in warfare. They know how to destroy their enemy, are extremely courageous in battle and when they say the pleasure grove is being turned into a temple, it's a lie. Really, encircled as they are with strong walls and more, they are quite able to fight against the king!”

The king consulted his ministers, and all agreed with the secretary. This was partly due to what the two ministers reported and partly because of their own jealousy. So the king sent off the ministers with an army.

At that time in Uḍḍiyāna, it was against the law for kings to kill brahmins, monks and paṇḍitas. All they could do was to issue a royal command, “Counsellor! You and your monks and spiritual teachers are to leave your possessions and be gone—to another land with you!” The monks followed the command and left. As the Master was preparing to leave, the ministers said, “If we do not put him to death, then we ourselves will surely come to harm,” and sent many assassins after him. But when they tied the Master up, he cut the rope and broke his chains through the power of *vidyā*-mantras. When they stabbed him with weapons, his body sustained no harm and it was the weapons that shattered. When they set fire to him, he did not burn. When they threw him into water, he simply popped up again like a little aquatic bird. When they threw him over a cliff, he was not hurt. When they put him in a hole and buried him, he tunnelled to the surface a long way off and escaped. Although they kept managing to seize him, they could not overpower him.

Following these encounters, the Master abandoned the cities and wandered across the land, making his way from one charnel ground to the next. He made use of whatever was there and was helped by the ghosts and *rākṣasas* of the charnel grounds. Within a week, all his would-be murderers—the secretary, the ministers and the hired assassins—were dead. Some died in house fires and some took their own lives, but not a single one remained. The king too was bitten by a poisonous snake and died.

The Master remained for a long time in those charnel grounds, keeping company with the formidable beings who lived there—the *bhūtas*, *rākṣasas*, *piśācas* and *ḍākinīs*. By practising the recitation of the *vidyā*-mantras with diligence, he had visions of all the wrathful vajra-kings, like Trailokyavijaya and Yamāntaka,<sup>7</sup> and received teachings from them. He spoke with Mahākāla and the seven *mātrkās* as if speaking with humans. He took the cruel *nāgas* and *yakṣas* and made them his servants. He mastered ten million wrathful mantras, both worldly and transcendent.

Through the magical power of his mantra recitation, the Master went again and again, together with powerful non-human beings, to the eight great primordial charnel grounds of our world.<sup>8</sup> He also met the eight divine masters of those places and accomplished an ordinary siddhi in each of them. In the charnel ground Ghorāndhakāra lived the master Dhanuṣkṛta, with whom he attained the siddhi of the sword. In the charnel ground Gahvara lived the master Bhūmiputra, with whom he attained the siddhi of the pill. In the charnel ground Jvālākulakaraṅka lived the master Sūryaputra, with whom he attained the siddhi of the balm of magic sight. In the charnel ground Vibhiṣaṇa lived the master Amṛtaprabha, with whom he attained the siddhi of fleet-footedness. In the charnel ground Aṭṭahāsa lived the master

Śivaṃkara, with whom he attained the siddhi of the medicine that heals every ailment. In the charnel ground Lakṣmīvāna lived the master Vararuci, Seeker of the Sublime, with whom he attained the siddhi of the elixir of immortality. In the charnel ground Kilikilārava lived the master Nagna, with whom he attained the siddhi of the treasure vase. In the charnel ground Caṇḍogra lived the master Bhṛgu, with whom he attained the siddhi of the alchemy of gold.

Through these attainments the Master rose to the level of a vidyādhara. He thought, “Now that I have accomplished this, I shall attain complete awakening.” However, in a dream, the Buddha Amitābha came to him with the following prophecy, “You have not yet realised suchness. Due to your wrathful, war-like actions devoid of higher perception, you are creating great obstacles to what you desire. You will not obtain the siddhi of mahāmudrā by doing that alone. Since you have a karmic connection with the teacher Buddhaśrījñāna,<sup>9</sup> go to him and meditate as he instructs!” Examining himself carefully, the Master understood that although his power had increased, his current path would not lead to meditation on the nature of mind. And so he made his way to the central land of Magadha.

At this point, King Dharmapāla<sup>10</sup> had been ruling over Magadha for a long time. The learned and accomplished master Buddhajñānapāda was just beginning to accept disciples when the Master made his appearance. Paṇḍita Buddhajñānapāda presided as preceptor at the Master’s ordination in the monastery at Dharmānchura,<sup>11</sup> where he took full ordination and became a *bhikṣu* in the Mahāsaṅghika<sup>12</sup> tradition. The Master merely had to listen once to a monk reciting the text *The One Hundred Thousand Verses on Vinaya*<sup>13</sup> to understand it. As he listened to the venerable master Buddhajñānapāda give the *Prajñāpāramitā* teachings, his view became as vast as the sky. Whereas other disciples had to undergo great hardships in order to receive empowerments from Buddhajñānapāda, the Master was able to receive them all quite effortlessly. Buddhajñānapāda also had a student by the name of Buddhaguhya,<sup>14</sup> who gave the Master the empowerments and pith instructions of Yoga-tantra, while the learned Buddhajñānapāda himself transmitted the tantras and pith instructions in their totality. These included the five inner tantras: *The Gathering of Secrets*, *The Net of Magic Illusion*, *The Secret Moondrop*, *Union with the Buddhas* and *The Garland of Activity*.<sup>15</sup> In each case, he fully realized the wisdom of the empowerments and reached a profound and clear realisation of non-duality.

Once the Master had come to realize the natural state, he asked, “Now what should I do?” The venerable master Buddhajñānapāda gave the following reply, “In the eastern country of Baṅgala, on the north side of the town Pāṇḍu, in a clearing in the forest called Parṣi, there is a small hill. Go, and engage there in the practice of the Glorious Heruka!” So, he arrived and quite effortlessly found a consort of the Lotus Family. For six months they practised the great-accomplishment of the unity of the generation and perfection stages. The Master constantly had visions of the many

buddhas of the ten directions and questioned them. After a short while he attained the supreme siddhi of mahāmudrā and actualised the vajra-body.

## Activity in India

Next, the Master thought to himself, “I must now work as much as I can for the benefit of sentient beings.” Thus, he went to the Tharu kingdoms,<sup>16</sup> such as the in country of Tirāhut,<sup>17</sup> and to the countries to the north, such as Kāmarūpa<sup>18</sup> and Nepal. Over a few years, for all those fortunate enough, the Master used various means—such as teaching the Dharma and instructing in alchemy and elixirs—to help many thousands of people. He extended their lives, increased their wealth, found water where there was none, and forced it underground where there was too much. Even nowadays there are many places to be found, such as in Tharu, Champa and Khasya, where the Master created springs or underground water passages. In the land of Campāraṇa,<sup>19</sup> there is the great river Bhati<sup>20</sup> that he made go underground for about one day’s travel, and another that travels underground for just a short time.

In those days, in the south of India, in Trimala,<sup>21</sup> near Trilinga,<sup>22</sup> in a sandalwood forest near to the sacred spot of Lakṣmaṇa, at Śivasthān,<sup>23</sup> there stood a naturally arisen *śivaliṅgam* of about one cubit in height. Each day, many animals were killed there to make a blood sacrifice. Heretics recited maledictory mantras, whose mere utterance brought down pestilence and plague upon the local Buddhist community. Trimala was a thriving country, home to a large number of Buddhists, and these were the people who made most of the offerings to Odantapurī.<sup>24</sup> Therefore these practices of blood sacrifice and sorcery at the naturally-arisen *śivaliṅga* were causing considerable harm. Meanwhile, in the land of Baṅgala in the east, a small lake had sprung up southwest of Nālandā, close to a place called Bāgala. This lake was the home of a malicious nāga loyal to the heretics. Simply by offering an oblation<sup>25</sup> to the lake, they obtained limitless amounts of gold, silver, pearls and jewels, and with these they were establishing new heretical schools across the five eastern regions. Needless to say, the nāga's powerful magic was also detrimental to the Buddhist community. Further away, at Rājagrha in Magadha, a big crystal boulder had become the gathering place for local brahmin spirits and heretical deities whose powers of clairvoyance, clairaudience and divination were gained without difficult practice.

These works of evil had not long started once the Master decided to put an end to them. He built a meditation hut at the glorious Vajra Seat in Bodhgayā. There he opened six great maṇḍalas of the sovereign *vidyā*-deities. Continuously reciting the *vidyā*-mantras of the Glorious Herukas, he brought forth the twenty-one signs of accomplishment—such as blazing fires and resounding laughter. The three *kīla*-daggers of stability appeared, and the Master himself took up the *kīla*-dagger of wrathful Trailokavijaya and moved instantly, through his magical powers, to Trimala in the south. He plunged the *kīla*-dagger into a tree near the *liṅgam*. Instantly the



surrounding forest caught fire and was burned to the ground, together with most of the *liṅgam*. From then on, no further harm came to the Buddhists of the region, and their offerings to Odantapurī were able to resume as before.

The Master's spiritual consort for his meditation on this maṇḍala, the yoginī called Śīlatvā, took up the second kīla-dagger, that of wrathful Amṛtakunḍali. She hurled it into the lake in Baṅgala, turning the nāga and its retinue into ashes. After seven days and seven nights, the lake dried up and all the heretical schools were overcome. The Master's retreat attendant, a yogin from Kāmarūpa called Ratnaśīla, took up the third small kīla-dagger. With it he struck the crystal boulder in Rājagrha, which immediately fell to pieces. This too greatly benefited the Buddhists. Śīlatvā and Ratnaśīla also had reached the vidyādhara stage, and, although they have disappeared, if they wished they could reappear in emanation bodies.

The Master stayed a little longer in Trimala and crafted a sandalwood image of Noble Avalokiteśvara. In Vikramaśīla he built a small Tārā temple. Then he went again to glorious Uḍḍiyāna, gathered together the fortunate, and they built a temple there.

During that time, near Uḍḍiyāna in a land called Kaccha, there was a highly respected Buddhist community. Even the king held the lay vows and was a paṇḍita. The Turkic king<sup>26</sup> of Pāgada in the land of Molatāna had attacked Kaccha with his army and destroyed a few of its monastic colleges, yet more were facing imminent destruction. As the invading army, swimming and in boats, approached along the river Nīli, the Master awaited them on the bank. With a wrathful stare he raised his forefinger in the threatening mudrā. This caused the entire Turkic army—seven large ships, about five hundred small wooden boats and those swimming—to sink to the bottom of the river. All were killed. For many generations there was no further harm from Turic people in that land.

His ordination name was Padmākara, 'the Lotus Born'. The secret name he received upon initiation into the maṇḍala was Padmasambhava, 'the Lotus Born'.<sup>27</sup> In earlier times, people of Uḍḍiyāna called him Kamalakuliśa or Padmavajra, because on his forehead was a figure of a blossoming lotus decorated with a vajra. When he was young, his family name was Padmāvabhāsi, 'Shining Lotus'. The name given out of respect by his students was Śrī Mahāsukha, 'Glorious Great Bliss'. Later, when he returned, he was called Padmavajra by those of Uḍḍiyāna because his activities were similar to a previous Śrī Mahāsukha Padmavajra.

In East, West, North and Central India, the Master performed many acts that benefited beings, principal among them the ones just mentioned. He was also active north of the River Ganges—all the way to Nepal. In the land of Drāmiḍa<sup>28</sup> too, he did great acts and was the first to tame that land. A great many pure followers of the teachings remain there to this day. But, more than that, he did great acts for the beings of Tibet. In this land there is not a single being, human or otherwise, from

earlier times until today, that has not become his student, either directly or indirectly, through his manifesting in a particular form with a particular name. Although we can recount some of his activities done in this form or by that name, how could anyone possibly capture the life-story of a sage who has realized the state of primordial unity?

This Master's principal activity was subjugating non-human beings. More so than all that has already been described, his actions to benefit non-human beings on the Island of Cāmara were even greater.<sup>29</sup> Whereas those earlier actions were limited in area for small numbers of people, or lasted for a short length of time (whether one hundred or one thousand years), these later ones—in terms of area, length of time and numbers of beings—are difficult to comprehend.

According to the Indian histories, having arrived in the Land of the Snow-Mountains, the Master tamed all the nāgas, yakṣas and evil spirits and instilled the king and others with faith through his miraculous powers. Other than that, there is not an extensive record of his time in Tibet. Furthermore, it is not clear whether he tamed Drāmiḍa before or after his journey to Tibet. The Tibetans assert that he departed Tibet for the island of rākṣasas, but the people of Drāmiḍa assert that he went there from Drāmiḍa. Of course, if the Master was manifesting two physical forms at the same time, then there would be no contradiction between the two accounts. However, if we consider the time some of his students and their pupils appeared in Drāmiḍa and worked for the benefit of beings, it is clear that the Master went to Drāmiḍa after appearing in Tibet. Although the history of his coming to Tibet is well known from many biographies and chronicles, for now we will be impartial.

From among what is known as the Nyingma Kama,<sup>30</sup> in the pith instruction *A Garland of Views*<sup>31</sup> and in the teaching cycles of such deities as Vajrakīla and Hayagrīva, the contents generally agree and are reliable, but there are also many, many minor differences. That is to say, some describe the Master taking miraculous birth, or taking a womb birth, or taking birth on a lotus—in other ways too. As for how long the Master remained in Tibet, the accounts vary: some say six years, others say twelve years, a few say eighteen years. The treasure texts state a minimum of fifty years, with the majority saying more than one hundred years. In another context, if we consider it from the point of view of disciples with pure perception, the Master remains even now among us, and is always simultaneously manifesting his enlightened form in each and every pure realm.<sup>32</sup> This point of view allows for any length of time, but it does not allow the arranging of events into earlier and later ones! Therefore, here we must establish the story on the basis of what could have generally been perceived by ordinary persons who were alive at that time.

To this end, I have referred to what are known as the three versions of *The King's Narrative*.<sup>33</sup> I have read the *Testimony of Ba* along with its supplemented version that continues the history of the earlier spread of Buddhism from the point of view of the

Kadampa lineage. I have also read the *Testimony of the Lama*. In addition, I have read a few old documents that were based on the contents of the *Testimony of the King*. Apart from small differences in length, they mostly seem to contain the exact same central story. In addition, all the best, most learned scholars have complete faith in these three testimonies. Also, the stories of Master Padma contained within them appear to mostly concur with the Nyingma Kama. Whereas some say Ba is spelled *dpa'* and others *rba*, they are referring to the same text and although there is said to be another spelled *'ba'*, I have not seen it. It is possible this is an incorrect spelling of *rba*. I will now faithfully explain these three testimonies, which should inspire great confidence in the reader of the present work.

## Activity in Tibet

King Trisong Detsen, an emanation of the buddhas, wished to spread the Dharma in Tibet. He thus invited Ācārya Bodhisattva, also known as Śāntarakṣita or Master Dharmasāntighoṣa, and for his residence there was erected a silk tent on the roof of the Lung Tshuk Palace.<sup>34</sup> For four months this teacher taught the Dharma, starting with the ten virtuous deeds, the twelve links of dependent origination and the eighteen constituents. This led to the demons of Tibet becoming furious, and they lashed out: The Phang Thang Palace<sup>35</sup> was washed away in a flood, Marpo Ri<sup>36</sup> was struck by lightning, throughout Tibet diseases ran rampant among humans and animals and unseasonal frost and hail increased. The people of Tibet believed all this to be happening because they were practising the Dharma.

Unable to continue practising the Dharma, the King went with five of his Buddhist ministers, including Ba Salnang,<sup>37</sup> and presented the Ācārya with a gift of one measure of gold dust. Doing so three times, they made the following request, “Ācārya, please go to Nepal for a little while. While you are away, the king will not allow the practice of the Dharma. He will offer gifts in the right places and deceive the royal ministers with his cunning.<sup>38</sup> When the time comes that it is safe to practise the Dharma again, we will invite you to return.” The Ācārya replied, “If you wish to subjugate the demons and rākṣasas of Tibet, you must invite the tantric adept Padmasambhava, the most powerful of his kind now on Earth.” Continuing, he said, “I shall give one handful of this gold dust to the King of Nepal” and accepted it, handing the remainder to the king. As he made his way out of Tibet, it appeared to the public as if the master had been exiled.

Ācārya Bodhisattva was escorted by Yang Drona<sup>39</sup> and Ba Salnang to Nepal. On his return, the King appointed Ba Salnang to the position ‘Eye of Dharma’, and so he went as an envoy, solely for the purpose of Dharma, to China with a retinue of thirty attendants. While Ba Salnang was there, all the royal ministers gathered and an agreement to practice Dharma was reached. Prior to the Master being invited to Tibet, the envoys returned from China with magnificent gifts from the emperor for themselves and ten thousand rolls of silk for the king. Ba Salnang then travelled to

Nepal to invite the two ācāryas—Śāntarakṣita and Padmasambhava.

According to *The Testimony of Ba*, at that point three persons—Ācārya Bodhisattva, Master Padmasambhava and a skilled temple architect—were already preparing for a journey to Tibet. Ācārya Bodhisattva took the main route, which was faster. Master Padma travelled more slowly, accompanied by the architect, Newar stonemasons and others. The Master tamed non-human beings wherever they went while studying the lie of the land. However, in *The Testimony of the Lama* it reads, “I invited Ācārya Bodhisattva who arrived first in Dren Zang.<sup>40</sup> He consulted with the king, who declared it good to invite Padmasambhava to tame the gods and demons.” And so it was that Ba Mangjé Salnang and Seng Golha Lungzik,<sup>41</sup> together with five servants, were sent to invite the Master Padma. The Master, knowing this, had already come as far as Mangyul.<sup>42</sup> While these two texts are not contradictory, I accept the former one.

As the Master entered Tibet through Kyirong,<sup>43</sup> the gods and demons of Tibet unleashed a fierce blizzard that joined the mountain slopes together with snow. While his companions remained behind, the Master went ahead, travelling through a tunnel in the mountains, and binding the gods and demons and making them swear allegiance. With the non-human beings pacified in their entirety, they could proceed along their way. The group would often travel the rivers by boat as the need arose. After O Yuk,<sup>44</sup> the Master went straight on, saying, “As we cross this mountain pass, there will be many ephemeral hells, so we must cultivate compassion!” On their way, as he had told them, they saw beings in agony in a fiercely boiling hot spring. The Master directed his compassion towards them, and the waters cooled down. “This is merely a demonstration of the power of a practitioner’s loving kindness. Generally, karma that must be experienced cannot be undone—even by a buddha,” he said, and as he released his attention, the water boiled as before.

When they reached the border of central Tibet, the local spirit Gangkar<sup>45</sup> fled in terror. Arriving in Nam,<sup>46</sup> the Master said, “Now I need to sort out Thanglha,”<sup>47</sup> and set off in his direction. Taking a copper pot, he cooked up a brew of dead sheep and donkeys. A man from Lutsa asked, “What is *this*?” Upon hearing the Master’s explanation, he said, “Ha! Ha! Look at how you subdue a yakṣa!” “Great yakṣa,” said the Master, “Please accept this foul-smelling meat!” And he kicked the pot, tipping it over. At that, the yakṣa Thanglha erupted in fury, sending thunder roaring across the glacier. Black clouds loomed and thunder, hail, and lightning crashed, crackled and stormed with a fury almost unbearable to the humans there. At this, the Master pointed at the mountain with the threatening mudrā and most of the glacier melted. From then on, the mountain was known as Thanglha Yarshu, ‘Thanglha Melted Above’. At Nying Drung,<sup>48</sup> he said, “Here lives a vicious nāga who does not allow the practice of Dharma.” The moment he thought about taming the nāga, it fled to the farthest ocean. The Master then went into a cave, constructed five maṇḍalas, and

spent three days and nights in meditation. As he did this, the thunder on the mountain subsided and the land became peaceful once again. The nāga and Thanglha were bound under oath and converted to the Dharma. He subdued countless gods and demons at this time, including those that lived in Lake Manasarovar and those whose abodes were on Mount Everest.

Arriving at Leshö, the Master said, “Penyü is a bad place; its red valley looks like an opened-up horse's corpse”. Without actually going there, he bound under oath its gods and demons. Then he went down through Yal Ralmo in Thölung. He made the threatening mudrā toward a collapsed mountain and straightaway it was restored as before. “If we do not remove the top of the cave Tsünmo Drang, shaped like a dancing dreadlocked sadhu,” he warned, “Tibet will be overrun with heretics,” and so he lopped off its roof. In Shongwa,<sup>49</sup> he addressed all the merchants, asking, “Please go prepare some tea.” When they replied, “But there is no water,” he prodded the ground with his staff and seven springs gushed forth. The place became known as Shongwa Lhachu, ‘The Divine Waters of Shong’. “A very powerful nāga resides in Kharnak,” said the Master. “I must tame it!” So in a cave he made an image of Vajrasattva. A Nepalese stonemason reflected aloud, saying, “I wonder if I can carve Tibetan stone,” so then he also carved a deer. The Master next went to Namshö and the lower part of Zurkhar,<sup>50</sup> where he built five stūpas at Kharda and performed the consecration ceremony.

Thereafter, the Master went to the Palace Drakmar<sup>51</sup> at the Tamarisk Grove. An envoy carried a message saying that in order to meet the king, the Master would need to first bow in front of him. The Master responded, saying, “The king could not withstand my homage,” and when he bowed towards a large boulder, it shattered to pieces. When he bowed towards some clothes that the king had taken off, they immediately caught fire. Seeing all this, the king then prostrated at the Master's feet.<sup>52</sup>

Earlier, a temple had been built by Sangshī<sup>53</sup> at Drakmar Drenzang, modelled on a Chinese temple at Wutai Shan.<sup>54</sup> The temple had not been inaugurated, however, and the great Master was asked to visit. Although he took up the invitation, the king and the great ministers did not come for the blessing and consecration rituals. All the court officials and household staff did come to watch, though. The Master led all the great images of the deities, as if they were human, to the banquet place. Those watching could not believe what they were seeing, and at midnight, carrying butter lamps, they went back to examine the temple. Inside there was not a single clay statue—the temple was completely empty! Even when they used a staff to examine the places where the statues had been placed, there was not a thing solid to touch. Only then they did they believe. In the morning, they peeped through a hole in the temple door and saw that all the statues were now arranged exactly as before. Master Padma was making offerings, the deities were eating the food, and they were all

having a conversation. During the whole of that day, the incense and butter lamps all lit themselves, the instruments played themselves, the bells sounded by themselves, the five ornamental banners multiplied to five hundred, and, although there was only one cupped handful of grapes on a plate, the number of grapes never diminished, no matter how many were eaten by the people assembled there. Everyone was filled with amazement.

The following morning, the Master took the servant Lhalung Tshosher Nyenlek as a support and summoned an oracle, the goddess Mārīcī. The Master made the goddess speak through the servant. The goddess listed the names of all the evil gods and nāgas of Tibet. Amongst many things, she revealed, “Shampo washed away the Phang Thang temple in a flood, Tanglha struck Marpo Ri with lightning, the twelve *tenma* sisters spread diseases amongst humans and animals, and the nine *nyen* sent frost and hail to Tibet.” From that very morning, many children of good families became the oracles of the Four Great Kings,<sup>55</sup> and the fire deities revealed themselves and described the names, places and activities of all the vicious gods and nāgas. To inspire faith among the king, ministers and many more, the Master then made some of the terrible gods and demons actually appear in front of everyone, for all to see. He frightened and suppressed them, then taught the Dharma and made them swear allegiance. The gods and demons offered their life-force mantras and petitionary rituals to the Master. To those who were still not tamed even by this, the Master applied various methods, such as the fire offering,<sup>56</sup> and in this way he successfully subdued them. The Master performed these rituals twice and said to the King, “From now on practise the Dharma as much as you can! Build the temple as you planned! For my part, although I have already bound the gods and nāgas under oath twice, I must do so one more time.”

The Master went to stay at the palace of Zurphü Kyangbu Tsal.<sup>57</sup> While there, he tamed all the nāgas, including Manasvī of Maldro.<sup>58</sup> Manasvī of Maldro announced, “Above ground, King Trisong Detsen is the greatest. Below ground, I am the greatest. We two should become allies. I shall offer fourteen mule-loads of gold dust to the king for the building of the temple and have ordered that it be sent from the gold mine of Lanpo Na.” It appeared exactly as he said.

The Master also tamed the gyalpo spirit Pekar.<sup>59</sup> He created a maṇḍala for taming him and when Pekar came to look at it, the Master struck Pekar’s eyes with his kīla-dagger. When Pekar listened to the mantra the Master struck his ears. When Pekar mimicked the reciting of the mantra, the Master struck his tongue. When Pekar attempted to flee, the Master struck his four limbs and he was completely incapacitated. “Now,” the Master warned, “I will burn you!” at which Pekar became terrified and swore allegiance.

After this, the Master went to tame mountain spirit Yarlha Shampo.<sup>60</sup> It immediately sent a deluge down upon the Master. So he took his vajra from his cloak and raised it

aloft, sending the water back uphill, into the pool from where it came. The Master then threw his vajra into the pool, which made the water boil and melted one third of the snow on Shampo mountain. Yarlha Shampo, the spirit, standing on the summit, said, “What great trouble you have caused me!” The Master echoed his words, “What great trouble you have caused me! If you refuse to swear allegiance, I will have to burn you...” At this, Yarlha Shampo prostrated at the feet of the Master, swearing allegiance and saying, “I am of an evil race and unable to practise the Dharma, but from now on at least I will do no harm.” In this way, over a period of about six months, the Master brought under oath the majority of non-human beings.

One time, the Master said, “For the benefit of the kingdom and the Tibetan people, I will perform a great fire offering ritual.” The king replied that he would wash his hair for the great festival that lay ahead. Ācārya Bodhisattva told the king, “On the north side of Mount Meru there is a spring called Taktu Nang. If water is drawn from there to wash the king’s hair, he will have a long life, his lineage will spread, and this great kingdom will definitely remain.” When asked, “Who is able to carry its water?” the Ācārya replied, “Only the tantric master has the power.” When this request was put to the Master, he stuffed some white silk into the mouth of a golden vase and placed it in the centre of a maṇḍala. Reciting mantras, the Master threw the vase into the air and it rose higher and higher, until it finally disappeared. In only the time it takes to eat a meal, the vase reappeared all of a sudden in front of the Master, just as it was before. “Wash the king's hair in that,” Master Padma said, and he handed it to the ministers. But inside the vase was a white, cloudy liquid and when it was taken to the grand assembly of ministers, they said, “This must surely be the intoxicating liquor of Mön that brings madness. Throw it away!” And so it was thrown out—lost and completely wasted.

Then the Master gave the king and his fortunate subjects the empowerments into the kriyā tantra and the Inner Tantras of Secret Mantra. He gave the king and many of his fortunate subjects the pith instruction *A Garland of Views*<sup>61</sup> He taught the texts *Vajravidāraṇā* and *The Hundred Thousand Verses of the Kīla*,<sup>62</sup> pith instructions and practice texts—whatever was appropriate. He prophesied, “If I stay here for a long while, I shall make the whole region of Tibet peaceful and happy.” However, due to causes—the shared karma of sentient beings—and conditions—the dark forces of malevolent gods and demons that resided in the hearts of the ministers—this did not happen.

In *The King’s Narrative*, very little is written following the Master’s pronouncement that he would turn Tibet into a fine land. The omission of what followed was likely intended to prevent the history of the transmission of the Inner Tantras becoming public knowledge. For example, empowerments were referred to by the secret expression, “guiding through the stages.”<sup>63</sup> In early times, outside of their own circle, secret mantra practitioners would keep the meaning and names of even the common empowerments hidden. The term “stages” appears in many of the old documents.

In the early histories of the pith instructions of *A Garland of Views* and *Otren Palgyi Shönu's Guide for the Sessions of Vajrakīla Group Practice*,<sup>64</sup> and various other reliable histories, the following consistent accounts are given. While the Master was guiding the king through the stages, the supreme queens—including Queen Tsepong Zamé Togdrön and Queen Droza Tri Gyalmo Tsün, later known by her refuge name Jomo Changchub Je<sup>65</sup>—asked if they might act as offering consorts in the maṇḍala. The Master replied, “They are not the only fortunate ones,” and prophesied that Lhamo Tsen of Chim and Lady Tsogyal of Kharchen were also fortunate ones who would be consorts. When asked, “These ladies live far away, how can they possibly attend?” the Master replied, “It is easy as this!” The instant he focused his meditative concentration the two women arrived at the edge of the maṇḍala. Not only that, these two also generated the spontaneously accomplished enlightened mind. Later, they completely abandoned all worldly activities and entered into practice. It is stated in all three testimonies of *The King's Narrative* that because the two queens entered into practice from a young age, they left behind no temples in their names—an assertion borne out by this story.

After the empowerments, Ma Jojo, an attendant of the king, gave the evil ministers an account of what had happened. They did not believe it, though, and thought, “How could he possibly have such power?” Also around this time, the Master wished to perform the site-pacifying ritual for the temple site. For this, the two most beautiful and pure women in all the dominions of Tibet were needed to draw out threads for creating the maṇḍala. Tibet itself was already a vast country, and it was not known who were the most beautiful. “It is said that the tantrika has power to find them,” the ministers declared. “If it is true, then please summon them!” The Master rested in meditation, and, within a few moments, the ladies Chokro Zabü Chungmen and Chokro Zalha Bumen<sup>66</sup> appeared—from where, no one knew. The wisdom deity entered into them and they arranged the cords perfectly. It is said that later, when all the Tibetans had gathered, not a woman among them was more beautiful than these two.

The ministers began to conspire, saying “Won't this tantric practitioner hand over all the wonderful things of Tibet, and all our prosperity, to India?” The minister Kyungpo Taktsha<sup>67</sup> had no faith at all in the Dharma and thought, “I should burn Drakmar Drenzang to the ground, and this tantrika along with it!” Later when he came before the Master, right in the middle of the entire assembly, the Master said, “Is this really what you have been thinking?” Completely embarrassed, the minister left muttering, “This man from the southern borderlands knows everything!”

There was another minister, Bé Dongzik,<sup>68</sup> who likewise hated the Dharma. Speaking of him, the Master said, “It will not be long before he rises to great power and uses that power to prevent the spread of Dharma. The time has come for me to vanquish him.” The Master meditated for a mere moment and at that very instant blood began to flow from the minister's body and he died. Having repeatedly



witnessed his power to subjugate both humans and non-humans, the royal ministers became increasingly nervous about engaging in evil thoughts and deeds when the Master was around. The only thing they did think about, though, was the means whereby the Master might set out for India.

Meanwhile, the Master spoke with the king:

King, make this land excellent! Make the sands of Ngamshö into gardens and meadows. Bring water to the parched lands as far Dra, Dol, Tala and Yulpoché. Transform the river banks into fields and provide food for Tibet. Take the wealth of Vaiśravaṇa<sup>69</sup> and make Tibet the source of all the wealth of the world. Harness this river. I have already done so to even larger rivers!

He gave much advice, such as to bring the kings of China and Mongolia under the power of Tibet.

In order to test whether this could really be done, the king requested a demonstration. The Master created a maṇḍala and meditated that morning. In a dry place in Drakmar, a great pond welled up. It was named Ludzing, the Nāga's Pond. When urged for another demonstration, Drakmar Tsomogu, where there was once sand, turned into lush green meadow. That afternoon, at the cliff Lawé Dong, a great forest suddenly appeared. It was named Lawé Tsal, Musk-Deer Grove. The Master meditated again on the morning of the following day and from the dry lands at the top of the valley in Zungkar, a great river tumbled down. The Master turned to the King, "Now, where shall I make the fields?"

Gaining great trust that the Master's instructions could really be accomplished as he proclaimed, the king discussed the matter with his ministers at a small council. They agreed among themselves, "We can allow the fields in Yarlung. However, we fear this tantrika intends to make this country excellent and then bestow it on India. The remaining work should be cancelled and this man of the borderlands should be sent off to his own country!"

They said to the king, "You are our only Lord! This man of the borderlands is very powerful. King, your mind is fixated on the Dharma. This Indian is going to steal your kingdom!" They said many other malicious things, and for each thing the Master had said earlier they gave many poor reasons why it should not be done. They kept repeating the same demand, "You must offer great gifts to the Ācārya and tantric Master and ask them to return to India right away!"

The ministers then implored the Master directly. At that, the king was saddened and offered the Master a measure of gold dust, prostrated to him, circumambulated around him and explained his position. "Had I wanted gold, I would not have come," the Master replied, "I came in order to tame the vicious demons of this primitive land of Tibet, to spread the Dharma, and, having transformed the country into an

excellent land, to bring happiness to its people. If I want gold, it is enough simply to do this!” and merely by touching the rocks around him, he turned them into gold. Out of respect for the king, though, the Master accepted a handful of the gold, saying “I will make an offering of this at the Vajra Seat in Bodhgayā.” Having given the remainder back to the king, the Master said:

Your good heart guides you to misfortune,  
Your vast compassion causes anger,  
The king’s ministers set his course,  
The ministers of Tibet are evil demons!  
Sentient beings’ unwholesome actions,  
Can undo even the power of buddhas.

The Master then agreed to what the ministers had requested.

The king’s principal meditation deities were the five deities of Avalokiteśvara. Later, the king accomplished Hayagrīva, their inner form. We are told that, as a sign of accomplishment, the image of Hayagrīva at the temple of Ārya Palo Ling<sup>70</sup> emitted a horse’s neigh that could be heard across two-thirds of the world. That image of Hayagrīva in Ārya Palo Ling is the one described in the *Māyājālatantra*, *The Net of Magical Illusion*.

Before he left, the Master summarised the remainder of the pith instructions from *A Garland of Views*:

This is my teaching to you: The view must accord with the dharmakāya. The conduct must accord with the bodhisattvas. If your conduct is lost in the view it becomes nihilism, in which there is neither virtue nor wrongdoing, that later cannot be repaired. If the view is lost in conduct, being bound by the characteristics of things, there will be no liberation. In my *Semdé* teachings, the view is emphasised. In the future, there will be all sorts of people who, understanding the words but not having the confidence of experience, will come asserting that they are working for the benefit of beings.

The Master did not complete the pith instructions. The intended fire offering to secure the king’s lineage and increase his power was left unfinished. Nor did the Master complete the necessary third binding under of oath of the gods and nāgas. The Master could foresee the future, however, and therefore he taught his students many wrathful mantras and likewise hid them, and many profound teachings, in clay pots. His miraculously emanated forms concealed one hundred and eight great treasures of wealth and Dharma. Finally, he said:

In this and all the lives to come  
May I and my ever-generous benefactors,  
Enjoy the fruits of Mahāyoga practice  
In Akaniṣṭha, the sublime and perfect realm.

The Master gave advice to each and every student and then suddenly departed, taking the Rulak road. Leading a horse, he was escorted by two loyal ministers, Loté Gunagong and Shang Nyangtang, as far as Mangyul. Even then, however, a few ministers conspired, “That tantrika has great power. If we do not kill him now, he will surely cast a curse on Tibet.” Secretly, they sent eighteen fierce assassins on horseback in pursuit of the Master. As the Master arrived in Mangyul-Gungthang, he warned his escorts, “In the morning, we will encounter harm-doers.” The following day, when they reached the precipitous path at Dongbab, the eighteen assassins, weapons in hand, were about to strike when the Master suddenly made a mudrā and they froze—motionless as clay statues and unable to utter a single word. The Master went only that far with his escort. When the escort was about to return from that mountain pass, the Master said:

Tibet’s evil hordes of demons, rākṣasas, gods, and nāgas needed to be tamed three times, but one round remains undone. Had I completed the task, the king would have a long life, the kingdom would become great, the king’s lineage would become ever more powerful and the Dharma would remain for a long time. I will remember what has been left undone. One cycle of teaching will be completed and then there will be great turmoil and obstacles to the Dharma. The nāgas and gyalpo spirits have vicious intentions. Even the king’s family line will not obey the law and all will fall into anarchy.

Giving the escorts a handful of mustard seeds, the Master instructed, “Throw these at yesterday’s assassins. I am going to tame the demons on the southwest border.” Everyone witnessed the Master depart—flying into the sky on his horse, with his Dharma robes flapping and staff clattering.

The Tibetans assert the Gungthang Pass to be site of the Master’s departure. However, since it is described as being on the other side of that precipitous path at Dongbab, it is more likely to have been a mountain on the border of India and Tibet.

The Master’s escorts left and headed back. When they reached the would-be assassins, they threw the mustard seeds on them, at which they were once again able to move and talk. The two escorts offered the Master’s words to the king’s ear and his heart filled with deep remorse. It is said that then, in order to receive the remaining teachings of the Master, the king invited the paṇḍitas Vimalamitra and Śāntigarbha.

If we follow its words literally, it is after this that the events in *The Supplement to the Testimony of Ba*, such as the king building the temple, occurred. But the ancient

documents known as the Nyingma tantras unanimously agree that the Master consecrated the Ārya Palo Ling Temple and performed the ground-blessing ritual at Samyé Monastery, and I also agree with that. It is also clear that the stories above, such as the drawing out of the thread when building the temple, refer to the Ārya Palo Ling Temple.

*The Testimony of Ba* states that the Master remained in central Tibet for eighteen months. *The Supplement to the Testimony of Ba* agrees that he stayed in Tibet for eighteen months, but in *The Testimony of the Lama* the number of months is not specified. In the ancient documents said to be written based on an understanding of *The Testimony of the King*, it says the Master remained in Drakmar in central Tibet for eighteen months. Therefore, apart from small details, there is general agreement.

Many of the great and authentic ancient documents of the history of the Nyingma tantras explain, however, that the Master consecrated Samyé Monastery once it was completely finished. This agrees with what was recorded by the supreme scholar, Butön.<sup>71</sup> Because the Master's emanations are inconceivable, this could certainly be true. We cannot know what each student experienced. Do not think that, in only such a short time, he could not go to every country and in those places actually teach the Dharma extensively, hide many treasures and the like, and demonstrate all sorts of activity, such as coming to a place, staying and then leaving. His limitless magical displays have this power. It is possible that even after his departure the Master manifested as a form or as speech that could be commonly experienced by those who were fortunate, either on their own or in a group. Indeed, it is possible that he really came to places where the fortunate assembled. As in the Noble Land of India, when masters such as Virūpa, Lūyipa, and Jalandhara<sup>72</sup> appeared many times, the Master himself has also so appeared.

## Activity in Drāmiḍa

From the south of India, there is a land reached by travelling in a boat directly west. There, in the middle of the sea, is a small island known as Drāmiḍadvīpa. Long ago, it was populated only by rākṣasas and ḍākinīs that fly through the sky, and so it came to have the name Drāmiḍa, or “soaring in the sky.” During that period, although the majority were women called mantradhārinīs—malicious ḍākinīs who recited many vidyā-mantras—there were also many men who were bhūtas with human bodies.

The Master Padmasambhava went there to tame those beings. He took residence in a cave on the island. There he entered meditative concentration, and through that power actually summoned the rulers of that land—the king's queens, the sixty-four mantradhārinīs, emanations of the sixty-four mātrkās. He tormented them with wrathful mantras and mudrās to make them faint, become paralyzed, and experience intense pain and sorrow. “Now, I will burn you in the hearth of a fire offering,” he threatened, at which they instantly became docile and agreed to do whatever the

Master commanded. They made all the other chief mantradhārinīs gather, and the Master gave them Dharma teachings. This was the first binding under oath.

Once, when the Master was staying in a town, he saw many mantradhārinīs leading away and eating some human beings of Jambudvīpa. Once again, he opened a great wrathful maṇḍala in a cave. All the dākinīs, powerless to resist, were summoned and scolded. When they were about to escape, he struck their limbs with a kīla-dagger. From that time forward they vowed never to harm the people of Jambudvīpa, and received the bodhisattva vow and generated bodhicitta. This was the second binding under oath.

Another time, the Master arrived at an inn where many women were boiling water in pots. After a little while, some of the water turned into blood, some turned into fat, some turned into sperm, some turned into human flesh, some turned into clarified butter, some turned into molasses, some turned into cooked rice, and some turned into beer and other substances. On seeing this, the Master asked them what they were doing. Not recognising that it was in fact the Master, they said, “We have summoned the essences of the food and bodies of the people of Jambudvīpa.” “Did you not take an oath in front of the Master Padmākara?” he exclaimed, and to this they replied, “Our mistress took an oath, but we did not!” So, in the same cave as before, the Master summoned the leaders and retinue of the mantradhārinīs by practising the maṇḍala. It is said that one hundred and twenty thousand appeared. He demanded, and received, their vitality mantras and their means of propitiation. Their chiefs had no choice but to enter the maṇḍala, and the retinue received the bodhisattva vows and generated bodhicitta. All had to take an oath. This was the third binding under oath.

The Master also subdued the yakṣa, rākṣasas and evil nāga of that land. The protector deity<sup>73</sup> of Drāmiḍa’s king was a violent and malicious preta called Varpaté. The Master knew that if he tamed the king, this spirit would be tamed at the same time. He thought to himself, “In order to spread the teachings of the Buddha, I must also tame these humans.” The Master thus settled in a forest near the king’s palace. Through the power of his meditative concentration, the Master repeatedly summoned the king’s queens to serve as consorts in the maṇḍala. When the king realised that his queens were missing, he disguised himself as an ordinary person, went after them, and watched them as they surrounded the Master. In the morning, the king and his army, bearing all sorts of weapons, came to destroy the Master. The Master merely threw some mustard seeds at them, whereupon the weapons of the king and his retinue burst into flame, blood flowed from their limbs, they became paralysed, speechless, and thoroughly confused. They stayed like this for three days. Then, reaching the brink of death, they prayed and supplicated the Master. He cleansed them with water from his vase, and they were instantly restored to health. The king and his retinue prostrated at the Master’s feet and said they would do whatever the Master said, at which he commanded, “Establish the teachings of the

Buddha!”

The king invited learned teachers from Magadha—a teacher of Vinaya, another of Sūtra and yet another to teach the Abhidharma. He had three temples built, called Bidha, Ardhā and Sudhā, and the Master performed the consecration ceremonies. The Master then explained the three baskets of teachings and the methods of practice until they became firmly established. The Master taught the vehicle of the sūtra tradition, but not much else in that country. To the king and his retinue, he gave many Dharma instructions. To six fortunate students, he explained the six tantras, teaching the completion phase and yogic activity many times. Those six students gained accomplishment. In the different regions, he built five or so small temples, and it is said they were completed in one hour, and all at the same time. The Master remained there for about twelve years, until finally, using his Dharma robes for wings, he lifted into the sky, departing for Cāmara in the south west, the island of the rākṣasas. I wonder whether these twelve years were actually half-years.

These days, in the island of Drāmiḍa, *The Secret Moondrop Tantra* continues to be taught and practised widely. This represents a tradition that originated only with the Master. This is so also with the great tantra *The Ornament of The Vajra Essence*<sup>74</sup> and the tantras of Vajrapāṇi, Vajragāndhārī, Yamāntaka, Hayagrīva, Mahākāla, and the Seven Mātṛkās, along with many other, minor tantras. There can be seen even now in that country a group called the Mahāga, who follow only the venerable master Jñānapāda and consider only his four heart sons’ teachings as important. They have therefore spread, very extensively, the tradition of the Master Padmākara, namely, the *Hevajra* and *Śrī Paramādhyā*<sup>75</sup> and those mentioned above. You can also find commentaries that are connected with those tantras and the pith instructions of *Guhyasamāja* written by the Master.

The place where the ḍākinīs were first bound under oath was called Lampasdyā, where, in the cave, there is a hearth made by his own hand. The latter two bindings were done at a place called Alapasdyā, where there are about a thousand imprints left when the kīla-daggers struck the ḍākinīs. Activity kīla-daggers do not usually remain in the domain of ordinary beings. Yet, whereas all the others disappeared, one still remains, so that beings in the future would have faith. It is said the wisdom deity dissolved into the body of the Master, and thus a single material kīla-dagger was left behind. No substance, such as stone, wood, copper or iron, compares to it. It is as if, rather than having been made, it had spontaneously appeared, measuring about the length of three people. The story goes that at first there was a strong kīla-dagger made of wood. During practice, it increased vastly in size and could be changed to any size with the mind, could move and speak and so on, just like the actual deity. It became a whirling firebrand, too. When one of the main *piśacī mantradhārinī* made her body the size of Mount Meru and was just about to flee, the kīla-dagger also became the size of a mountain, and struck her down. Later, it is said, the wisdom deity dissolved into the body of the Master, the brilliant light and blazing fire calmed,

and this kila-dagger was what remained.

## Conclusion

I arranged this history of the Master as follows: There are a few accounts that are known in the Noble Land of India, such as the oral transmission the great accomplished master Śāntiguṇḍa, and there is an even more detailed and extensive account from the lineage of the master Devakara from Drāmiḍa. I heard these stories from direct disciples of both of these two masters. In addition, the history of his activities on behalf of the beings of Tibet appears in many similar, reliable, old documents that I have complete faith in. I have also heard a tiny part of the instructions of the Master that originated in Drāmiḍa, and that was transmitted through Indian scholars. Although I have not actually seen the historical texts that tell the Indian tales, the tales are included in the texts of the history of our lineage of teachers, both scholars and masters. I have also seen many texts that contain the history of the spread of the Dharma to Drāmiḍa. They all conform to the stainless teachings of the sublime beings, the scholars and the accomplished-ones, that are transmitted from ear to ear. This being so, not even the slightest part of what is put together here should be abbreviated or removed, but rather it should be supplemented with many more truthful and amazing episodes. It is said in the Indian histories that the Master also worked for the benefit of beings on the island of Hurmuju and places such as Sikadhara, Dharmakośa and Rukma, but I was unable to find those accounts. Although I have also seen many quite wonderful stories in the context of expounding the meaning of the extraordinary Dharma instructions of Tibet, there are too many to include here.

In conclusion,

Some unintelligent people, using only blind faith, make up many stories in order to increase the faith of beings.

Most people are very stupid, so, regardless of whether they are false or meaningless, it is possible this would increase their faith.

When the learned see and hear them, they are embarrassed, and thereby doubts are generated with regard to even sublime beings and pure teachings.

Can there be a more harmful action than this work of Māra?

Abandon now any doubts about this strange story, for there is no nonsense written here.

This short composition could outshine a great volume of invented stories, one-hundredfold.

Through the merit of writing this, may I attain the level of the Master and lead all beings to liberation!

Although I have told this clear, pure and faithful story, it was only through the blessings of the Master entering my heart.

I have no wish for fame in the world, or to have followers, or to create a fierce

dispute.

It is a condition for my faith and the faith of those who follow my words—  
nectar to the ears and minds of the learned.

*This life and liberation of the emanation of the vajra-speech of all the tathāgatas, the Great Master of Uḍḍiyāna, Padmasambhava, is called Three Reasons for Confidence. It was motivated by my companion, Tsangnyön Kunga Palzang, who stays and travels with me, thinking it would nourish my faith. It was composed by me, Tāranātha, a vagabond, aged thirty-six, in the Jomo hermitage in Nakgyal.*

*May virtue increase! Maṅgalam!*

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1. It is uncertain to what the title *Three Reasons for Confidence* (*yid ches gsum ldan*) refers. Adele Tomlin, who translated Tāranātha's commentary on the *Heart Sūtra*, has suggested that Tāranātha here refers to the same three confidences as in his major Kālacakra commentary, *A Hundred Blazing Lights: A Supplementary Commentary on Meaningful to See: Instructions on the Profound Path of Vajra-Yogas*, where, citing the main extant commentary on the Kālacakra Tantra, he identifies three confidences as: 1) confidence in the tantras (or scriptures), 2) confidence in the teacher, and 3) confidence in oneself. ←
2. King Devapāla (r.c. 812–850) was the most powerful ruler of the Pāla Empire of Bengal within the Indian subcontinent. He was the third king in the line, and had succeeded his father Dharmapāla. ←
3. Magadha was an ancient Indian kingdom in southern Bihar. ←
4. Uḍḍiyāna, often described as ‘the land of the Ḍākinīs’, was once a historical place but has transformed over time into a mythical pureland in which the tantric teachings blossom and thrive. It is commonly identified with the Swat district in the Khyber Pakhtunkhwa province of Pakistan. ←
5. King Hayalīla was a legendary king of Uḍḍiyāna. ←
6. Vidyā-mantras (*rigs sngags*) are considered key means to attain *vidyā*, esoteric knowledge. ←
7. Trailokyavijaya (*Khams gsum rnam rgyal*) and Yamāntaka (*Gshin rje gshed*) are two of the Ten Wrathful Ones (*Daśakrodha, Khro bo bcu*). ←
8. Tāranātha provides a list of eight charnel grounds, associating Padmāvabhāsi’s mastery of each of the eight ordinary accomplishments or siddhis (*aṣṭa-sādhāraṇa-siddhi, thun mong gi dngos grub brgyad*) with one of the charnel grounds. While the tantras mostly agree upon the enumeration of a set of eight

- charnel grounds, their names and features differ from tantra to tantra. According to Tāranātha, who follows a list given in various Hevajra and Cakrasaṃvara commentaries, they are: 1) Ghorāndhakāra (*Mun pa nag po*, Black Darkness), 2) Gahvara (*Tshang tshing 'khrigs pa*, Dense Thicket), 3) Jvālākulakaraṅka (*'Bar ba 'khrigs pa*, Dense Flames), 4) Vibhīṣaṇa (*'Jigs byed thod pa*, Terrifying), 5) Aṭṭahāsa (*aT+TaT+Ta ha sa*, Frightful Laughter), 6) Lakṣmīvana (*Dpal gyi nags*, Auspicious Grove), 7) Kilikilārava (*Ca co can*, Loud Laughter), 8) Caṇḍogra (*Gtum drag*, Most Fierce). For a list of these and their features, see: Tsunehiko Sugiki, “The Structure and Meanings of the Heruka Maṇḍala in the Buddhist Dākārṇava Scriptural Tradition,” World Sanskrit Conference, (Japan: Hiroshima University, 2018), 7. ←
9. Buddhaśrījñāna (*Sangs rgyas dpal ye shes*) aka Buddhajñānapāda (*Sangs rgyas ye shes zhabs*, late 8th c.) was a disciple of Haribhadra (late 8th c.), and is also associated with the transmission of the *Guhyasamājantra*. ←
  10. King Dharmapāla (c. 770–812) is seen amongst the Pāla emperors as the strongest of Buddhist patrons. During his reign, Dharmapāla greatly supported various monasteries and built the famous monastery of Vikramaśīla. ←
  11. Dharmāñchura (*Chos kyi myu gu*), Budding Sprout of the Dharma. ←
  12. Mahāsaṅghika was an important early Buddhist School and monastic tradition. ←
  13. The *One Hundred Thousand Verses on Vinaya* (*'dul ba 'bum sde*) ←
  14. Buddhaguhya (*Sangs rgyas gsang ba*, late 8th c.). For a short biography, see Treasury of Lives ←
  15. *The Gathering [of Secrets]* (*Guhyasamāja*, *Gsang ba 'dus pa*), *The Net of Magical Illusion* (*Māyājāla*, *Sgyu 'phrul dra ba*), *The Secret Moondrop* (*Candraguhyatilaka*, *Zla gsang thig le*), *The Union with the Buddhas* (*Buddhasamāyoga*, *Sangs rgyas mnyam sbyor*) and the *Garland of Activity* (*Karmāvali*, *Las kyi phreng ba*). ←
  16. Tharu kingdom may refer to the Tharu community that now inhabits the jungle and Terai valleys on the southern borders of Western Nepal. It is said that the Emperor Aśoka came from the Tharu people. For more information, see: Taranatha, *The Origin of the Tārā Tantra*, translated and edited by David Templeman, (Dharamsala: Library of Tibetan Works and Archives, 1995), n. 82 and n. 135. ←
  17. Tirāhut (Tirhut) is a name for the old city of the kingdom of Videha, about 285 km north-west of Vārāṇasī. ←

18. Kāmarūpa was an ancient Indian kingdom located in the eastern region of the Indian subcontinent, in what is modern-day Assam, Bengal and Bhutan. ↔
19. Campāraṇa is probably the Champaran District of North Bihar. ↔
20. This might refer to the famous Bagmati river, the source of which is located in the hills at the edge of the Kathmandu Valley. It runs through Bihar (possibly Campāraṇa) before finally draining into the River Ganges. ↔
21. Trimala probably refers to Tirumala, home to the famous Vēṅkaṭēśvara Viṣṇu temple, in modern-day Andhra Pradesh. ↔
22. Triliṅga probably refers to the ‘country of the three liṅgaṃs’. According to legend, Śiva descended in the form of three liṅgaṃs onto three mountains in Telangana, Rayalaseema and Draksharamam. The three liṅgaṃs represent the three cornerstones of the ‘Triliṅga country’. ↔
23. Śivasthān (*gnas*) means a sacred site where Śiva resides. ↔
24. Odantapurī also known as Uddaṇḍapura is located 10 km from Nālandā. It was established in the 8th century by King Gopāla, the father of Dharmapāla. Like Nālandā, it was one of the great ancient Mahāviharas in India. ↔
25. An oblation, *bali* or *torma* (*gtor ma*), refers to a propitiatory offering of food. ↔
26. A king from the historical region of Turkestan in Central Asia. It is unclear which regions Pāgada and Molatāna in Turkestan refer to. ↔
27. Although Padmākara (*padma* ‘*byung gnas*) and Padmasambhava (*padma* ‘*byung ldan*) are two different names, they both translate into English as ‘the Lotus Born’. ↔
28. Drāmiḍa (‘*gro lding*) is used to denote the geographical region of South India. Drāmiḍa possibly derived from the word ‘Tamil’, for the speakers of the non-Indo-European languages of South India. Later in this text, Tāranātha states that Drāmiḍa is “a small island in the middle of the sea; it can be reached by boat, bearing directly west from south India.” From this and the following mythical explanation that Tāranātha provides, the island in question could be Sri Lanka. ↔
29. Here, Tāranātha is referring to Padmākara’s subjugation of the demons of Cāmara or Ngayab Ling (*rnga yab gling*) after he departed this world from Tibet. Cāmara, according to Buddhist cosmology, is one of the two subcontinents surrounding Jambudvīpa—our human world—and is located to its southwest. ↔

30. Nyingma Kama (*rnying ma bka' ma*) or the collection of texts of the oral transmission lineage of the Nyingma School. ↔
31. For an English translation of *A Garland of Views* (*man ngag lta phreng*), see: Padmasambhava and Jamgön Mipham, *A Garland of Views*, translated by Padmakara Translation Group, (Boston: Shambhala Publications), 2016. ↔
32. That is to say that in as many worlds as there are in the universe and beyond, in each of them there is an emanation of the Master present guiding beings to enlightenment. ↔
33. In what follows, Tāranātha presents a summary of *The Three Royal Narratives* (*rgyal po'i bka' chems kyi yi ge rnam pa gsum*), drawing information from all three. They are, respectively, *The Testimony of Ba* (*r/sba bzhed*), *The Extended Testimony of Ba* (*r/sba bzhed zhabs brtags pa*) and *The Lama's Testimony* (*bla bzhed*). As Tāranātha states, apart from small differences in length, the three royal narratives mostly seem to contain exactly the same central story—the taking of the Buddha's doctrine to Tibet. As such, they constitute an important historical source concerning not only the introduction of Buddhism to Tibet, but also the construction of Samyé monastery and the religious and political debates taking place at the time. These narratives have been the subject of extensive scholarly discussion. For a detailed discussion of *The Testimony of Ba*, its various versions, and a translation, see: Wangdu, Pasang, and Hildegard Diemberger, *dBa bzhed: The Royal Narrative Concerning the Bringing of the Buddha's Doctrine to Tibet*, (Vienna: Verlag der Österreichische Akademie der Wissenschaften, 2000). For an interesting discussion of the depiction of Padmākara in the *Testimony of Ba*, see: Cathy Cantwell and Robert Mayer, "Representations of Padmasambhava in Early Post-Imperial Tibet," in *Tibet after Empire: Culture, Society and Religion between 850-1000*, (Lumbini, Nepal: Lumbini International Research Institute, 2013), 35-39. ↔
34. Lung Tshuk Palace (*pho brang klung tshugs*) ↔
35. Pang Thang Palace (*pho brang 'phang thang*) was once of the palaces in upper Yarlung. It was built by King Tride Tsukten (*Khri lde gtsug bstan*, 710–755/56), the father of King Trisong Detsen. ↔
36. Marpo Ri (*dmar po ri*), the 'red hill', later to be the site of the Potala in Lhasa. ↔
37. Ba Salnang (*r/sba gsal snang*) is credited with having composed the *Ba Testimony* and is said to have been one of the first seven Tibetans to take ordination from Śāntarakṣita. ↔
38. This refers to the ministers (*zhang blon*) ranking both high and low who controlled the affairs of state for the King. See: Wangdu, Pasang, and Hildegard

- Diemberger, *dBa bzhed: The Royal Narrative Concerning the Bringing of the Buddha's Doctrine to Tibet*, (Vienna: Verlag der Österreichische Akademie der Wissenschaften, 2000), 29 n. 36. ↔
39. Yang Dronar (*yang dro snar*) ↔
  40. Dren Zang (*'gran bzang*) ↔
  41. Ba Mangjé Salnang (*rba mang rje gsal snang*) and Seng Golha Lungzik (*seng mgo lha lung gzigs*). See: Wangdu, Pasang, and Hildegard Diemberger, *dBa bzhed: The Royal Narrative Concerning the Bringing of the Buddha's Doctrine to Tibet*, (Vienna: Verlag der Österreichische Akademie der Wissenschaften, 2000), 44 n. 99 & 100. ↔
  42. Mangyul (*mang yul*) was the border gateway between Nepal and India. ↔
  43. Kyirong (*skyid grong*) ↔
  44. O Yuk (*'o yug*) ↔
  45. Gangkar (*gangs dkar*) ↔
  46. Nam (*gnam*) likely refers to Namtsho Lake (*gnam mtsho*), which is situated close to the highest peak in the Nyenchen Thanglha range (*gnyan chen thang lha*). ↔
  47. Thanglha (*thang lha*) is the name given both to a 700-mile-long mountain range of Northern Tibet, and to the protector deity associated with it. ↔
  48. Nying Drung (*snying drung*) is located in Dam (*'dam*). See: Wangdu, Pasang, and Hildegard Diemberger, *dBa bzhed: The Royal Narrative Concerning the Bringing of the Buddha's Doctrine to Tibet*, (Vienna: Verlag der Österreichische Akademie der Wissenschaften, 2000), 53 n. 149. ↔
  49. Shongwa (*zhong ba*) is west of Lhasa, in the lower area of the Tölung Valley (*stod lung*). ↔
  50. Zurkhar (*zur mkhar*) is a locality to the south-west of Samyé. See: Wangdu, Pasang, and Hildegard Diemberger, *dBa bzhed: The Royal Narrative Concerning the Bringing of the Buddha's Doctrine to Tibet*, (Vienna: Verlag der Österreichische Akademie der Wissenschaften, 2000), 57 n. 172. ↔
  51. Drakmar (*brag dmar*) is the name of the area that includes Samyé and extends both north and north-west. Many place names in this area, including those of several temples and royal residences, derive from ancient toponyms. ↔

52. See: Wangdu, Pasang, and Hildegard Diemberger, *dBa bzhed: The Royal Narrative Concerning the Bringing of the Buddha's Doctrine to Tibet*, (Vienna: Verlag der Österreichische Akademie der Wissenschaften, 2000), 54, n. 152. ↔
53. Sangshi (*Sang shi*) is mentioned in the extant *Testimony of Ba* as a Chinese boy, a skilful dancer, who was the son of a Chinese messenger called Ba De'u ('ba' de'u). He had been a playmate of King Trisong Detsen, when the latter had been sent to China in quest of the doctrine. See: Wangdu, Pasang, and Hildegard Diemberger, *dBa bzhed: The Royal Narrative Concerning the Bringing of the Buddha's Doctrine to Tibet*, (Vienna: Verlag der Österreichische Akademie der Wissenschaften, 2000), 42 n. 91 & 44-45 n. 101. ↔
54. Wutai Shan ('go'u de shan) is identified as the worldly abode of Manjushri, the bodhisattva of Wisdom, and is located in Shanxi Province, China. It is home to many Buddhist temples. ↔
55. The Four Great Kings (Skt. *Caturmahārāja*; Tib. *Rgyal chen sde bzhi*) are four deities who live on the lower slopes of Mount Meru in the Heaven of the Four Great Kings. They are the guardians of the four cardinal directions. Each is leader of a class of semi-divine beings living in their realm. ↔
56. The fire offering, *homa* or 'jinsek' (*sbyin sreg*) is a fire oblation in which offerings are made into fire, symbolizing the deity. ↔
57. Zurphü Kyangbu Tsal Palace (*pho brang zur phud rkyang bu tshal*). ↔
58. Manasvī (*gzi can*) is the name of a nāga king. Maldro (*mal gro*) is a district south of Lhasa. ↔
59. Gyalpo Pekar (*rgyal po pe dkar*) is more commonly known as Gyalpo Pehar (*rgyal po pe har*), the guardian spirit of Samyé Monastery. ↔
60. Yarlha Shampo (*yar lha sham po*) is a powerful local spirit who presides over the mountain peak that bears the same name. ↔
61. *A Garland of Views* (*man ngag lta ba'i phreng ba*) is preserved in the Nyingma Kama (*rnying ma bka' ma*). ↔
62. The Hundred Thousand Verses of the Kīla (*phur bu 'bum sde*) is probably a reference to the legendary *Vidyottama*, which Padmākara received during his retreat at Yangleshö. Upon the completion of his retreat, Padmākara composed *The Black Hundred Thousand Words Commentary on the Kīla* (*Phur 'grel 'bum nag*) which is also preserved in the Nyingma Kama. The Tengyur (*bstan 'gyur*) contains two commentaries on the Vajravīdāraṇā (*rdo rje rnam par 'joms pa*), attributed to Padmākara, namely *The Vajra Lamp* (D 2679, *Vajrāloka*, *rdo rje sgron ma*) and *The Secret Inscription* (D 3049, *Guhyapatrikā*, *Them yig gsang*)

- ba). ↔
63. ‘Guiding through the stages’ (*rim pa byed pa*) and ‘stages’ (*rim pa*). ↔
  64. Otren Palgyi Shönu’s Guide for the Sessions of Vajrakīla Group Practice (*o bran dpal gyi gzhon nu’i phur bu’i gtong thun*) ↔
  65. Tsepong Zamé Togdrön (*Tshe spong bza’ me tog sgron*) was the mother of Prince Mutik Tsenpo (*Mu tig btsan po*). Droza Tri Gyalmo Tsün (*‘bro bza’ kri rgyal mo btsun*) was a queen in the later years of Trisong Detsen’s reign. Later, this queen took ordination from Ba Ratna (*Rba ratna*) and became a nun, taking the ordination name Jomo Changchub Jé (*Jo mo byang chub rje*). ↔
  66. Chokro Zabü Chungmen (*lcog ro bza’ bu chung sman*) and Chokro Zalha Bumen (*lcog ro bza’ lha bu sman*) ↔
  67. Kyungpo Taktsha (*khyung po rtag tsha*) ↔
  68. Bé Dongzik (*dbas ldongs gzigs*) ↔
  69. Vaiśravaṇa (*rnam thos sras*), one of the four great kings (*rgyal chen sde bzhi*), is associated with wealth and prosperity. ↔
  70. The Ārya Palo Ling temple (*ārya pa lo gling*), dedicated to Avalokiteśvara, is one of the four temples surrounding the main temple at Samyé monastery. ↔
  71. Butön Rinchen Drup (*bu ston rin chen grub*, 1290–1364) ↔
  72. Three of the most famous Indian Siddhas, whose lives are recorded in Tāranātha’s *The Seven Instruction Lineages*. For a translation, see: Tāranātha, *The Seven Instruction Lineages (Bka’ babs bdun ldan)* (Dharamsala: Library of Tibetan Works and Archives, 1983). ↔
  73. The protector deity, literally ‘Male deity’ or polha (*pho lha*), refers to a spirit that is considered a protector of humans and their families. ↔
  74. *The Ornament of the Vajra Essence* (D 490, *vajramaṇḍālaṃkāra*, *rdo rje snying po rgyan*) ↔
  75. Śrī Parmādhyā (*dpal mchog dang po*), that is the Yogatantra version of *Adhyardhaśatikā Prajñāpāramitā*. ↔

# ༄༅། །སྤྱི་ལོ་གསོལ་འདེབས་བསམ་པ་ལྷུང་འགྲུབ་བཞུགས།

## The Prayer that Swiftly Fulfils All Wishes (Sampa Nyur Drupma)

by Longchen Rabjam and Rigdzin Jikmé Lingpa

ཨ་མ་རྟོ། མཚོ་དབུས་གོ་སར་པརྟའི་སྤྱིང་པོ་ལ། །

emaho, tso ü gesar pemé dongpo la

Emaho! In the heart of a blossoming lotus, upon the waters of the lake,

སྐྱུ་ལྷ་ཡེ་ཤེས་ལྷན་གྱིས་གྲུབ་པའི་ལྷ། །

ku nga yeshe lhün gyi drupé lha

You are the deity who is the spontaneous presence of the five *kāyas* and wisdoms,

རང་བྱུང་ཚེན་པོ་པརྟ་ཡབ་ཡུམ་ནི། །

rangjung chenpo pema yabyum ni

O great, naturally arisen Padma Yabyum

མཁའ་འགྲོའི་སྤྱིན་ལྷུང་འཁྲིགས་ལ་གསོལ་བ་འདེབས། །

khandrö trinpung trik la solwa deb

Surrounded by clouds of *ḍākinīs*—to you we pray:

བསམ་པ་ལྷུང་དུ་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས། །

sampa nyurdu drubpar jingyi lob

Grant your blessing so that all our wishes be quickly fulfilled!

ལས་ངན་སྤྱད་པའི་ནམ་སྤྱིན་མཐུས་བསྐྱེད་པའི། །

lé ngen chepé nammin tü kyepé

As a result of our negative karma, whenever we suffer

ནད་གདོན་བར་གཙོད་དམག་འཁྲུགས་སྤུ་གོ་སོགས། །

né dön barchö mak truk mugé sok

From illness, malevolent spirits (*döns*) and obstacles, warfare and violence, famine and starvation,

ཁྱོད་ཞལ་ངན་པའི་མོད་ལ་ཟད་བྱེད་པའི། །

khyö zhal drenpé möla zé jepé

Then remember your promise that even simply to think of you will immediately dissolve all such suffering—



འཇལ་བཞེས་སྟིང་ནས་བསྐྱེད་ལོ་ཨོ་རྒྱལ་ཇེ། །

zhalthé nying né kul lo orgyen jé

O Lord of Orgyen, we implore you, from the depths of our hearts,

བསམ་པ་ལྷུང་དུ་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས། །

sampa nyurdu drubpar jingyi lob

Grant your blessing so that all our wishes be quickly fulfilled!

དད་དང་ཚུལ་ཁྲིམས་གཏོང་ལ་གོམས་པ་དང་། །

dé dang tsultrim tong la gompa dang

To practise devotion, discipline and generosity,

ཐོས་པས་རྒྱུད་གྲོལ་ཞེས་ཡོད་ཅི་ཚེ་ཤེས། །

töpé gyü drol trelyö ngotsa shé

To free the mind through hearing the Dharma, and to have dignity, self-control

ཤེས་རབ་སྤུན་སྲུང་ཚོགས་པའི་ནོར་བདུན་པོ། །

sherab pünsum tsokpé nor dünpo

And discriminating awareness—make these seven noble human qualities

སེམས་ཅན་ཀུན་གྱི་རྒྱུད་ལ་རང་ལྷགས་ནས། །

semchen kün gyi gyü la rang zhuk né

Fill the hearts and minds of all sentient beings

འཇིག་རྟེན་བདེ་སྦྱིད་ལྡན་པར་དབུགས་འབྱིན་མཛོད། །

jikten dekyi denpar ukjin dzö

And so bring peace and happiness to the world.

བསམ་པ་ལྷུང་དུ་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས། །

sampa nyurdu drubpar jingyi lob

Grant your blessing so that all our wishes be quickly fulfilled!

གང་ལ་ནད་དང་སྤྱད་བསྐྱེད་ལོ་མི་འདོད་རྒྱུན། །

gangla né dang dukngal mindö kyen

When oppressed by illness, suffering and unwanted circumstances,

འབྱུང་པོའི་གདོན་དང་རྒྱལ་པོས་ཆད་པ་དང་། །

jungpö dön dang gyalpö chepa dang

Falling prey to harm from negative forces and punishment from kings and leaders,

མེ་ལྷ་གཙན་གཟན་ལམ་འཕྲང་འཛིགས་པ་ཆེས། །

mé chu chenzen lamtrang jikpa ché

Threatened by fire, water, vicious animals, and journeys of great danger,

ཚེ་ཡི་ས་མཐར་གཏུགས་པའི་གནས་སྐབས་ཀུན། །

tsé yi patar tukpé nekab kün

When this life is spent and death arrives—at these times

སྐབས་དང་རེ་ས་གཞན་དུ་མ་མཆིས་པས། །

kyab dang resa zhendu machipé

We have nowhere to turn to except to you!

ཐུགས་རྗེས་བྱུངས་ཤིག་གུ་རུ་ཨོ་རྒྱལ་རྗེ། །

tukjé zung shik guru orgyen jé

Care for us with your great compassion, O great Orgyen Guru:

བསམ་པ་མུར་དུ་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས། །

sampa nyurdu drubpar jingyi lob

Grant your blessing so that all our wishes be quickly fulfilled!

ཞེས་བོད་ཁམས་ནད་སྲུག་མཐའ་དམག་ཞི་ཞིང་བསྐྱེད་འགྲོའི་བདེ་སྲིད་གསོ་བར་ཕན་ན་སྣམ་པ་དང་ལྷན་ནམས་གྱིས་ཐུགས་ལ་གཞུག།

*This prayer should be kept in the hearts of all those with faith, who wish to benefit the land of Tibet, pacify illness, prevent famine and border invasions, and contribute to the welfare of the teachings and beings.*

ཅེས་པ་འདིའི་རྗེ་ཀ་དང་པོ་ཀུན་མཁྱེན་གློང་ཆེན་པའི་མཁའ་འགྲོ་ཡང་ཉིག་གི་རྒྱབ་ཚོས་ཟབ་དོན་རྒྱ་མཚོའི་སྤྱིན་ཕུང་གི་མཚོད་བརྗོད་ལས་བྱུང་ཞིང་། དེ་ཕྱིན་ཀུན་མཁྱེན་གཉིས་པ་རིག་འཛིན་འཛིགས་མེད་སྲིད་པའི་དོ་རྗེའི་གསུང་བྱིན་ལྟབས་ཅན་ལོ། །

*The first stanza is taken from the verses of praise in 'The Infinite Cloud Banks of Profound Meaning' (Zabdön Gyatsö Trinlung), the 'background teachings' to the omniscient Longchenpa's Khandro Yangtik, and the later verses are the blessed vajra words of the second omniscient one, Rigdzin Jikmé Lingpa.*

| Rigpa Translations. Revised 2018.

Source: dri med 'od zer. "gu ru'i gsol 'debs bsam pa myur 'grub/." *Ingsung 'bum/\_dri med 'od zer/ ?dpal brtsegs/ mes po'i shul bzhag?*. 26 volumes. Beijing: krung go'i bod rig pa dpe skrun khang /, 2009. Vol. 10: 249.

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# ༄༅། །པརྟའི་རྒྱལ་པོའི་བསྟོན་པ་བཞུགས།

## A Praise to the Lotus King<sup>1</sup>

by Śāntigarbha

དངོས་གྲུབ་མཚོག་བརྟེས་ཡ་མཚན་ཆེན་པོ་ཡིས། །  
ngödrub chok nyé yatsen chenpo yi  
Homage to you, Lotus King, the Transcendent,

འཇིག་རྟེན་མ་འགྱུར་པརྟའི་རྒྱལ་པོ་ལས། །  
jikten ma gyur pemé gyalpo lé  
Who by the great marvel of reaching supreme accomplishment,

དེ་བཞིན་གཤེགས་པའི་མན་ངག་གསང་ཆེན་རྣམས། །  
dezhin shekpé mengak sang chen nam  
Unravelling from the expanse

གྲོང་ནས་བཀོལ་མཛད་དེ་ལ་ཕྱག་འཚལ་ལོ། །  
long né trol dzé dé la chaktsal lo  
The Tathāgata's most secret instructions!

སྟོབས་དཔོན་ཤན་ཉིང་གར་བས་བརྟགས་ནས་མ་ཉོར་ནས། སམ་བ་བླ་ལ་སྟོན་པ་འོ།།  
*The master Śāntigarbha, having examined and found it flawless, is praising Sambhava.*

| Samye Translations, 2018.

1. ↑ This four-line praise forms the colophon of the Noose of Methods (IOL Tib J 321, Thabs zhags, or \*Upāyapāśa), a Mahāyoga commentary attributed to Padmasambhava. For a detailed discussion of this praise and a study of the commentary, see: Cathy Cantwell and Robert Mayer, *A Noble Noose of Methods, The Lotus Garland Synopsis: A Mahāyoga Tantra and Its Commentary*, (Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2012). The following Tibetan edition and its English translation is based on a comparison of several Tibetan editions.

༄། །ལུ་རྒྱལ་གྱི་སློབ་དཔོན་ཆེན་པོ་པརྟ་འབྱུང་གནས་ལ་བརྟོད་པ།

In Praise of Padmākara, the Great Guru of Uḍḍiyāna

by Drikung Kyobpa Jikten Sumgön

བསྟན་པ་འདི་ལ་ངོ་མཚར་མད་བྱུང་བ། །  
tenpa di la ngotsar mejungwa  
Most amazing wonder of these teachings,

འཇིག་རྟེན་དབང་གུར་པརྟའི་རྒྱལ་པོ་ནི། །  
jikten wang gyur pemé gyalpo ni  
Lotus King, mighty lord of this world,

རིགས་ནི་ཟ་རྟོར་རྒྱལ་པོའི་སྲས་སུ་འབྱུངས། །  
rik ni zahor gyalpö sé su trung  
As for your family, you were born a prince of Zahor,

ལུ་རྒྱལ་ཡུལ་དུ་སློ་འདོགས་མ་ལུས་བཅད། །  
urgyen yul du drondok malü ché  
In Uḍḍiyāna you cut through all misconceptions,

བསིལ་བའི་ཚལ་དུ་དངོས་གྲུབ་རྣམ་གཉིས་བརྟེས། །  
silwé tsal du ngödrub nam nyi nyé  
And in Śītavana you gained the two forms of attainment.

འཇིག་རྟེན་ཁམས་སུ་གདུག་པ་ཅན་རྣམས་བདུལ། །  
jikten kham su dukpachen nam tul  
Throughout this world you tamed malevolent forces,

ཁ་བ་ཅན་དུ་བསྟན་པ་རྒྱས་པར་མངོད། །  
khawachen du tenpa gyepar dzé  
And in this Snowy Land you spread the teachings.

ལྷོ་རུབ་མཚམས་སུ་སློབ་པོའི་ཁ་གཞོན་པ། །  
lho nub tsam su sinpö kha nönpa  
In the south-west borderlands now you subjugate the *rākṣasas*.

སྤང་ན་མི་འདའ་འགོ་བའི་གཉེན་གཅིག་སྤ། །  
nya ngen mida drowé nyen chikpu  
Not passing into nirvāṇa, but remaining as beings' only friend,

སྐུ་གསུམ་དབྱེར་མེད་ཆེ་མཚོག་ཉེ་རུ་ཀ། །

ku sum yermé chemchok heruka

Supreme heruka in whom the three kāyas are inseparable,

མཉམ་མེད་སྐྱ་མ་མཚོག་དེ་དུས་འདིར་བྲན། །

nyammé lama chok dedü dir dren

Supreme guru without equal, I remember you now.

ཞེས་འབྲི་གུང་སྐྱབ་པ་འཇིག་རྟེན་མགོན་པོས་སོ།།

*By Drikung Kyobpa Jikten Gönpö.*

| Translated by Adam Pearcey, 2016.

Source: skyob pa 'jig rten gsum mgon. *gsung 'bum 'jig rten mgon pa*. Edited by Khang gsar sprul sku byams pa rgyal mtshan. 5 vols. New Delhi: Khangsar Tulku, 1969–1971. (BDRC W30101) Vol. 1: 3a (5)

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༄༅། །སྐོབ་དཔོན་ཆེན་པོའི་བསྟོན་པ་སྐུ་གསུམ་མ་ཞེས་བྱ་བ་བཞུགས་སོ། །

### The Three Kāyas: Praises to the Great Master Padmasambhava

by Mipham Rinpoche

སྐུ་གསུམ་རྒྱལ་བ་ཡོངས་ཀྱི་བྱུགས་རྗེའི་བྱུགས། །

ku sum gyalwa yong kyi tukjé shuk

Compassionate power of the buddhas of the three kāyas

གཅིག་བསྐྱུས་རིག་འཛིན་རྒྱལ་པོའི་ཚུལ་འཆང་བ། །

chikdū rigdzin gyalpö tsul changwa

Manifesting in a single form as the Vidyādhara King,

བདེ་ཆེན་མཁའ་འགྲོའི་དབང་ཕུག་རྗེ་རྗེའི་སྐུ། །

dechen khandrö wangchuk dorjé ku

In your vajra body, lord of the ḍākinīs of great bliss —

པདྨ་ཐོང་ཕྱིང་རྩལ་ལ་ཕུག་འཆའ་བསྟོན། །

*pema tötrenḡ tsal la chaktsal tö*

Mighty Lotus Skull-Garland,<sup>1</sup> to you I offer homage and praise!

སྐྱང་བ་མཐའ་ཡས་མགོན་པོ་སྐུན་རས་གཟིགས། །

nangwa tayé gönpo chenrezik

Inseparable from Amitābha and the protector Avalokiteśvara,

དབྱེར་མེད་སིངྩའི་དྲངས་མཚོར་སྐུལ་པའི་སྐུ། །

yermé sindhu dang tsor trulpé ku

Manifesting on the waters of the radiant sindūra ocean,

འཛིག་རྟེན་གསུམ་ན་ཆེ་བའི་རིག་སྲགས་འཆང་། །

jikten sum na chewé rik ngakchang

The great knowledge mantra holder of the triple world —

མཉམ་མེད་སྐུ་མ་ཁྱེད་ལ་ཕུག་འཆའ་བསྟོན། །

*nyammé lama khyé la chaktsal tö*

Peerless Guru, to you I offer homage and praise!

པདྨ་ལས་འཁྲུངས་པདྨ་བཞད་པའི་ཞལ། །  
pema lé trung pema zhepé zhal  
Born from a lotus flower, your lotus mouth smiling,

མཚན་དཔེའི་གཟི་འབར་རྒྱལ་ཀུན་ཞལ་སྐྱིན་མཚོག། །  
tsenpé zibar gyal kün zhal kyin chok  
Resplendent with the marks and signs, regent of all victors,

འཇིག་རྟེན་མངའ་བསྐྱུར་མཚུངས་མེད་རྒྱལ་བའི་སྲས། །  
jikten nga gyur tsungmé gyalwé sé  
Unmatched heir of the conquerors, sovereign of the world —

བདེ་མཚོག་པདྨ་རྒྱལ་པོར་ཕྱག་འཚལ་བསྟོད། །  
demchok *pema gyalpor* chaktsal tö  
Supreme Bliss Lotus King, to you I offer homage and praise!

གནས་ཡུལ་རྣམས་སུ་བརྟུལ་ཞུགས་སྟོན་པ་བསྐྱུངས། །  
neyul nam su tulzhuk chöpa kyang  
Persisting in yogic discipline in sacred sites and lands,

མ་ཚོགས་དྲེགས་པ་དབང་བསྐྱུས་ལས་ལ་བཀོལ། །  
ma tsok drekpa wangdü lé la kol  
You magnetized arrogant female spirits and set them to work,

ས་སྟངས་ཀུན་ཏུ་གསང་སྲགས་བསྟན་པ་སྟེལ། །  
sateng küntu sang ngak tenpa pel  
And spread the teachings of secret mantra throughout the world —

ཉི་མ་འོད་ཟེར་ཞབས་ལ་ཕྱག་འཚལ་བསྟོད། །  
nyima özer zhab la chaktsal tö  
Rays of the Sun, to you I offer homage and praise!

ཤེས་བྱའི་གནས་རྣམས་གཟིགས་པ་ཙམ་གྱིས་ཉོགས། །  
shejé né nam zikpa tsam gyi tok  
At a mere glance you understood all that is to be known

ལྷ་རིག་ཀུན་མཁྱེན་མཁས་པའི་སྤུལ་དུ་བྱིན། །  
nga rik künkhyen khepé pul du chin  
An all-seeing scholar, the five sciences perfected,



འཇམ་པའི་དབྱངས་དང་དབྱེར་མེད་རྒྱལ་བའི་སྲས། །  
jampé yang dang yermé gyalwé sé  
Heir of the conquerors, inseparable from Mañjuśrī —

སློ་ལྷན་མཚོག་སྲིད་ཁྱེད་ལ་ཕྱག་འཚལ་བསྟོན། །  
*loden choksé khyé la chaktsal tö*  
Wise Seeker of the Sublime, to you I offer homage and praise!

སྡེ་སྡོད་གསུམ་དང་རྒྱུད་སྡེ་ནམ་དུག་གི། །  
denö sum dang gyüdé nam druk gi  
You attained perfection in the realization and conduct

དགོངས་སྟོན་མཐར་ཕྱིན་རྒྱལ་དང་རྒྱལ་སྲས་ཀྱི། །  
gong chö tarchin gyal dang gyalsé kyi  
Of the tripitika and the six classes of tantra,

ནམ་ཐར་རྒྱ་མཚོའི་ཚུལ་ལ་མངའ་དབང་བརྟེས། །  
namtar gyatsö tsul la nga wang nyé  
Master of the ocean of perfect liberation of the victors and their heirs —

པདྨ་སྐྱབ་བ་ལ་ཕྱག་འཚལ་བསྟོན། །  
*padma sambhava la chaktsal tö*  
Lotus-Born Padmasambhava, to you I offer homage and praise!

རྒྱལ་བ་མཚོག་ཉིད་སྤར་ཡང་ཕྱོན་པ་བཞིན། །  
gyalwa chok nyi lar yang jönpa zhin  
As though it were the Supreme Victor himself returning,

ནམ་དག་ཕུང་པོ་ལྷ་འཆང་མཚོག་སྤྱལ་ཚུལ། །  
namdak pungpo nga chang choktrul tsul  
You came as a supreme emanation, your five aggregates pure,

ཚོས་མཚོག་སེང་གའི་སྒྲ་དབྱངས་ས་གསུམ་བསྒྲགས། །  
chö chok sengé drayang sa sum drak  
And sounded the melodious lion's roar of supreme Dharma throughout the three realms —

ཤཱཀ་སེང་གའི་ཁྱེད་ལ་ཕྱག་འཚལ་བསྟོན། །  
*shakya sengé khyö la chaktsal tö*  
Lion of the Śākyas, to you I offer homage and praise!

འཆི་མེད་དོན་རྗེའི་ཚོ་དང་རིག་འཛིན་ས། །  
chimé dorjé tsé dang rigdzin sa  
Reaching the vidyādhara stage of immortal vajra-life,

དངོས་གྲུབ་ཀུན་གྱི་མངའ་དབང་དམ་པ་བརྟེས། །  
ngödrub kün gyi nga wang dampa nyé  
You attained mastery of every siddhi and everything sublime,

དཀྱིལ་འཁོར་ཀུན་གྱི་གཙོ་དང་གཉིས་སུ་མེད། །  
kyilkhor kün gyi tso dang nyisumé  
Thus becoming inseparable from the chief of all maṇḍalas —

པདྨ་འབྲུང་གནས་ཁྱེད་ལ་ཕྱག་འཚལ་བསྟོད། །  
*pema jungné khyé la chaktsal tö*  
Lotus-Born Padmākara, to you I offer homage and praise!

བདུད་དང་སྤྲུ་སྟོགས་པས་གྱི་ཚོལ་བ་རྣམས། །  
dü dang mutek pé kyī golwa nam  
Through your display of awe-inspiring miracles,

རྩུ་འཕུལ་ཆེན་པོས་མིང་གི་ལྷག་མར་བྱས། །  
dzutrul chenpö ming gi lhakmar jé  
You crushed your rivals — māras and heretics.

ཆེ་བཅན་འགྲན་མེད་དོན་རྗེའི་མཐུ་སྟོབས་བདག །  
chetsen drenmé dorjé tutob dak  
Lord of vajra magic, peerless in your splendour —

སེང་གེ་སྒྲོ་སྟོགས་ཁྱེད་ལ་ཕྱག་འཚལ་བསྟོད། །  
*sengé dradrok khyé la chaktsal tö*  
Lion's Roar, to you I offer homage and praise!

གངས་ཅན་སྟོངས་སུ་རྒྱལ་བའི་བསྟན་པ་སྟེལ། །  
gangchen jong su gyalwé tenpa pel  
The Victor's teachings flourished in the Snowy Land;

ནག་པོའི་རྩ་ལག་དོན་རྗེའི་མཐུ་ཡིས་བདུལ། །  
nakpö tsalak dorjé tu yi tul  
All corrupted parties were subdued by vajra magic;

ས་སྟང་ཐམས་ཅད་ཟབ་མོའི་གཏེར་གྱིས་བཀང་། །  
sateng tamché zabmö ter gyi kang  
Everywhere the land was filled with priceless terma-treasures –

རྡོ་རྗེ་གྲོ་ལོད་རྩལ་ལ་ཕྱག་འཚལ་བསྟོན། །  
*dorjé drolö tsal la chaktsal tö*  
Mighty Vajra Wrath, to you I offer homage and praise!

སྐུ་གཅིག་མཚན་བརྒྱད་འཕྲུལ་མཚན་ཉི་ཤུ་དང་། །  
ku chik tsen gyé trul tsen nyishu dang  
Your one kāya, eight forms, and twenty emanations

མི་འཇིག་འཇིག་རྟེན་སོ་དྲུག་ལ་སོགས་པར། །  
mi jé jikten so druk lasokpar  
Pervade the sahā-world and the thirty-six realms,

མཐའ་ཡས་སྐུལ་པའི་ཞིང་ཁམས་ཀུན་ཏུ་བྱལ། །  
tayé trulpé zhingkhām küntu khyab  
And all the infinite range of manifested fields.

སྐུ་འཕྲུལ་རྒྱལ་པོ་ཁྱེད་ལ་ཕྱག་འཚལ་བསྟོན། །  
*gyutrul gyalpo khyé la chaktsal tö*  
King of Magical Display, to you I offer homage and praise!

རྒྱལ་སྐུ་སེམས་དཔའ་བརྒྱད་དང་སྐུ་སྡེ་བརྒྱད། །  
gyalsé sempa gyé dang drubdé gyé  
Inseparable from the eight bodhisattvas, the eight iṣṭadevatās,

ལ་སོགས་རྒྱལ་བ་རྒྱལ་སྐུ་སྡེ་དང་། །  
lasok gyalwa gyalsé gyatso dang  
And the ocean of victors and their heirs,

དབྱེར་མེད་སློམ་ད་གྱིལ་འཁོར་ཀུན་གྱི་བདག །  
yermé lama kyilkhōr kün gyi dak  
You are the unsurpassed chief of all maṇḍalas –

མཚུངས་མེད་འདྲེན་པ་ཁྱེད་ལ་ཕྱག་འཚལ་བསྟོན། །  
*tsungmé drenpa khyö la chaktsal tö*  
Peerless Guide, to you I offer homage and praise!

སངས་རྒྱལ་གྱི་བྱུགས་རྗེ་གཅིག་བསྐྱེས་ནས། །  
sangye kün gyi tukjé chikdö né  
Sole embodiment of the compassion of all the buddhas,

སྟོན་མའི་འགོ་བ་བསྐྱབ་པར་མཛད་པའི་ཕྱིར། །  
nyikmé drowa kyabpar dzepé chir  
In your role as protector of this degenerate age

བྱིན་ལྷ་བས་བྱུགས་རྗེ་ལྷག་པར་སྦྱར་བ་ཡིས། །  
jinlab tukjé lhakpar nyurwa yi  
With your exalted compassion for beings, and your blessing,

ལས་ཅན་རྗེས་སུ་འཛིན་ལ་ཕྱག་འཚལ་བསྟོད། །  
lechen jesu dzin la chaktsal tö  
You care for your disciples: to you I offer homage and praise!

དཔལ་ལྷན་རྗེས་པའི་སངས་རྒྱལ་པདྨ་སྐྱེས། །  
palden dzokpé sangye pema kyé  
Lotus-born, glorious, perfect buddha,

རྣམ་པ་གྲུབ་མཁྱེན་ཡེ་ཤེས་མཛོད་འཛིན་པ། །  
nampa künkhyen yeshe dzö dzinpa  
Knower of all things, you hold the treasury of wisdom.

དིག་འཛིན་རྒྱལ་པོ་སྐྱུ་འཕུལ་སྣ་ཚོགས་སྟོན། །  
rigdzin gyalpo gyutrul natsok tön  
Vidyādhara King, magical display of myriad teachers,

གྲུབ་ལས་ཆེ་བ་སངས་རྒྱལ་དིག་སྲགས་འཆང་། །  
kün lé chewa sangye rik ngakchang  
Grander than the rest, awakened wisdom mantra holder,

རང་བྱུང་གྲུབ་ཏུ་བཟང་པོ་ཚྱེད་ཉིད་ལ། །  
rangjung kuntuzangpo khyö nyi la  
Naturally present Samantabhadra —

མི་ཕྱེད་དད་པས་ལེགས་པར་བསྟོད་པ་ཡི། །  
miché depé lekpar töpa yi  
May the illuminating merit, shining bright as daylight,

བསོད་ནམས་ཉིན་མོར་བྱེད་པའི་འོད་ཟེར་གྱིས། །

sönám nyinmor jepé özer gyi

Of these elegant praises, sung with unstinting faith,

མཚོ་སྐྱེས་བསྟན་པའི་པད་ཚལ་རྒྱས་གུར་ཅིག །

tsokyé tenpé petsal gyé gyur chik

Cause the lotus grove of the Lake-born's teachings to flourish!

སྲོད་བརྒྱུད་རྒྱུད་པ་མཐའ་དག་རབ་ཏུ་ཞི། །

nöchü güpa tadak rabtu zhi

May the decline of worlds and beings be pacified completely!

དཔལ་དང་གྲགས་པ་བཟླ་གིས་བདེ་ལེགས་འཕེལ། །

pal dang drakpa tashi delek pel

May glory, renown, auspiciousness, happiness, and excellence flourish!

འགོ་ཀུན་མཚུངས་མེད་གུ་རུས་རྗེས་བབྱུང་ནས། །

dro kün tsungmé gurü jezung né

May every being be accepted by you, peerless Guru,

རང་བྱུང་པདྨའི་གོ་འཕང་མཚོག་ཐོབ་ཤོག །

rangjung pemé gopang chok tob shok

And attain the supreme state of the innate Lotus-born!

ཅེས་ཚིགས་སུ་བཅད་པ་དགའ་བ་བརྒྱ་དྲུག་གི་གྲངས་ལྡན་འདི་ནི་བེལ་གཞོན་མེ་རྟ་ལླ་བ་བརྒྱུད་པའི་ཚོས་ཉེར་བདུན་ལ་མི་  
ཕམ་འཇམ་དཔལ་དགེས་པས་སྤེལ་བ་དགེ་ལེགས་འཕེལ།།

*These sixteen verses, equal in number to the sixteen delights, were written down in the year of the Male Fire Horse, on the 27th lunar day of the eighth month,<sup>2</sup> by Mipham Jampal Gyepa. May virtue and excellence flourish!*

| Samye Translations, 2018. (Translated by Stefan Mang and Kaleb Yaniger. Edited by Libby Hogg.)

1. ↑ Here and in the following verses the author invokes the various manifestations of Guru Rinpoche. For poetic consideration we chose to translate Guru Rinpoche's names into English. So that the reader may easily identify them by their Tibetan names, we have italicized Guru Rinpoche's names whenever they appear in the Tibetan phonetics.
2. ↑ Monday 15th October, 1906.

༄། །སློབ་དཔོན་རིན་པོ་ཆེ་པ་རྣམ་འབྱུང་གནས་ཀྱི་རྣམ་ཐར་གསོལ་འདེབས་བཞུགས་སོ། །

**A Prayer Recalling the Life and Liberation of the Precious Master Padmasambhava**

*by Nyangrel Nyima Özer*

ཨམ་ཏོ། རྣམ་ཐར་ངི་མེད་ཡོན་ཏན་ཀུན་རྫོགས་ཤིང་། །

emaho, namtar drimé yönten kün dzok shing  
Emaho! With all the perfect qualities of your flawless life,

ཡིད་བཞིན་ནོར་བུ་དབང་གི་རྒྱལ་པོ་ལྟར། །

yizhin norbu wang gi gyalpo tar  
You are like the sovereign among wish-fulfilling jewels,

བྱིན་རླབས་དངོས་གྲུབ་ཐམས་ཅད་འབྱུང་བའི་གནས། །

jinlab ngödrub tamché jungwé né  
The source of all blessings and attainment.

ཡུ་རྒྱན་པ་རྣམ་པ་དག་གིས་དུས་འདིར་བྲན། །

urgyen pema dak gi dü dir dren  
Urgyen Padma, I remember you now,

གསོལ་བ་འདེབས་སོ་ཡུ་རྒྱན་རིན་པོ་ཆེ། །

solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:<sup>1</sup>

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་རློབས། །

dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

བྱུང་དབང་རྒྱལ་པོ་ཤཉུའི་བསྟན་པ་ལ། །

tubwang gyalpo shakyé tenpa la  
During this time of the teachings of Śākyamuni, king of sages,

མཐའ་ཡས་སྐྱུ་ལ་སྐྱུ་འགོ་བའི་དཔལ་དུ་ཤར། །

tayé tulku drowé pal du shar  
Infinite nirmāṇakāya forms appear as the glory of beings,

མྱེད་བྱུང་ངོ་མཚར་མཚན་མཚོག་བརྒྱད་དང་ལྔ། །

mejung ngotsar tsen chok gyé dangden  
Including your eight supreme, most wondrous emanations.

ལུ་རྒྱལ་པར་བདག་གིས་དུས་འདིར་བྲན། །

urgyen pema dak gi dü dir dren  
Urgyen Padma, I remember you now,

གསོལ་བ་འདེབས་སོ་ལུ་རྒྱལ་རིན་པོ་ཆེ། །

solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་རློབས། །

dak sok dro la wang kur jin lob  
Grant us empowerment, bestow your blessings!

སྤུལ་སྐྱུའི་འབྲུང་གནས་རྒྱ་གར་རུབ་ཕྱོགས་སུ། །

tulkü jungné gyagar nubchok su  
Your nirmāṇakāya birthplace was in the west of India.

ལུ་རྒྱལ་དི་མེད་ཀོ་ཤའི་མཚོ་གླིང་དུ། །

urgyen drimé koshé tso ling du  
In Uḍḍiyāna, on an isle in the middle of limpid Lake Kośa,

མདངས་ལྗན་པར་སྤྱིང་པོར་བརྒྱས་ཏེ་འབྲུངས། །

dangden pemé nyingpor dzü té trung  
You were born on the heart of a radiant lotus.

སྐྱེ་གནས་བྱུང་འཕགས་ལུ་རྒྱལ་དུས་འདིར་བྲན། །

kyené khyé pak urgyen dü dir dren  
Urgyen, child of miraculous birthplace, I remember you now,

གསོལ་བ་འདེབས་སོ་ལུ་རྒྱལ་རིན་པོ་ཆེ། །

solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་རློབས། །

dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

ཞིང་ཁམས་བྱུང་འཕགས་ལུ་རྒྱལ་པོ་བྲང་དུ། །

zhingkham khyé pak urgyen podrang du  
In the palace of that glorious pure realm,

ཨིན་བོ་རྟོ་འི་སྲས་ཀྱི་སྐལ་པ་མཛད། །

indrabodhi sé kyi kalpa dzé

You were adopted by King Indrabodhi<sup>2</sup> as his longed-for son,

མངའ་རིས་ཐམས་ཅད་བྱང་རྒྱལ་ལམ་ལ་བཀོད། །

ngari tamché changchub lam la kö

And established his subjects on the path to awakening.

ཚོས་ཀྱི་རྒྱལ་པོ་ལྷུ་རྒྱན་དུས་འདིར་བྲན། །

chö kyi gyalpo urgyen dü dir dren

Urgyen, King of Dharma, I remember you now,

གསོལ་བ་འདེབས་སོ་ལྷུ་རྒྱན་རིན་པོ་ཆེ། །

solwa deb so urgyen rinpoche

And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགྲོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་སློབས། །

dak sok dro la wang kur jingyi lob

Grant us empowerment, bestow your blessings!

རྒྱལ་སྤོང་སྤངས་ནས་དུར་ཁོད་གནས་སུ་གཤེགས། །

gyalsi pang né durtrö né su shek

Having abandoned the kingdom, you went to the charnel grounds

ཞིང་སྐྱོང་མཁའ་འགྲོའི་ཚོགས་རྣམས་དབང་དུ་བསྐྱུས། །

zhingkyong khandrö tsok nam wang du dü

And brought the ḍākinīs under control.

ང་ག་ནའི་སྐྱོར་སྐྱོལ་སྐྱོད་པ་མཛད། །

tana gané jordrol chöpa dzé

You performed the acts of *tanagaṇa* — union and liberation.

བརྒྱལ་ལྷུགས་མད་བྱང་ལྷུ་རྒྱན་དུས་འདིར་བྲན། །

tulzhuk mejung urgyen dü dir dren

Urgyen, incredible master of yogic discipline, I remember you now,

གསོལ་བ་འདེབས་སོ་ལྷུ་རྒྱན་རིན་པོ་ཆེ། །

solwa deb so urgyen rinpoche

And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགྲོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་སློབས། །

dak sok dro la wang kur jingyi lob

Grant us empowerment, bestow your blessings!



ཟ་ཉོར་ཡུལ་བྱོན་ལྷ་ཀྱའི་དག་སློང་མཛད། །

zahor yul jön shakyé gelong dzé

You were ordained a Śākya monk in the land of Zahor,

ཚུལ་ཁྲིམས་རྣམ་དག་བསྐྱབ་གསུམ་རྒྱན་གྱིས་མཛོལ། །

tsultrim namdak lab sum gyen gyi dzé

Adorned with pure discipline and the threefold training,

ཕ་རོལ་ཕྱིན་པ་བརྩུ་ཡི་དོན་དང་ལྷན། །

parol chinpa chu yi dön dangden

Steeped in the ten pāramitās.<sup>3</sup>

བར་པའི་ལམ་སྟོན་ལྷ་རྒྱན་དུས་འདིར་བྲན། །

tarpé lam tön urgyen dü dir dren

Urgyen, teacher of the path of liberation, I remember you now,

གསོལ་བ་འདེབས་སོ་ལྷ་རྒྱན་རིན་པོ་ཆེ། །

solwa deb so urgyen rinpoche

And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགྲོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་སློབས། །

dak sok dro la wang kur jingyi lob

Grant us empowerment, bestow your blessings!

འཇམ་དཔལ་བཤེས་གཉེན་ལ་སོགས་སླ་མ་ཡི། །

jampal shenyen lasok lama yi

You went before your gurus, Mañjuśrimitra and the rest,

སྤྱན་སྲར་བྱོན་ནས་སློ་འདོགས་མ་ལུས་བཅད། །

chen ngar jön né drondok malü ché

And cut through presumptions and concepts directly.

བྱུགས་དམ་ཞལ་གཟིགས་མཁྱེན་གཉིས་མངོན་དུ་གྱུར། །

tukdam zhalzik khyen nyi ngön du gyur

You beheld your yidam face to face – the two wisdoms actualized.

ཤེས་རབ་སློ་ལྷན་ལྷ་རྒྱན་དུས་འདིར་བྲན། །

sherab loden urgyen dü dir dren

Urgyen, embodiment of wise intelligence, I remember you now,

གསོལ་བ་འདེབས་སོ་ལུ་རྒྱ་རྒྱུན་རིན་པོ་ཆེ། །  
solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་སློབས། །  
dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

ཡེ་ཤེས་མཁའ་འགོ་དགོ་སློང་ཀུན་དགའ་མོས། །  
yeshe khandro gelong kün gamö  
You were swallowed by Kūngamo,<sup>4</sup> the wisdom ḍākinī,

ཞལ་དུ་གསོལ་ནས་གསང་བའི་པོ་སློང་བཏོན། །  
zhal du sol né sangwé pemor tön  
Passed through her body, emerging from her secret lotus,

བྱིན་གསང་བའི་དབང་རྣམས་ཚོགས་པར་བསྐྱར། །  
chi nang sangwé wang nam dzokpar kur  
And received the outer, inner, and secret empowerments.

སླིན་གྲོལ་མཐར་བུ་ལུ་རྒྱ་རྒྱུན་དུས་འདིར་དྲན། །  
mindrol tarchin urgyen dü dir dren  
Urgyen, who perfectly matures and liberates, I remember you now,

གསོལ་བ་འདེབས་སོ་ལུ་རྒྱ་རྒྱུན་རིན་པོ་ཆེ། །  
solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་སློབས། །  
dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

སྤྲ་མས་ལུང་བསྐྱར་ལུ་རྒྱ་རྒྱུན་ལ་སོགས་པའི། །  
lamé lungten urgyen lasokpé  
In the sacred charnel grounds of Uḍḍiyāna, and elsewhere,

དུར་ཁྲོད་གནས་སུ་མཁའ་འགོས་བྱིན་བསྐྱབས་ནས། །  
durtrö né su khandrö jinlab né  
As the prophecies foretold, the ḍākinīs blessed you;

དངོས་གྲུབ་མཚོག་ཐོབ་དགོངས་པ་མངོན་དུ་གྱུར། །  
ngödrub chok tob gongpa ngön du gyur  
You attained supreme accomplishment and actualized awakening.

མཁའ་འགྲོའི་དབང་ཕྱུག་ལྷ་རྒྱན་དུས་འདིར་བྲན། །  
khandrö wangchuk urgyen dü dir dren  
Urgyen, sovereign lord of the ḍākinīs, I remember you now,

གསོལ་བ་འདེབས་སོ་ལྷ་རྒྱན་རིན་པོ་ཆེ། །  
solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགྲོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་ལྷོབས། །  
dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

ཤར་ཕྱོགས་མུ་ར་ཉི་ཀའི་གནས་མཚོག་ཏུ། །  
sharchok maratiké né chok tu  
In the east, at Māratika, supreme sacred site,

ལྷ་ལྷམ་མཚུ་ར་བ་ཡུམ་དང་བཅས། །  
lhacham mendarava yum dangché  
Together with your consort, the princess Mandāravā,

ཡབ་ཡུམ་གཉིས་མེད་ཚེ་ཡི་དངོས་གྲུབ་ཐོབ། །  
yabyum nyimé tsé yi ngödrub tob  
You united inseparably and attained the accomplishment of longevity.

སྐྱེ་འཆི་གཉིས་སྤངས་ལྷ་རྒྱན་དུས་འདིར་བྲན། །  
kyechi nyi pang urgyen dü dir dren  
Urgyen, who is beyond birth and death, I remember you now,

གསོལ་བ་འདེབས་སོ་ལྷ་རྒྱན་རིན་པོ་ཆེ། །  
solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགྲོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་ལྷོབས། །  
dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

ཀླུ་པོའི་ཚད་པས་མེ་ལ་བསྐྱེགས་པའི་ཚེ། །  
gyalpö chepé mé la sekpé tsé  
When the king commanded that you be burnt alive,

མཚོ་ཚེན་པར་ཀླུ་པའི་དབུས་ཉིད་དུ། །  
tso chen pema gyepé ü nyi du  
You turned the flames into a lake and sat unharmed in its centre,

དངོས་སུ་བཞུགས་པས་ཐམས་ཅད་ངོ་མཚར་སྐྱེས། །  
ngösu zhukpé tamché ngotsar kyé  
Serene upon a lotus, astounding all who beheld you.

ལྷུང་སེམས་དབང་ཐོབ་ཡུ་རྒྱན་དུས་འདིར་དྲན། །  
lungsem wang tob urgyen dü dir dren  
Urgyen, master of subtle winds and mind, I remember you now,

གསོལ་བ་འདེབས་སོ་ཡུ་རྒྱན་རིན་པོ་ཚེ། །  
solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་ལྷོ་བས། །  
dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

ཡུ་རྒྱན་མཁའ་འགོའི་གླིང་དུ་སྦྱོད་པ་མཛད། །  
urgyen khandrö ling du chöpa dzé  
Performing miracles in Uḍḍiyāna, land of ḍākinis,

ཚུ་བོ་གྲེན་བསྐྱོག་ཉི་མ་རྫོད་ལ་མནན། །  
chuwö gyen dok nyima tö la nen  
You reversed a river's flow and held back the sunrise.

རྩུ་འཕུལ་སྟག་ལ་ཚིབས་ནས་ནམ་མཁའ་གཤེགས། །  
dzutrul tak la chib né namkhar shek  
You rode a magical tiger and flew through the sky.

གྲུབ་ཐོབ་ཀླུ་པོ་ཡུ་རྒྱན་དུས་འདིར་དྲན། །  
drubtob gyalpo urgyen dü dir dren  
Urgyen, master, king of siddhas, I remember you now,

གསོལ་བ་འདེབས་སོ་ཡུ་རྒྱན་རིན་པོ་ཚེ། །  
solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགྲོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་སློབས། །  
dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

བསིལ་བ་ཚལ་དུ་བརྟུལ་ལྷགས་མཛད་པའི་ཚེ། །  
silwatsal du tulzhuk dzepé tsé  
Practicing yogic discipline in the Cool Grove charnel ground,

ཕྱི་ནང་བཀའ་སྲུང་ཐམས་ཅད་དམ་ལ་བཏགས། །  
chinang kasung tamché dam latak  
You bound all the outer and inner protectors under oath,

འཇིག་རྟེན་དྲེགས་པ་ཀུན་གྱིས་སོག་སྤྱིང་ཕུལ། །  
jikten drekpa kün gyi soknying pul  
And arrogant worldly spirits came and offered you their life force.

མ་རུངས་འདུལ་མཛད་ལྷ་རྒྱན་དུས་འདིར་དྲན། །  
marung duldzé urgyen dü dir dren  
Urgyen, tamer of malevolent forces, I remember you now,

གསོལ་བ་འདེབས་སོ་ལྷ་རྒྱན་རིན་པོ་ཚེ། །  
solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགྲོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་སློབས། །  
dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

ན་ལརྩ་རུ་ཚོས་གྱི་འཁོར་ལོ་བསྐྱོར། །  
nalendra ru chö kyi khorlo kor  
At Nālandā, you turned the Wheel of Dharma

བདུད་དང་མུ་སྟེགས་ཐམས་ཅད་ཚར་བཅད་ནས། །  
dü dang mutek tamché tsarché né  
And defeated the hosts of heretics and demons,

ཞི་བདེའི་ལམ་ལ་བཀོད་ནས་ཤྲུག་ཡི། །  
zhidé lam la kö né shakya yi  
Establishing them all on the path of peace and happiness.

བསྟན་པ་རྒྱས་མཛད་ལུ་རྒྱ་རྩལ་དུས་འདིར་བྲན། །

tenpa gyédzé urgyen dü dir dren

Urgyen, you who spread Śākyamuni's teachings, I remember you now,

གསོལ་བ་འདེབས་སོ་ལུ་རྒྱ་རྩལ་རིན་པོ་ཆེ། །

solwa deb so urgyen rinpoche

And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགྲོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་རློབས། །

dak sok dro la wang kur jingyi lob

Grant us empowerment, bestow your blessings!

ཡང་ལེ་ཤོད་དུ་བདེ་གཤེགས་འདུས་པ་ཡི། །

yangléshö du deshek düpa yi

At Yanglešhö, you opened the *Gathering of Sugatas*<sup>5</sup> maṇḍala

དཀྱིལ་འཁོར་བཞེངས་ནས་སྐྱབ་པ་མཛད་པའི་ཚེ། །

kyilkhor zheng né drubpa dzepé tsé

And, then, having accomplished the practice,

རྒྱལ་བ་ཞི་ཁྲོའི་ལྷ་ཚོགས་ཞལ་གཟིགས་ནས། །

gyalwa zhi trö lhatsok zhalzik né

Beheld the victorious hosts of the Peaceful and Wrathful.

དངོས་གྲུབ་མཚན་ཐོབ་ལུ་རྒྱ་རྩལ་དུས་འདིར་བྲན། །

ngödrub chok tob urgyen dü dir dren

Urgyen, master of the highest accomplishment, I remember you now,

གསོལ་བ་འདེབས་སོ་ལུ་རྒྱ་རྩལ་རིན་པོ་ཆེ། །

solwa deb so urgyen rinpoche

And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགྲོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་རློབས། །

dak sok dro la wang kur jingyi lob

Grant us empowerment, bestow your blessings!

མངའ་བདག་རྒྱལ་པོས་བོད་དུ་སྐྱབ་བྱངས་ཚེ། །

ngadak gyalpö bö du chendrang tsé

The king asked you to come to Tibet,

འཇིག་རྟེན་དྲེགས་པ་བརྟུལ་ནས་བསམ་ཡས་བཞེངས། །

jikten drekpa tul né samyé zheng

Where you tamed arrogant spirits and built Samyé—'The Inconceivable'.

རྒྱ་འབྲས་ཐེག་ཆེན་ཆོས་ཀྱི་སྒྲོན་མེ་སྤར། །

gyundré tekchen chö kyi drönmé par

You lit the Dharma lamp of the great causal and resultant vehicles.

བོད་ཁམས་མུན་སེལ་ལུ་རྒྱ་རྒྱུན་དུས་འདིར་བྲན། །

bö kham münsel urgyen dü dir dren

Urgyen, dispeller of darkness in Tibet, I remember you now,

གསོལ་བ་འདེབས་སོ་ལུ་རྒྱ་རྒྱུན་རིན་པོ་ཆེ། །

solwa deb so urgyen rinpoche

And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་རྫོབས། །

dak sok dro la wang kur jingyi lob

Grant us empowerment, bestow your blessings!

ཉི་སྒོ་བསྐྱགས་དང་མཆིམས་ཕུ་ལ་སོགས་པར། །

tidro drak dang chimpu lasokpar

At Tidro Drak,<sup>6</sup> Chimpu,<sup>7</sup> and various other places,

མཚོ་རྒྱལ་ཡུམ་དང་གསང་སྟོན་མཛད་པའི་ཆོ། །

tsogyal yum dang sang chö dzepé tsé

When engaged in secret practice with the Lady Tsogyal

སྙེན་བརྒྱུད་སྐྱ་གསུང་བྲགས་ཀྱི་གསང་སྒོ་བྱེས། །

nyengyü ku sung tuk kyi sang go ché

You opened the secret door of Body, Speech, and Mind according to the lineage of oral instructions.

གདུལ་བྱ་སྒྲིན་གྲོལ་ལུ་རྒྱ་རྒྱུན་དུས་འདིར་བྲན། །

dulja mindrol urgyen dü dir dren

Urgyen, you who ripen and liberate disciples, I remember you now,

གསོལ་བ་འདེབས་སོ་ལུ་རྒྱ་རྒྱུན་རིན་པོ་ཆེ། །

solwa deb so urgyen rinpoche

And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་རྫོབས། །

dak sok dro la wang kur jingyi lob

Grant us empowerment, bestow your blessings!

བོད་ཡུལ་སྐྱབ་གནས་གཙུག་ལག་ཁང་རྣམས་སུ། །

böyul drubné tsuklakhang nam su

In the practice places and temples of Tibet

དགོངས་པ་མཛད་ནས་དམ་ཚཱ་གཏེར་དུ་སྦྱས། །

gongpa dzé né damchö ter du bé

You preserved Dharma's core by concealing it as treasure

སྦྱིགས་མ་ལྔ་བདོའི་གདུལ་བྱ་སྦྱོང་བར་མཛད། །

nyikma nga dö dulja kyongwar dzé

To nurture disciples during the time of the five degenerations.

མ་འོངས་དོན་མཛད་ཅུ་རྒྱ་རྒྱུན་དུས་འདིར་བྲན། །

ma ong döndzé urgyen dü dir dren

Urgyen, guardian of the future, I remember you now,

གསོལ་བ་འདེབས་སོ་ཅུ་རྒྱ་རྒྱུན་རིན་པོ་ཆེ། །

solwa deb so urgyen rinpoche

And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་རྫོབས། །

dak sok dro la wang kur jingyi lob

Grant us empowerment, bestow your blessings!

ལྔ་བརྒྱའི་དུས་སུ་ཁྱེད་གྱི་གཏེར་ཚཱ་དང། །

ngabgyé dü su khyé kyi terchö dang

And now, in these final five hundred years of our kalpa,

འཕྲད་པའི་སྐྱེས་བུ་གང་ཟག་ལས་ཅན་ལ། །

trepé kyebu gangzak lechen la

You grant empowerment, prophecies and blessings

དབང་བསྐྱར་ལུང་བསྟན་བྱིན་གྱིས་བརྒྱབ་མཛད་པའི། །

wangkur lungten jingyi lab dzepé

Upon those with the fortune to encounter your termas.

དངོས་གྲུབ་མཚོག་སྦྱོལ་ཅུ་རྒྱ་རྒྱུན་དུས་འདིར་བྲན། །

ngödrub chok tsol urgyen dü dir dren

Urgyen, bestower of supreme accomplishment, I remember you now,



གསོལ་བ་འདེབས་སོ་ལྷ་རྒྱན་རིན་པོ་ཆེ། །  
solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་སློབས། །  
dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

ལ་བ་ཅན་དུ་བསྐྱོན་པ་རྒྱས་པར་མཛད། །  
khawachen du tenpa gyepar dzé  
Once the teachings had spread and flourished in Tibet,

ལྷོ་རུབ་རྩེ་ཡབ་སྒྲིང་ཕན་ཡུལ་དུ་བྱོན། །  
lhonub ngayab lingtren yul du jön  
You traveled southwest, to the Cāmara subcontinent,

ཞེ་སྤང་གདོང་དམར་སྲིན་པོའི་ལ་གཞོན་མཛད། །  
zhedang dong mar sinpö kha nön dzé  
Where you subdued the angry, red faced *rākṣasas*.

འགོ་བའི་དཔལ་མགོན་ལྷ་རྒྱན་དུས་འདིར་བྲན། །  
drowé palgön urgyen dü dir dren  
Urgyen, glorious protector of beings, I remember you now,

གསོལ་བ་འདེབས་སོ་ལྷ་རྒྱན་རིན་པོ་ཆེ། །  
solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་སློབས། །  
dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

གདུལ་བྱ་སློན་གྲོལ་མཛད་ནས་མཁའ་སྤྱོད་དུ། །  
dulja mindrol dzé né khachö du  
Having ripened and freed your disciples, you reside in Khecara,<sup>8</sup>

གནས་གསུམ་མཁའ་འགོའི་སློན་གྱི་ཚོགས་དབྱུང་སྤྱ། །  
né sum khandrö trin gyi tsok ü su  
As the chief of all the maṇḍalas of Secret Mantra,

གསང་སྒྲགས་དགྲིལ་འཁོར་ཀུན་གྱི་གཙོ་བོར་བཞུགས། །

sang ngak kyilkhor kün gyi tsowor zhuk

Amid cloud-like gatherings of ḍākinīs from throughout the three realms.

ཉེ་རུ་ཀ་དཔལ་ལྷ་རྒྱན་དུས་འདིར་བྲ། །

heruka pal urgyen dü dir dren

Urgyen, glorious heruka, I remember you now,

གསོལ་བ་འདེབས་སོ་ལྷ་རྒྱན་རིན་པོ་ཆེ། །

solwa deb so urgyen rinpoche

And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་རློབས། །

dak sok dro la wang kur jingyi lob

Grant us empowerment, bestow your blessings!

དབང་ཆེན་སྤེལ་ལོ་སྤེལ་ལྷའི་ཆེས་བཅུ་དང་། །

wangchen pé'u lo trelde tsé chu dang

On the tenth day of the monkey month, in the mighty monkey year,

དུས་ཀྱི་རྒྱལ་པོ་ཆེས་བཅུ་ཐམས་ཅད་ལ། །

dü kyi gyalpo tsé chu tamché la

And on every tenth day, the sovereign of occasions,

སྐྱེ་གསུང་བྱུགས་ཀྱི་སྤྱལ་པ་སྣ་ཚོགས་ཀྱིས། །

ku sung tuk kyi trulpa natsok kyi

Your various emanations of awakened Body, Speech, and Mind

དད་ལྡན་སྐྱོང་མཛད་ལྷ་རྒྱན་དུས་འདིར་བྲ། །

deden kyongdzé urgyen dü dir dren

Sustain those with faith—Urgyen, I remember you now,

གསོལ་བ་འདེབས་སོ་ལྷ་རྒྱན་རིན་པོ་ཆེ། །

solwa deb so urgyen rinpoche

And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་རློབས། །

dak sok dro la wang kur jingyi lob

Grant us empowerment, bestow your blessings!

འགྲོ་མགོན་ཁྱེད་གྱི་མཚན་མཚལ་རིན་པོ་ཆེ། །  
dro gön khyé kyi tsen chok rinpoche  
Protector of beings, whoever sees, or hears, or thinks of you,

འགྲོ་བ་གང་གིས་མཐོང་ཐོས་དྲན་གུར་ཀྱང་། །  
drowa gang gi tong tö dren gyur kyang  
Whoever recalls your precious manifestations –

མི་མཐུན་རྐྱེན་དང་བར་ཚད་ཀྱན་ཞི་ནས། །  
mitünkyen dang barché kün zhi né  
For them, all adversity and obstacles are pacified,

དགོས་འདོད་རེ་སྐོང་ལྷ་རྒྱན་དུས་འདིར་དྲན། །  
gödö rekong urgyen dü dir dren  
All hopes and wishes fulfilled—Urgyen, I remember you now,

གསོལ་བ་འདེབས་སོ་ལྷ་རྒྱན་རིན་པོ་ཆེ། །  
solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགྲོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་ལྷོབས། །  
dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

འཇམ་གླིང་བྱེ་བ་ཕྱག་བརྒྱའི་ཞིང་ཁམས་སུ། །  
dzamling jewa trak gyé zhingkhām su  
Throughout this universe of a billion worlds

ལྷ་རྒྱན་པདྨ་བྱེ་བ་ཕྱག་བརྒྱའི་སྐུ། །  
urgyen pema jewa trak gyé ku  
There are a billion forms of Urgyen Padma,

གང་ལ་གང་འདུལ་དེ་ལ་དེར་སྟོན་པའི། །  
gang la gang dul dé la der tön pé  
Taming and teaching each according to their need.

འགྲོ་དོན་རྒྱས་མཛད་ལྷ་རྒྱན་དུས་འདིར་དྲན། །  
dro dön gyédzé urgyen dü dir dren  
Urgyen, you who extend benefit to beings, I remember you now,

གསོལ་བ་འདེབས་སོ་ལྷ་རྒྱན་རིན་པོ་ཆེ། །  
solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་སློབས། །  
dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

ཡུ་རྒྱལ་པལ་ལྷ་མའི་སྐུ་གཅིག་ལ། །  
urgyen pema lamé ku chik la  
Within the single form of the guru, Urgyen Padma,

དུས་གསུམ་སངས་རྒྱལ་གྱི་བཀོད་པ་རྫོགས། །  
dü sum sangye kün gyi köpa dzok  
All the buddhas of the three times are perfectly present,

དོ་རྗེ་འཆང་ཆེན་ངོ་བོ་ཉིད་ཀྱི་སྐུ། །  
dorjéchang chen ngowo nyi kyi ku  
As the essence-kāya of the great Vajradhara.

རྒྱལ་སྐུ་མཚོག་གཙོ་ཡུ་རྒྱལ་དུས་འདིར་བྲན། །  
gyalsé chok tso urgyen dü dir dren  
Urgyen, supreme chief of all buddhas' heirs, I remember you now,

གསོལ་བ་འདེབས་སོ་ཡུ་རྒྱལ་རིན་པོ་ཆེ། །  
solwa deb so urgyen rinpoche  
And pray to you, O Precious One of Uḍḍiyāna:

བདག་སོགས་འགོ་ལ་དབང་སྐྱར་བྱིན་གྱིས་སློབས། །  
dak sok dro la wang kur jingyi lob  
Grant us empowerment, bestow your blessings!

འགོ་བའི་མགོན་པོ་ཡུ་རྒྱལ་རིན་པོ་ཆེ། །  
drowé gönpo urgyen rinpoche  
Precious Urgyen, protector of beings,

ཞིང་ཁམས་གནས་མཚོག་གང་ན་བཞུགས་གྱུར་ཀྱང་། །  
zhingkham né chok gang na zhuk gyur kyang  
No matter the supreme realm in which you reside,

བྱུགས་རྗེ་ལྷུང་མགྲོགས་ལྷན་པའི་ལྷགས་ཀྱི་ཡིས། །  
tukjé nyur gyok denpé chakkyu yi  
With the swift hook of your compassion,

བདག་སོགས་ཁྱེད་ཀྱི་གདུལ་བྱར་གྱུར་པ་རྣམས། །

dak sok khyé kyi duljar gyurpa nam  
Rescue us now, your hapless disciples,

འཁོར་བའི་རྒྱ་བོ་ཆེ་ལ་བསྐྱལ་ནས་ཀྱང་། །

khorwé chuwo ché la dral né kyang  
From the vast churning river of saṃsāra,

ལུ་རྒྱན་མཁའ་སྤྱོད་གནས་སུ་བྱང་དུ་གསོལ། །

urgyen khachö né su drang du sol  
And guide us to celestial Uḍḍiyāna!

ཞེས་པ་འདི་ནི་གཏེར་སྟོན་གྱུ་ཐོབ་ཐམས་ཅད་ཀྱི་རྒྱལ་པོ་མངའ་བདག་ཉེ་མ་འོང་ཟེར་གྱིས་མཛད་པ་འོ།།

*This prayer was composed by Lord Nyangrel Nyima Özer, king of all treasure-revealers and siddhas.*

| Samye Translations, 2017. (Translated by Maitri Yarnell and Stefan Mang. Edited by Libby Hogg.)

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1. ↑ Guru Rinpoche is repeatedly evoked in this prayer by the name Urygen (Tib. *u rgyan*), which is also the name of his home country. For poetic consideration we chose to give his name both in Tibetan (Urygen) and Sanskrit (Uḍḍiyāna).
2. ↑ Another name for King Indrabhūti.
3. ↑ These are the six pāramitās of 1. generosity, 2. discipline, 3. patience, 4. diligence, 5. meditative concentration, 6. insight, plus 7. skilful means, 8. strength, 9. aspiration prayers and 10. wisdom.
4. ↑ Chief of all wisdom ḍākinīs who manifest in various forms. She is also known as Guhyajñānā and Khandro Leki Wangmo.
5. ↑ The Kagyé Deshek Düpa, The Gathering of Sugatas (Tib. *bka' brgyad bde gshegs 'dus pa*) is a terma-treasure cycle revealed by Nyangrel Nyima Özer, focusing on the Kagyé. It was revealed at Sinmo Parje Rock in Lhodrak, along with three statues of the Kagyé, of different sizes.
6. ↑ The cave at Tidrö Drak, or Shyotö Tidrö also known as Kiri Yongdzong, is one of the retreat places where Guru Rinpoche stayed long-term with Yeshe Tsogyal. It is situated high in the cliffs of a pair of mountains with hot springs, at an altitude of 5,400m. It was here that Guru Rinpoche later transmitted the entire "Dzogchen "teachings, the "Innermost, Unsurpassed Cycle of the Category of Pith Instructions", and the "Khandro Nyingtik" – to a hundred thousand wisdom ḍākinīs and a single human disciple, Yeshé Tsogyal.
7. ↑ The caves at Chimphu represent Guru Rinpoche's enlightened speech. He spent long periods there in retreat. The caves are located at the head of the valley that runs parallel and to the northeast of the Samyé Valley, about 13 km from Samyé.

8. ↑ *Khecara* (Tib. *mkha' spyod*) is the name of the pure realm of Vajravārāhī.

# ༄༅། །བཀའ་བསྐྱེས་བཞུགས།

## A Synopsis of Guru Padmasambhava's Life

by Alak Zenkar Pema Ngödrup Rolwe Dorje

ཨ་མ་ཏྟེ།

emaho

Emaho!

རྒྱ་རྒྱུན་མི་མངའ་འོ་མ་ཅན་གྱི་མཚོ། །

gyukyen mi nga oma chen gyi tso

With neither cause nor condition you were magically born

པད་ལྗང་ལམ་འཁྲུངས་རྩུས་སྐྱེས་པར་འབྱུང་། །

pedong lé trung dzükyé pema jung

From a lotus flower on the Milky Lake in the South, Padmasambhava,

གསོལ་བ་འདེབས་སོ་ཚེ་འདིའི་བར་ཆད་སོལ། །

solwa deb so tsé di barché sol

I supplicate you! Pray remove my obstacles;

རུ་རུ་ཀ་ཡི་སྡེ་རྣམས་རུལ་རུ་ལྷོག། །

tu ru ka yi dé nam dul du lok

Obliterate invading forces;

བསྟན་དང་འགྲོ་ལ་བདེ་སྐྱིད་ལྡན་པར་མཛོད། །

ten dang dro la dekyi denpar dzö

And grant all favorable conditions for the comfort of beings and the teaching of Buddha.

ཕྱི་མ་བླངས་མདོག་དཔལ་རིའི་ཕོ་བྲང་དུ། །

chima zangdok palri podrang du

In the future may we all awaken as a single gathering

ཨོ་རྒྱལ་པད་འབྱུང་ཉིད་དང་དབྱེར་མེད་དུ། །

orgyen pejung nyi dang yermé du

In the Palace of the Glorious Copper-Coloured Mountain,

ཚོམ་བྱ་གཅིག་རུ་མདོན་པར་སངས་རྒྱས་ཤོག། །

tsombu chik tu ngönpar sangye shok

Indivisible from you, the master of Uḍḍiyāna!

ཅེས་བཀའ་བསྟུན་འདི་པར་དངོས་གྲུབ་རྩལ་བའི་དོ་རྗེས་གསུངས་པའོ། །དགེ།།

*Pema Ngödrup Rolwe Dorje spoke this Synopsis of the Life of Guru Padmasambhava.*

| Translated by Sean Price, 2019.



༄༅། །གསོལ་འདེབས་རྒྱ་གར་པཎ་ཆེན་མ་བལྟུགས།

## Prayer to the Indian Mahāpaṇḍita Padmasambhava

*attributed to Menlungpa Mikyö Dorje*

རྒྱ་གར་པཎ་ཆེན་བོད་ལ་བཀའ་ངོན་ཆེ། །

gyagar penchen bö la kadrin ché

Indian mahāpaṇḍita, so kind to the land of Tibet;

པཎ་ལས་འཁྲུངས་སྐུ་ལ་འདས་གྲོངས་མེད། །

pema lé trung ku la dé drong mé

Born from a lotus, your enlightened form beyond death;

ད་ལྟ་ལྷོ་རུབ་སྐོན་པོའི་ཁ་གཞོན་མཛད། །

danta lhonub sinpö kha nön dzé

Now you tame the rākṣasa demons in the south-west—

ཨོ་རྒྱན་རིན་པོ་ཆེ་ལ་གསོལ་བ་འདེབས། །

orgyen rinpoche la solwa dep

Precious master of Oḍḍiyāna, to you I pray!<sup>1</sup>

ཞེས་པ་འདི་ནི་རྒྱལ་སྐས་སྐུན་ལྷུང་པས་མཛད་པར་གྲགས་སོ།།

*This is said to have been composed by Gyalse Menlungpa.*

| Translated by Adam Pearcey, 2019.

1. ↑ The final three syllables of the prayer are often adapted from ‘solwa dep’ (I pray) to ‘chöpa bul’ (I present this offering) turning the text into an offering liturgy or tea-offering prayer.

# ༄༅། །གསོལ་འདེབས་ལེའུ་བདུན་མ་བསྐྱེས་པ་བཞུགས་སོ། །

## The Abbreviated Prayer in Seven Chapters

revealed by Nyang Ral Nyima Özer

ཨམ་ཨོཾ།

emaho

Emaho: O wonder!

ཐོག་མའི་སངས་རྒྱལ་ཚེས་སྐྱེ་ཀུན་ཏུ་བཟང་མོ།

tokmé sangye chöku kuntuzang

The primordial buddha, the dharmakāya Samantabhadra,

རྒྱལ་བ་རབ་འབྱམས་དཀྱིལ་འཁོར་ལོངས་སྤྱོད་རྫོགས་མོ།

gyalwa rabjam kyilkhör longchö dzok

The infinite buddhas in the mandalas of the saṃbhogakāya,

གང་ལ་གང་འདུལ་གར་བསྐྱུར་སྤུལ་པའི་སྐྱེ།

gang la gang dul gar gyur trulpé ku

Nirmānakāya manifestations, who appear in every kind of form, to tame each in their own way:

སྐྱེ་གསུམ་དབྱེར་མེད་ཨོ་རྒྱན་རིན་པོ་ཆེ།

ku sum yermé orgyen rinpoche

Orgyen Rinpoche, you are the three kāyas, in one—

གསོལ་བ་འདེབས་སོ་ཐུགས་རྗེས་སྤྱོད་གྱིས་གཟིགས་མོ།

solwa deb so tukjé chen gyi zik

To you we pray! Look on us with compassionate eyes!

བྱིན་གྱིས་སློབས་ཤིག་ཐར་པའི་ལམ་སྤྱོད་ངེས་མོ།

jingyi lob shik tarpé lam na drong

Inspire us with your blessing! Guide us on the path to liberation!

སྐྱེ་བ་མཐའ་ཡས་སངས་རྒྱལ་འོད་དཔག་མེད་མོ།

nangwa tayé sangye öpakmé

Amitābha, Buddha of Boundless Light,

འཇིག་རྟེན་དབང་ཕུག་བྱམས་མགོན་ཐུན་རས་གཟིགས་མོ།

jikten wangchuk jam gön chenrezik

Avalokiteśvara, lord of the world and lord of love,

དཀྱིལ་འཁོར་གཙོ་བོ་ཁྲག་འཕུང་ཉེ་རུ་ཀམ།  
kyilkhor tsowo traktung heruka  
Wrathful heruka, who is chief of the mandala:

ཀུན་གྱི་བདག་ཉིད་ཨོ་རྒྱན་རིན་པོ་ཆེ།  
kün gyi daknyi orgyen rinpoche  
Orgyen Rinpoche, you embody them all—

གསོལ་བ་འདེབས་སོ་བྱུགས་རྗེས་སྤྱན་གྱིས་གཟིགས།  
solwa deb so tukjé chen gyi zik  
To you we pray! Look on us with compassionate eyes!

བྱིན་གྱིས་སློབས་ཤིག་ཐར་པའི་ལམ་སྤོངས།  
jingyi lob shik tarpé lam na drong  
Inspire us with your blessing! Guide us on the path to liberation!

རྩ་བ་ཀོ་ལ་པརྩའི་སྤུབས་སུ་འཁྲུངས།  
dhanakosha pemé bub su trung  
Born in the lotus blossom on Dhanakośa lake,

ཨོ་རྒྱན་ཚོས་ཀྱི་རྒྱལ་པོའི་རྒྱལ་སྲིད་མཛད།  
orgyen chö kyi gyalpö gyalsi dzé  
You ruled the realm as the Dharma King of Orgyen,

མངལ་གྱི་མ་གོས་དྲི་མེད་སྤུལ་པའི་སྐྱེ།  
ngal gyi ma gö drimé trulpé ku  
Unstained by ordinary birth, immaculate nirmāṇakāya:

སྲིད་གསུམ་མཚུངས་མེད་ཨོ་རྒྱན་རིན་པོ་ཆེ།  
si sum tsungmé orgyen rinpoche  
Orgyen Rinpoche, without equal in all three worlds of existence—

གསོལ་བ་འདེབས་སོ་བྱུགས་རྗེས་སྤྱན་གྱིས་གཟིགས།  
solwa deb so tukjé chen gyi zik  
To you we pray! Look on us with compassionate eyes!

བྱིན་གྱིས་སློབས་ཤིག་ཐར་པའི་ལམ་སྤོངས།  
jingyi lob shik tarpé lam na drong  
Inspire us with your blessing! Guide us on the path to liberation!

བསྐྱབ་སྤངས་མཐར་ཕྱིན་འཇམ་གླིང་མཁས་པའི་མཚོག་ཅེ་

lab jang tarchin dzamling khepé chok

Completing your studies, you were supreme among the learned of the world;

བརྟུ་ལ་ཞུགས་མཐར་ཕྱིན་མ་ལོ་བྲན་དུ་བཀོལ་ཅེ་

tulzhuk tarchin mamo dren du kol

Completing your yogic practice, you made the mamos your servants;

སྐྱབ་པ་མཐར་ཕྱིན་སྣང་སྲིད་དབང་དུ་བསྐྱུས་ཅེ་

drubpa tarchin nangsi wang du dü

Completing your sādhana practice, you brought all appearance and existence under your control:

ཐམས་ཅད་མཁྱེན་པ་ཨོ་རྒྱུན་རིན་པོ་ཆེ་ཅེ་

tamché khyenpa orgyen rinpoche

Orgyen Rinpoche, omniscient one—

གསོལ་བ་འདེབས་སོ་བྱུགས་རྗེས་སྐྱུན་གྱིས་གཟིགས་ཅེ་

solwa deb so tukjé chen gyi zik

To you we pray! Look on us with compassionate eyes!

བྱིན་གྱིས་སློབས་ཤིག་ཐར་པའི་ལམ་སྤྱོད་སངས་ཅེ་

jingyi lob shik tarpé lam na drong

Inspire us with your blessing! Guide us on the path to liberation!

བོད་ཡུལ་དབུས་སུ་ལྷ་སྲིད་དམ་ལ་བཏགས་ཅེ་

böyul ü su lhasin dam latak

In central Tibet, you bound gods and spirits under oath,

མངའ་བདག་རྒྱལ་པོའི་དགོངས་པ་རྫོགས་པར་མཇུག་ཅེ་

ngadak gyalpö gongpa dzokpar dzé

You fulfilled all the intentions of the King,

སྐལ་ལྷན་མ་ལུས་རིག་འཛིན་ས་ལ་བཀོད་ཅེ་

kalden malü rigdzin sa la kö

Every single one of the fortunate disciples, you set upon the levels of vidyādhara:

འགོ་བའི་འདྲེན་མཚོག་ཨོ་རྒྱུན་རིན་པོ་ཆེ་ཅེ་

drowé dren chok orgyen rinpoche

Orgyen Rinpoche, supreme guide for living beings—

གསོལ་བ་འདེབས་སོ་སྐྱུགས་རྗེས་སྐྱུན་གྱིས་གཟིགས།

solwa deb so tukjé chen gyi zik

To you we pray! Look on us with compassionate eyes!

བྱིན་གྱིས་སློབས་ཤིག་ཐར་པའི་ལམ་སློབ་རྒྱུ་རྒྱུ།

jingyi lob shik tarpé lam na drong

Inspire us with your blessing! Guide us on the path to liberation!

ལས་ཅན་དོན་དུ་བཟུང་གཏོར་འབྲུམ་ཕྱག་སྐྱེས།

lechen döndu zabter bumtrak bé

For those with the karmic connection, you concealed a hundred thousand profound terms;

མངོན་སུམ་ཇི་བཞིན་ཕྱི་རབས་ལུང་བསྟན་མཛད།

ngönsum jizhin chirab lungten dzé

You made prophecies about future generations, as clear as if they were happening today;

འབྲལ་མེད་སྐྱུགས་རྗེས་སྐྱོང་བར་ཞལ་གྱིས་བཞེས།

dralmé tukjé kyongwar zhal gyi zhé

You promised to care for us with your compassion, and without ever parting:

དུས་གསུམ་ཀུན་མཁྱེན་ཨོ་རྒྱལ་རིན་པོ་ཆེ།

dü sum künkhyen orgyen rinpoche

Orgyen Rinpoche, you who know past, present and future—

གསོལ་བ་འདེབས་སོ་སྐྱུགས་རྗེས་སྐྱུན་གྱིས་གཟིགས།

solwa deb so tukjé chen gyi zik

To you we pray! Look on us with compassionate eyes!

བྱིན་གྱིས་སློབས་ཤིག་ཐར་པའི་ལམ་སློབ་རྒྱུ་རྒྱུ།

jingyi lob shik tarpé lam na drong

Inspire us with your blessing! Guide us on the path to liberation!

འདི་ནས་རྗེ་ཡབ་པདྨའི་གླིང་དུ་འགོ།

di né ngayab pemé ling du dro

“From here I shall go to Ngayab Pemé Ling,

ཚེས་བཅུ་བྱུང་རེས་བོད་དུ་འོང་ངོ་གསུངས།

tsé chu jung ré bö du ong ngo sung

But when every tenth day comes”, you said, “I shall return.”

སྙིགས་མའི་སེམས་ཅན་མོས་གདུང་བ་རྩེ་བ་ཅན་ཅེ།

nyikmé semchen mö dung tsewachen

With your love for sentient beings of this degenerate age, who look to you with devotion and yearning,

འགོ་བའི་སྐྱབས་མགོན་ཨོ་རྒྱན་རིན་པོ་ཆེ་ཅེ།

drowé kyab gön orgyen rinpoche

Orgyen Rinpoche, protector and refuge of all living beings

གསོལ་བ་འདེབས་སོ་བྱུགས་རྗེས་སྐྱུན་གྱིས་གཟིགས་ཅེ།

solwa deb so tukjé chen gyi zik

To you we pray! Look on us with compassionate eyes!

བྱིན་གྱིས་སློབས་ཤིག་ཐར་པའི་ལམ་སྐྱོད་ངས་ཅེ།

jingyi lob shik tarpé lam na drong

Inspire us with your blessing! Guide us on the path to liberation!

འཆི་མེད་དོན་རྗེ་ལྷ་བུའི་གོ་འཕང་བརྟེན་ཅེ།

chimé dorjé tabü gopang nyé

You have attained the vajra-like state of immortality,

ལྷོ་རུབ་གདུག་པ་སློན་པོའི་ཁ་གཞོན་མཇེད་ཅེ།

lhonub dukpa sinpö kha nön dzé

You subjugate the ferocious rākṣasas in the south-west,

རྒྱལ་བ་གཞན་ལས་བྱུགས་རྗེ་དོ་མཚར་ཆེ་ཅེ།

gyalwa zhen lé tukjé ngotsar ché

Your compassion more amazing than any other buddha:

འགོ་ཀུན་སྐྱབས་གཅིག་ཨོ་རྒྱན་རིན་པོ་ཆེ་ཅེ།

dro kün kyab chik orgyen rinpoche

Orgyen Rinpoche, sole refuge of all living beings—

གསོལ་བ་འདེབས་སོ་བྱུགས་རྗེས་སྐྱུན་གྱིས་གཟིགས་ཅེ།

solwa deb so tukjé chen gyi zik

To you we pray! Look on us with compassionate eyes!

བྱིན་གྱིས་སློབས་ཤིག་ཐར་པའི་ལམ་སྐྱོད་ངས་ཅེ།

jingyi lob shik tarpé lam na drong

Inspire us with your blessing! Guide us on the path to liberation!

འདི་ནས་བཟུང་སྟེ་ཐར་པ་མ་ཐོབ་བར་།  
di né zung té tarpa matob bar  
From now, till we have attained liberation,

རེ་སའི་སྐྱབས་གནས་གཞན་ན་མ་མཆིས་པས་།  
resé kyabné zhen na machipé  
We have no other hope, no other source of refuge, but you.

ཡངས་མེད་སྐྱབས་རྗེའི་སྐྱེན་གྱིས་བདག་ལ་གཟིགས་།  
yengmé tukjé chen gyi dak la zik  
Don't ever turn away, but look on us with your eyes full of compassion,

མཚོག་དང་སྐྱེན་མོང་དངོས་གྲུབ་བདག་ལ་སྦྱོལ་།  
chok dang tünmong ngödrub dak la tsol  
Grant us attainments, ordinary and supreme,

ཀ་དག་རིག་པའི་ངོ་བོ་མཐོང་ནས་ཀྱང་།  
kadak rigpé ngowo tong né kyang  
Bless us to realize the primordial purity, the essence of rigpa,

ལྷུ་དུ་ཁྱེད་རང་ལྟ་བུར་བྱིན་གྱིས་སློབས་།  
nyurdu khyerang tabur jingyi lob  
And then become, swiftly, just like you!

ས་མ་ཡེ། རྒྱ་རྒྱ་རྒྱ་།  
*Samaya Gya Gya Gya*

ཞེས་གསལ་འདེབས་ལེའུ་བདུན་མ་བསྐྱུས་པ་འདི་གུ་རུ་རིན་པོ་ཆེས་བསམ་ཡས་དབུ་ཕྱེ་ཁམས་གསུམ་ཟངས་ཁང་གླིང་དུ་  
གཏེར་དུ་སྐྱབས། ཕྱིས་མངའ་བདག་ཉང་རལ་པ་ཅན་གྱིས་གཏེར་ནས་སྐྱེན་བྲངས་པའོ།། །།

*This brief Prayer in Seven Chapters was concealed by Guru Rinpoche in the Kham Sum Zang Khang Ling at the summit of the temple in Samyé. Later it was discovered as a terma by the Lord Nyang Ralpachen.*

| Rigpa Translations

༡། སློབ་དཔོན་ཆེན་པོ་པདྨ་འབྲུང་གནས་ཀྱིས་མཛད་པའི་མཚོ་ལ་བསང་ལྷ་ཆབ་སློན་མོ་  
བཞུགས་སོ། །

### Divine Blue Water

### A Contamination-Purifying<sup>1</sup> Smoke Offering

by the Great Master Padmasambhava  
edited by Dudjom Rinpoche Jikdral Yeshé Dorjé

### པདྨ་སོ་ལྷ་མོ་ལ་ན་མོ།

Padmasambhavāya namaḥ!

སློབ་དཔོན་པདྨ་འབྲུང་གནས་ཀྱིས་བསམ་ཡས་མཆིམས་སྤུའི་བྲག་སྤྱོད་ཏུ་སྦྱབ་པ་མཛད་པའི་ཚེ། རྒྱལ་པོ་ཁྲི་སྲོང་ལྷེ་འུ་བཙན་  
གྱི་ཁམས་ཡུན་རིང་མ་བདེ་ཞིང་། ཡུལ་དུ་བཙན་སང་སེར་གསུམ་ནད་ཡམས་སྤུ་གེ་ལ་སོགས་མི་བདེ་བའི་མཚན་མ་མང་དུ་  
བྱུང་བས། སློན་པོ་རྣམས་ཀྱིས་གོས་བྱས་ནས་སྤྲོན་པ་མོ་མ་རྩིས་པ་གང་ལ་གང་དགོས་པས་ཕྱག་ཅུ་བཞུགས་པས། སྤྲོན་པའི་  
ཞལ་ནས་ནད་འདུ་བ་བཞིའི་རྩ་མི་འདུག །བྱིང་འཐིབ་ཀྱི་རྩ་ཞིག་འདུག་པས་མི་གཙང་བའི་སྤྲོན་ནད་ཅིག་ཡིན་པ་འདྲ་  
ཟེར། དེར་མོ་མས་མོ་བཏབ། རྩིས་པས་རྩིས་བྱས་པ་ཐམས་ཅད་ཞལ་འཆམས་པར་མི་གཙང་བའི་མཚོ་ལ་གྱི་བྱིས་རྒྱལ་པོ་  
དང་ཡུལ་ལྷ་ཐམས་ཅད་འཇུགས་འདུག་ཟེར་བ་ལས། དེ་སྤྲོན་པ་མོ་རྩིས་སོགས་ཀྱིས་རྒྱ་རྒྱུན་གང་ལྷ་བྱས་མཚོ་ལ་བ་མ་ཤེས།

*When the master Padmasambhava was practicing at Samyé Chimpu cave, King Tri Songdetsen had been unwell for a long time. Throughout the land there was famine, blight, frost, and hail, along with epidemics and many other unsettling omens. After much discussion, the ministers called the necessary experts—a doctor, a diviner, and an astrologer. The doctor checked the king’s pulse and said, “This illness does not have the pulse indicating imbalance of the four elemental dynamics. Because the pulse is sunken and clouded, it appears to be an affliction of uncleanness.” After this, the diviner performed a divination and the astrologer made calculations. They all agreed that the king and the local deities had become agitated by some unclean infection contamination, but neither doctor nor diviner nor astrologer, nor anyone else, had any idea what causes and conditions had brought about the contamination.*

རྒྱལ་པོའི་བཙུན་མོ་མོང་བཟང་ལྷོ་ལྷ་མོ་བྱ་བ་ལ་རྩིས་མཚོ་ལ་གྱི་བྱ་གཅིག་བྱུང་བ་བཙུན་མོས་གསང་ནས་ཞོལ་མོ་གཅིག་ལ་  
གཏད་དེ་ཁྱོད་ཀྱིས་སྤྲོས་ཀྱང་མི་མཐོང་བར་སྤྲོས་པ་གལ་ཆེ་ཟེར་བ་བཞིན་ཞོལ་མོས་ས་སྤྱོད་ཅིག་ཏུ་སྤྲོས་པ་ས་བདག་གི་སྤོ་  
བར་འཕྲད་པས་ས་བདག་ཡུལ་ལྷ་ཐམས་ཅད་ལ་མི་གཙང་བའི་གྱི་བ་ཕོག་ནས་འཇུགས་པས་རྒྱལ་པོ་དང་ཡུལ་ལྷ་ཐམས་ཅད་  
ཅད་དུ་མི་བདེ་བར་བྱུང་།

*Meanwhile, King Tri Songdetsen’s queen, Mongza Tricham had given birth to a child of unsightly affliction<sup>2</sup> The queen secretly handed the baby over to a servant woman, saying: “It is of the utmost importance that you hide this without anyone seeing you.” The servant buried the baby in the ground. Because the baby’s body came into contact with the belly of the earth deity who ruled over that place, the landowner and all the local deities were struck down by unclean contamination, all falling sick. Hence, the king and his realm were all now afflicted.*

དེར་ཞོལ་མོ་ཡང་མི་གཙང་བའི་གྱི་བ་ཕོག་ནས་ན་སྤེལ་གོ་དང་ཡན་ལག་ཐམས་ཅད་ཞ་གྱུམ་དུ་སོང་། སྤྲོན་པ་བོས་ནས་བསྤྲོན་



པས་འདུ་བ་རྣམས་བཞིའི་ནད་མི་འདུག། །མི་གཙང་བའི་མཚོལ་གྱི་བ་ལོག་འདུག་པས་གང་གིས་མཚོལ་མི་ཤེས་པས་ཁྱོད་ཀྱི་ནད་  
 འདི་ལ་ཕན་པའི་ཐབས་གཞན་མེད་ཟེར་བ་ན། དེར་ཁོལ་མོས་ཁྲི་ལྷུ་མ་གྱི་བུ་སྐྱས་ཚུལ་རྣམས་ཞིབ་ཏུ་བཤད་པས་གཅིག་སྐྱེས་  
 གཉིས་སྐྱས་རྒྱལ་པོའི་སྦྲན་དུ་གསུམ། རྒྱལ་པོས་ཁྲི་ལྷུ་མ་བོས་ནས་དྲིས་པས། ཁྲི་ལྷུ་མ་གྱིས་ཁོལ་མོ་ལ་སྲོག་ཉེན་ཡོང་དགོངས་  
 རས་དང་པོར་མ་ལུས་པས། རྒྱལ་པོ་ཐུགས་དགོངས་འཇུག་ནས་ཁྲི་ལྷུ་མ་ལ་ཆད་པ་གཙོད་དགོངས་པ་ལ། ཁྲི་ལྷུ་མ་ལོ་རྒྱུ་  
 རིན་པོ་ཆེའི་དུང་དུ་སྐབས་འཚོལ་དུ་སོང།

*The servant woman also fell ill—infected by the contamination. She developed debilitating arthritis in her head and limbs. A doctor was called and consulted. “This is not a disease of the four elemental dynamics,” he said. “You have been struck by some unclean infection contamination, but I don’t know what type of contamination this is and so I have no means to treat your illness.” At this point, the servant explained how she had hidden the queen’s baby. The story spread from one person to another until it reached the king’s ear. The king called Tricham and asked her about it. Tricham thought, “This will put the servant woman’s life in danger,” so she did not tell her husband the truth. The king was angry and thought to punish Tricham, but she went to the precious Guru of Uḍḍiyāna to beg for protection. The Guru wrote a letter to the king and had it delivered, along with a blessed knot:*

དེར་ཨོ་རྒྱན་རིན་པོ་ཆེས་རྒྱལ་པོ་ལ་ཕྱག་མདུད་ཡི་གེ་དང་བཅས་པ་བསྐྱར་ནས། ད་བཅུན་མོ་ཁྲི་ལྷུ་མ་འདི་ལ་ཆད་པ་གཙོད་  
 པར་དགོངས་པ་འདྲ་ཡང་། ང་སྣང་སྲིད་བདེན་མེད་དུ་རྟོགས་པའི་རྣམས་འཕྱོར་པ་ཡིན། སྣ་ཚོགས་ཀྱི་སྣང་བ་རྟེན་འབྲེལ་དུ་  
 བསྐྱར་ཤེས་པ་ཡིན་པས། མི་གཙང་བའི་མཚོལ་གྱི་བ་འདི་བས་ཉོན་མོངས་དུག་ལྲའི་གྲིབ་ཀྱང་སེལ་བར་བྱེད་ཅུས། བྱ་སྐྱ་བ་  
 ཚོག་ཉུང་ལ་དོན་ཆེ་བའི་སེལ་ཐབས་ཡོད། རྣམ་དང་ཡོ་བྱད་འདི་ལྟར་དགོས་པས་ཐམས་ཅད་ཚོགས་པར་གྱིས་ལ། རྒྱལ་པོ་  
 ཐུགས་ཁྲེལ་མི་གནང་བར་སང་རྒྱལ་སློན་འཁོར་བཅས་བསམ་ཡས་ཉམས་པོ་རིའི་ཕྱོམ་ཕྱོན་ཅིག །ཅེས་གསུངས་འདུག་པས།

*“It seems you are thinking of punishing Queen Tricham. However, I am a yogi who realizes that appearances are not real. Because I know that all these various appearances arise through dependent origination, I have the power to eliminate not only this unclean infection contamination, but also the contamination of the mental afflictions—the five poisons. I have a purification method that is easy to perform, of few words and great benefit. Please now gather together all the substances and equipment that you will need. Do not worry, King. Come tomorrow with your ministers and retinue to the summit of Samyé Hepo Ri.”*

རྒྱལ་པོ་ཤིན་ཏུ་དགའ་སྟེ་རྣམས་དང་ཡོ་བྱད་རྣམས་བསམགས་ནས། སང་ཉམས་པོ་རིའི་ཕྱོམ་ཕྱོན་པ་ལ། དེར་སློབ་དཔོན་ཆེན་  
 པོ་བཞུགས་ཏེ་རྒྱལ་པོའི་ཕྱག་ནས་བྱུང་བའི་རྣམས་ཐབས་སྣོད་ཡངས་ཤིང་རྒྱ་ཆེ་བའི་ནད་དུ་བསྐྱེད་ཏེ་ཚོག་ཞི་འདི་ལྟར་  
 གསུངས་སོ། །

*The king was very pleased. He gathered the substances and equipment, and the next day he climbed to the top of Mount Hepo Ri. The great master was there. He took all the substances that the king had brought, put them into a large, spacious container, and as they burned, he recited this liturgy:*

**ཀྱི། སེམས་ཅན་ཀུན་ཀྱང་མ་རིག་འཐིབས་པས་མཚོལ། །**

kyé, semchen kün kyang marik tibpé nol  
 Kyé! The darkness of ignorance contaminates all beings.

**ཉོན་མོངས་དུག་ལྲས་ཡེ་ཤེས་ལྷ་ལྷ་མཚོལ། །**

nyönmong duk ngé yeshe lha nga nol  
 Mental afflictions—the five poisons—contaminate the five wisdom deities.

**སློ་གསུམ་མི་དགོས་ལུས་ངག་ཡིད་གསུམ་མཚོལ། །**

go sum mi gé lü ngak yi sum nol  
 Unwholesome deeds of the three gates contaminate body, speech, and mind.

འདུལ་བྲིམས་ཉམས་པས་ལུས་ཀྱི་མཁའ་འགྲོ་མཐོལ། །

dul trim nyampé lü kyi khandro nol

Broken vows contaminate the ḍākinīs of the body.

དམ་ཚིག་ཉམས་པས་དོ་རྗེ་སློབ་དཔོན་མཐོལ། །

damtsik nyampé dorjé lobjön nol

Broken commitments contaminate the vajra master.

ཚོགས་གཏོར་རྒྱུ་བས་མ་དང་མཁའ་འགྲོ་མཐོལ། །

tsoktor chungwé ma dang khandro nol

Meagre offerings at a feast contaminate the mother elements and ḍākinīs.

ཕུད་ཉམས་ལྷག་མས་ཚོས་སྐྱོད་སྲུང་མ་མཐོལ། །

pü nyam lhakmé chökyong sungma nol

Used leftovers contaminate the Dharma protectors and guardians.

སེར་སྐྱ་བསགས་པས་བཀའ་སྲུང་དམ་ཅན་མཐོལ། །

serna sakpé kasung damchen nol

Hoarding and greed contaminate the oath-bound guardians of the Buddha's teachings.

ཏིང་འཛིན་འབྲུགས་པས་སྲིད་པའི་མ་མོ་མཐོལ། །

tingdzin trukpé sipé mamö nol

Agitated samādhi contaminates the *mamos* who control this world.

བརྗེ་གཏུང་འབྲུགས་པས་མཚེད་དང་ལུས་བྲལ་མཐོལ། །

tsedung trukpé ché dang chamdral nol

Wavering love and affection contaminate Dharma siblings.

ཞེ་སྲུང་འབྲུགས་པས་ཞི་བའི་ལྷ་རྣམས་མཐོལ། །

zhedang trukpé zhiwé lha nam nol

The agitation of anger contaminates the pacifying deities.

ང་རྒྱལ་འབྲུགས་པས་རྒྱས་པའི་ལྷ་རྣམས་མཐོལ། །

ngagyal trukpé gyepé lha nam nol

The agitation of pride contaminates the enriching deities.

འདོད་ཆགས་འབྲུགས་པས་དབང་གི་ལྷ་རྣམས་མཐོལ། །

döchak trukpé wang gi lha nam nol

The agitation of desire contaminates the magnetizing deities.

ཕྱག་དོག་འབྲུགས་པས་བྲག་པོའི་ལྷ་རྣམས་མཐོལ། །

trakdok trukpé drakpö lha nam nol

The agitation of jealousy contaminates the wrathful deities.

གཉི་མུག་འཇུགས་པས་གསལ་བྱེད་ལྷ་རྣམས་མཐོལ། །

timuk trukpé saljé lha nam nol

The agitation of ignorance contaminates the clarifying deities.

དཀར་དམར་ཐབ་གཞོབ་ཡུལ་ལྷ་གཉན་པོ་མཐོལ། །

kar mar tabzhob yullha nyenpo nol

The smell of stove-scorched whites and reds<sup>3</sup> contaminates the local deities.

འཐབ་འཁོན་འཇུགས་པས་བྱེས་ལྷ་གཉན་པོ་མཐོལ། །

tab khön trukpé jé lha nyenpo nol

Quarrelling contaminates the foreign deities of virulence.

མི་གཙང་ཐབ་ཀྱིས་བྱིས་ལྷ་གཉན་པོ་མཐོལ། །

mi tsang tab kyi khyim lha nyenpo nol

An unclean hearth contaminates the household deities of virulence.

མི་གཙང་བྱི་མས་མགོན་སྐབས་ལྷ་རྣམས་མཐོལ། །

mi tsang drimé gön kyab lha nam nol

Unclean odours contaminate the guardian deities.

ཁྱད་པར་མི་གཙང་བུད་མེད་བང་སྐྱེ་ཡིས། །

khyepar mi tsang bümé bang mé yi

In particular, an unclean woman's suffered treasure of birth

སྤོང་འོག་བར་གསུམ་ལྷ་ལྷ་གཉན་རྣམས་མཐོལ། །

tengok bar sum lha lunnyen nam nol

Contaminates the gods above, the nāgas below, the virulent *nyen* in between,

ཕུག་ལྷ་སྒོ་ཚོར་བྱིས་ལྷ་བདག་མཐོལ། །

puk lha go nor khyim lha khyimdak nol

The deity of the interior, the door deity, the wealth deities, the household deities, the head of the household,

ལུས་ངག་ཡིད་དང་དགའ་ལྷ་སྐྱུ་ལྷ་མཐོལ། །

lū ngak yi dang dralha trak lha nol

Body, speech, mind, the warrior deities, and the *trak* deities.<sup>4</sup>

ཀྱི། ལུས་མཐོལ་ལུས་ཀྱི་མདངས་ཉམས་ལུས་སྤོབས་ཤོར། །

kyé, lü nol lü kyi dang nyam lü tob shor

Kyé! If the body is contaminated, its radiance diminishes and the strength of the body is lost.

མགོ་མཐིང་རོ་སྟོད་ན་ཞིང་མིག་མི་གསལ། །

go jing ro tö na zhing mik mi sal

There is pain in the head, neck, and upper back, and the eyes are not clear.

ངག་མཚོལ་སྐད་འགག་ལྷག་ཅིང་སྒྲིལ་མི་བདེ། །

ngak nol ké gak kuk ching ma mi dé

If speech is contaminated, the voice becomes blocked and mute, and speaking is uncomfortable.

མཚིལ་སྐབས་མང་ཞིང་སྐྱ་མཚུལ་བྱེ་འོག་སྐྱང་། །

chil nab mang zhing na tsul ché ok trang

There is excess saliva and mucus, and swelling of nose, mouth, and underside of tongue.

ཡིད་མཚོལ་ཡིད་མི་བདེ་ཞིང་ཚིག་པ་ཟ། །

yi nol yi mi dé zhing tsikpa za

If mind is contaminated, there is depression, irritability,

བརྗེད་ངེས་གཉིད་འཐིབས་བྱིང་ཞིང་མཚན་མོ་གཡེར། །

jé ngé nyi tib jing zhing tsenmo yer

Forgetfulness, drowsiness, lethargy, and insomnia.

མགོ་མཚོལ་མགོ་འཁོར་མིག་འགྲིབ་ན་བ་འོན། །

go nol go khor mik drib nawa ön

If the head is contaminated, there is dizziness, blurred vision, and loss of hearing.

ཡན་ལག་མཚོལ་བས་ཞ་གུམ་སྤྱིད་ཅིང་ན། །

yenlak nolwé zha drum dri ching na

If the limbs are contaminated, they become arthritic, numb, and sore.

ཕོ་མཚན་མཚོལ་བས་མི་འགྲོང་རྩ་དཀར་མང། །

potsen nolwé mi dreng tsa kar mang

If the male organ is contaminated, it is limp and has many nerves.

མོ་མཚན་མཚོལ་བས་སྤྱིད་ཀྱི་སྐྱེ་འཕྲོ་ཆད། །

motsen nolwé si kyi kyé tro ché

If the female organ is contaminated, procreation ceases.

རྒྱབ་བརྟེན་མཚོལ་བས་གཞི་ཡི་ལས་མི་འགྲུབ། །

gyab ten nolwé zhi yi lé mi drub

If the back supports are contaminated, work at home is not accomplished.

དག་ལྷ་མཚོལ་བས་དག་སྤི་ཐད་ཀར་ལྷང། །

dralha nolwé dra si tekang dang

If warrior deities are contaminated, spirits of enmity will rise up.

བྱེས་ལྷ་མཐོལ་བས་མགོ་འཕྲོམ་གྲོགས་དང་འབྲལ། །

jé lha nolwé go tom drok dang dral

If the deities of travel are contaminated, we become confused and separated from companions.

མགོན་ལྷ་མཐོལ་བས་མགོན་ལྷ་མས་དོན་མི་འགྲུབ། །

drön lha nolwé drön nam dön mi drub

If the deities of guests are contaminated, guests will not accomplish their purpose.

གཞིས་ལྷ་མཐོལ་བས་གཞི་ལ་སྤོད་མི་ཚུགས། །

zhi lha nolwé zhi la dö mitsuk

If the deities of the homestead are contaminated, we are not able to stay at home.

ཡུལ་ལྷ་མཐོལ་བས་ནང་འབྲུགས་སྲ་གེ་འབྱུང་། །

yullha nolwé nang truk mugé jung

If the local deities are contaminated, there is domestic fighting and famine.

ཁང་ལྷ་མཐོལ་བས་འཚག་ཅིང་ཅག་སྒྲ་འབྱིན། །

khang lha nolwé tsak ching tsak dra jin

If the house spirit is contaminated, it splits and makes the sound *tsak, tsak!*

སྒྲ་ལྷ་མཐོལ་ན་རྩལ་ཞིང་ལྷོག་འགྱུར་མང་། །

dra lha nol na hrul zhing dok gyur mang

If the yak-hair-tent spirit is contaminated, the tent becomes ragged and deformed.

ནོར་ལྷ་མཐོལ་བས་སྤོང་ཞིང་འཕེལ་མི་འགྱུར། །

norlha nolwé tong zhing pel mingyur

If wealth deities are contaminated, there is no increase, just destitution.

ཕུགས་ལྷ་མཐོལ་བས་སྲུ་བྱི་ལྷས་ངན་འབྱུང་། །

chuk lha nolwé pu ji té ngen jung

If livestock deities are contaminated, the animals lose their hair, and bad omens arise.

ཞིང་ལྷ་མཐོལ་ན་ཞིང་ས་ཁོལ་བྱར་སྤོང་། །

zhing lha nol na zhingsa kholbur tong

If field deities are contaminated, the fields dwindle to nothing.

ཐབ་ལྷ་མཐོལ་ན་བཅུད་མེད་སྤོང་ཞིང་འགོང་། །

tab lha nol na chümé tong zhing gong

If the hearth deity is contaminated, nutrition is lacking and the hearth is empty and cursed.

གྲོགས་ལྷ་མཐོལ་ན་ཟ་ཁར་འགོང་པོ་འཇུག། །

drok lha nol na za khar gongpo juk

If the deity of companionship is contaminated, a *gongpo* spirit enters when it is time to eat.

གོ་མཚོན་མནོལ་ན་གོ་རལ་ནོ་མཚོན་རུལ། །

gotsön nol na go ral no tsön tul

If armour and weapons are contaminated, armour tears and weapons grow dull.

རྩ་པོ་མནོལ་ན་སྐལ་རྩོག་མགོ་ལག་ཉམས། །

ta po nol na gal ngok go lak nyam

If the stallion is contaminated, his head sinks, his mane deteriorates, and his back and legs grow weak.

སྒོ་བྱི་མནོལ་ན་སྐད་འགག་མཚན་རྩི་ཞན། །

gokhyi nol na ké gak tsen dzi zhen

If the guard dog is contaminated, his bark is blocked and his night sense of smell is weak.

ལ་རྩེ་མནོལ་ན་མ་རབས་ལད་མོ་ཤོམས། །

khajé nol nama rab lemo shom

If good fortune is contaminated, people act immorally.

དབང་ཐང་མནོལ་ན་བརྗེད་ངེས་དབང་པོ་ལུམ། །

wangtang nol na jé ngé wangpo zhum

If personal power is contaminated, we are forgetful and our senses weak.

ལྷུང་རྟའི་ལྷ་མནོལ་སེམས་སྟོར་དོན་མི་འགྲུབ། །

lungté lha nol sem tor dön mi drub

If the deities of success are contaminated, mind is scattered and goals unaccomplished.

སྟོག་གི་ལྷ་མནོལ་གཉིད་འཐིབས་ཏུན་པ་ཉམས། །

sok gi lha nol nyi tib drenpa nyam

If the deity of life is contaminated, we feel tired and memory wanes.

ལུས་ཀྱི་ལྷ་མནོལ་ཤ་འགྲུལ་ཤ་རོ་ལྡང། །

lü kyi lha nol sha gul sha ro dang

If the deities of the body are contaminated, muscles spasm and flesh turns necrotic.

ཕྱག་ལྷ་མནོལ་ན་བྱམ་མདངས་གཟི་མདངས་ཉམས། །

trak lha nol na trakdang zidang nyam

If the *trak* deity is contaminated, our luminosity and radiance diminish.

རྒྱལ་བརྟེན་ལྷ་སྐྱུང་མནོལ་ན་སེམས་མི་བདེ། །

gyab ten lhasung nol na sem mi dé

If our personal guardian deity is contaminated, we become mentally unsettled.

ལུས་ཀྱི་ཤ་མནོལ་ཤ་འཚོར་ཉམས་སྟོབས་རྒྱུང། །

lü kyi sha nol sha chor nyam tob chung

If muscles are contaminated, we become emaciated and weak.

རུས་མཚོལ་རུས་ཀུན་བྱུག་ཅིང་སློན་འབྲུ་ལྷང་། །

rü nol rü kün zuk ching sin bu dang

If bones are contaminated, they ache, and parasites appear.

ཁྲག་མཚོལ་བྲིག་ལེ་སྐྱ་རྟག་ཁྲག་འཇོག་། །

trak nol tiklé pema naktrak dzak

If blood is contaminated, the lotus leaks semen, pus, and blood.

ལྷགས་མཚོལ་ཚུ་བྱུར་བཞོལ་ཞིང་བ་ཕྱུག་བྱེད། །

pak nol chubur dol zhing za truk jé

If skin is contaminated, it itches and blisters.

ཚུ་རྒྱས་ཅུ་མཚོལ་ཞ་གུམ་སྤྱིད་ཅིང་སྐྱང་། །

chu gyü tsa nol zha drum dri ching trang

If connective tissue and nerves are contaminated, there is arthritis, numbness, and swelling.

སྐུ་མཚོལ་སྐུ་རྣམས་བྱི་ཞིང་སློག་སྐྱི་འབྲུལ། །

pu nol pu nam ji zhing lok kyi tul

If body hair is contaminated, it falls out and the skin is scarred.

གཞན་ཡང་མེ་མཚོལ་ཚུག་མཚོལ་སྐྱུགས་ཀྱིས་མཚོལ། །

zhenyang mé nol tsok nol muk kyi nol

Furthermore, contamination from blemishes, from filth, from torpor,

ཡུག་སའི་མཚོལ་དང་རབས་ཆད་ཕོ་མའི་མཚོལ། །

yuk sé nol dang rab ché pomö nol

From widowhood, from men and women unable to have children,

ནལ་བུ་མོ་མཚན་ལྷ་མཚན་འཇོག་པའི་མཚོལ། །

nalbu motsen da tsen dzakpé nol

From a child born of incest, from contact with menstrual blood,

བས་མཚོལ་གོས་མཚོལ་ཐབ་གཞོབ་འཁོན་གྱི་མཚོལ། །

zé nol gö nol tabzhob khön gyi nol

From food, from clothing, from a polluted hearth, from quarrels,

ཤི་བའི་དུར་སྤྱི་གསོན་པོའི་ནང་དམའི་མཚོལ། །

shiwé dursi sönpö nang mé nol

From the ghosts of the dead, from the living who murder blood relations,

སྤྱིག་ཅན་བཤམ་པ་མནའ་བཞུག་གི་བོའི་མཚོལ། །

dikchen shenpa na zen driwö nol

From sinners, from butchers, from promise breakers, from murderers who kill with knives,

ཕུད་ཉམས་མི་གཙང་ཡས་དང་སྐྱུད་ཀྱིས་མཛོལ། །

pü nyam mi tsang yé dang lü kyi nol

From offering something unclean that has already been used, or from a substitution ritual--

དེ་ལ་སོགས་པའི་མཛོལ་གྱི་བ་ཐམས་ཅད་ཀྱི། །

dé lasokpé nol drib tamché kün

These and all other types of contamination are purified by the following substances:

འབྱུང་བའི་དྲངས་མ་ལྡེ་ལས་གྲུབ་པ་ཡི། །

jungwé dangma nga lé drubpa yi

Substances that are composed of the essences of the five elements--

ས་ལ་བརྟེན་ཅིང་ལྷ་ཡིས་རབ་ཏུ་བརྒྱན། །

sa la ten ching chu yi rabtu len

Earth provides support, water moistens,

མེ་ཡིས་བྱོད་བསྐྱེད་ལྷུང་གིས་རབ་བསྐྱེད་པས། །

mé yi drö kyé lung gi rab kyöpé

Fire produces heat, wind supremely animates--

རྩ་བ་ལྷ་ཡི་གནས་ནས་སྐྱེས་པའི་ཤིང་། །

tsawa lu yi né né kyepé shing

Plants that grow from roots in the abode of the nāgas;

ཅེ་མོ་ལྷ་ཡི་གནས་སུ་སྐྱིན་པའི་ཤིང་། །

tsemo lha yi né su minpé shing

Plants that ripen their tips in the abode of the gods;

ལོ་འདབ་མི་ཡི་གནས་སུ་བྱུང་བའི་ཤིང་། །

lodab mi yi né su khyabpé shing

Plants that propagate their leaves in the abode of humans;

དྲི་ཡིས་ཕྱོགས་རྣམས་མ་ལུས་བྱུང་བའི་ཤིང་། །

dri yi chok nam malü khyabpé shing

Plants with fragrance that pervades all places without exception;

ལ་དོག་དྲི་རོ་རུས་བཅུད་ལྡན་པའི་ཤིང་། །

khadok dri ro nü chü denpé shing

Plants endowed with colours, scents, tastes, potencies, and nutritional essences;

ཤིང་མཚོག་ཅོན་དཀར་དམར་ཨ་ག་རུ། །

shing chok tsenden kar mar a ga ru

The supreme trees—red and white sandalwood and agarwood,<sup>5</sup>



གསེར་ཤིང་མཁན་པ་གཡུ་ཤིང་བྱུག་པ་དང་། །  
ser shing khenpa yu shing shukpa dang  
Berberis,<sup>6</sup> artemisia, Chinese ash, and turquoise juniper,

དུང་ཤིང་བ་ལུ་སྟག་པ་སློན་དཀར་དང་། །  
dung shingwa lu takpa pen kar dang  
Red and white rhododendron, birch, white-blossomed cinquefoil,

འོམ་བུ་བ་སྐྱུག་ཉ་སློན་གསེར་མགོ་དང་། །  
om bu ba nyuk nya dri ser go dang  
Tamarisk, leopard bamboo, and yellow-headed sibiraea;

པོ་ཤིང་མོ་ཤིང་བུ་ཤིང་ཤིང་སྣའི་ཚོགས། །  
po shingmo shingbu shing shing né tsok  
Male plants, female plants, offspring plants, all kinds of plants;

འབྲས་བུ་གསུམ་དང་བཟང་དུག་སྒྲན་སྒྲའི་ཚོགས། །  
drebu sum dang zangdruk men né tsok  
The three fruits; the six excellent medicines;<sup>7</sup>

བྲི་ལྗན་རོ་རུས་ཁ་དང་སྐྱ་བའི་རིགས། །  
driden ro nü kha dang kawé rik  
Various aromatic medicines with bitter and astringent tastes and potencies;

ནས་འབྲས་གོ་དང་སོ་བ་ཡུངས་མ་དང་། །  
né dré dro dang sowa yung ma dang  
Purple barley, rice, wheat, prairie barley, and turnips,

འབྲུ་སྒྲ་དཀར་ནག་འབྲུ་ཡི་རིགས་བྱེད་དང་། །  
dru na karnak dru yi rikjé dang  
Grains of various types—white and black;

དར་བཟ་རིན་ཆེན་རྩི་བཅུད་ཕྱེ་མར་དང་། །  
darzab rinchen tsi chü chemar dang  
Silk brocade, precious jewels, supreme medicinal essences, *tsampa* mixed with butter,

གསེར་སྐྱེམས་ཆང་དང་ཤིང་ཉོག་ལུ་བའི་བཅུད། །  
serkyem chang dang shingtok khuwé chü  
Libations, beer, the concentrated extracts of fruits,

དཀར་གསུམ་ཕྱད་དང་མངར་གསུམ་དྲུངས་མ་དང་། །  
kar sum pü dang ngar sum dangma dang  
The first portion of the three whites and the pure three sweets;

ཤ་ཁྲག་ལ་སོགས་དབང་པོ་རྣམ་ལྔ་འཇམ་གསུམ། །

sha trak lasok wangpo nam ngé sur

Meat, blood and so on; the five organs as a burnt offering,<sup>8</sup>

བྱིན་གྱིས་བརྒྱབས་པའི་དམ་ཚུས་དཀར་དམར་དང་། །

jin gyi labpé damdzé kar mar dang

Consecrated white and red samaya substances;<sup>9</sup>

གུ་གུལ་དཀར་ནག་དྲི་སྲོས་སྣ་ཚོགས་སོགས། །

gugul karnak dri pö natsok sok

Black and white *guggül*<sup>10</sup> and various kinds of incense—

ཕྱི་ནང་གསང་གསུམ་མཚོལ་གྲིབ་བསལ་བའི་རྣམ། །

chi nang sang sum nol drib salwé dzé

These substances purify outer, inner, and secret contamination.

མེས་བསྐྱེད་རྩུས་བཀྱས་རླུང་གིས་རབ་གཏོར་བའི། །

mé sek chü trü lung gi rab torwé

Fire burns them, water washes them, wind scatters them.

ནམ་མཁའ་བཞིན་དུ་སྟོང་པར་གྱུར་པའི་ངང་། །

namkha zhindu tongpar gyurpé ngang

They become empty like space.

རིམ་ལས་སྐྱེས་པའི་མེ་ལ་བསྐྱེད་པ་ཡི། །

ram lé kypé mé la sekpa yi

In that state, may the excellent fragrances of the burnt offering,

དྲི་མཚོག་དྲི་གསུར་རྣམ་པ་སྣ་ཚོགས་ཀྱིས། །

dri chok dri sur nampa natsok kyi

Burned in the fire that arises from *ram*,

ཡེ་ཤེས་དྲི་མེད་ངང་དུ་སངས་གྱུར་ཅིག །

yeshe drimé ngang du sang gyur chik

Purify all contamination within the stainless state of primordial wisdom.

ཀྱི། མ་རིག་དབང་གིས་མཚོལ་ན་རང་བྱུང་ཡེ་ཤེས་བསང་། །

kyé, marik wang gi nol na rangjung yeshe sang

Kyé! If ignorance contaminates us, we make this purifying smoke offering to self-arisen primordial wisdom.

དུག་ལྗེ་དབང་གིས་མཚོལ་ན་རིགས་ལྗེ་སངས་རྒྱལ་བསང་། །

duk ngé wang gi nol na rik ngé sangye sang

If the five poisons contaminate us, we make this purifying smoke offering to the five buddha families.

སྒོ་གསུམ་མི་དགེས་མཚོལ་ན་སྐུ་གསུམ་ལྷ་རྣམས་བསང་། །

go sum mi gé nol na ku sum lha nam sang

If unwholesome deeds of the three gates contaminate us, we make this purifying smoke offering to the deities of the three kāyas.

འདུལ་ཁྲིམས་ཞིག་པས་མཚོལ་ན་ལུས་ཀྱི་མཁའ་འགྲོ་བསང་། །

dul trim zhikpé nol na lü kyi khandro sang

If destroyed vows contaminate us, we make this purifying smoke offering to the ḍākinīs of the body.

ཕུད་ཉམས་ལྷག་མས་མཚོལ་ན་ཚོས་སྐྱོང་སྲུང་མ་བསང་། །

pü nyam lhakmé nol na chökyong sungma sang

If used leftovers contaminate us, we make this purifying smoke offering to the Dharma protectors and guardians.

ཚོགས་གཏོར་རྒྱུང་བས་མཚོལ་ན་མ་དང་མཁའ་འགྲོ་བསང་། །

tsoktor chungwé nol nama dang khandro sang

If meagre feast offerings contaminate us, we make this purifying smoke offering to the mother elements and ḍākinīs.

དམ་ཚིག་ཉམས་པས་མཚོལ་ན་དོ་རྗེ་སློབ་དཔོན་བསང་། །

damtsik nyampé nol na dorjé lobpön sang

If broken commitments contaminate us, we make this purifying smoke offering to the vajra master.

བརྗེ་གདུང་འཕྲུགས་པས་མཚོལ་ན་མཚེད་དང་ལྷུ་མ་བསང་། །

tsedung trukpé nol na ché dang chamdral sang

If wavering love and affection contaminate us, we make this purifying smoke offering to our Dharma siblings.

དམ་རྗེས་ནང་འགས་མཚོལ་ན་གཙང་རིས་མགོན་པོ་བསང་། །

damdzé nang dré nol na tsangri gönpo sang

If the mixing of samaya substances contaminates us, we make this purifying smoke offering to the deities of the pure abode.

སེར་སྐྱ་བསགས་པས་མཚོལ་ན་ནོར་ལྷ་གཡང་ལྷ་བསང་། །

serna sakpé nol na norlha yang lha sang

If greed and hoarding contaminate us, we make this purifying smoke offering to the deities of wealth and prosperity.

འཁོན་གྱི་བ་མི་གཙང་མཚོལ་ན་བཀའ་སྲུང་དམ་ཅན་བསང་། །

khön drib mi tsang nol na kasung damchen sang

If quarrelling and impurity contaminate us, we make this purifying smoke offering to the oath-bound guardians of the Buddha's teachings.

ཏིང་འཛིན་འཁྲུགས་པས་མཚོལ་ན་སྲིད་པའི་མ་ཚོ་བསང་། །

tingdzin trukpé nol na sipé mammo sang

If agitated samadhi contaminates us, we make this purifying smoke offering to the feminine deities who control this world.

བརྗེ་གཏུང་རྒྱུང་བས་མཚོལ་ན་སྣང་རྗེའི་མགོན་རྣམས་བསང་། །

tsedung chungwé nol na nyingjé drön nam sang

If our lack of love and affection contaminate us, we make this purifying smoke offering to the guests of compassion.

ཞེ་སྤང་འཁྲུགས་པས་མཚོལ་ན་ཞི་བའི་ལྷ་རྣམས་བསང་། །

zhedang trukpé nol na zhiwé lha nam sang

If the agitation of anger contaminates us, we make this purifying smoke offering to the pacifying deities.

ང་རྒྱལ་འཁྲུགས་པས་མཚོལ་ན་རྒྱས་པའི་ལྷ་རྣམས་བསང་། །

ngagyal trukpé nol na gyepé lha nam sang

If the agitation of pride contaminates us, we make this purifying smoke offering to the enriching deities.

འདོད་ཆགས་འཁྲུགས་པས་མཚོལ་ན་དབང་གི་ལྷ་རྣམས་བསང་། །

döchak trukpé nol na wang gi lha nam sang

If the agitation of desire contaminates us, we make this purifying smoke offering to the magnetizing deities.

ཕྲག་དོག་འཁྲུགས་པས་མཚོལ་ན་དྲག་པོའི་ལྷ་རྣམས་བསང་། །

trakdok trukpé nol na drakpö lha nam sang

If the agitation of jealousy contaminates us, we make this purifying smoke offering to the wrathful deities.

གཏི་མུག་འཁྲུགས་པས་མཚོལ་ན་གསལ་བྱེད་ལྷ་རྣམས་བསང་། །

timuk trukpé nol na saljé lha nam sang

If the agitation of ignorance contaminates us, we make this purifying smoke offering to the clarifying deities.

གཚོད་གྱི་བ་འཁྲུགས་པས་མཚོལ་ན་ཡུལ་ལྷ་གཉན་པོ་བསང་། །

nö drib trukpé nol na yullha nyenpo sang

If the agitation from virulent spirits contaminates us, we make this purifying smoke offering to the local deities.

འཐབ་འཁོན་འབྲུགས་པས་མནོལ་ན་ཁྱིམ་ལྷ་གཉེན་པོ་བསང་། །

tab khön trukpé nol na khyim lha nyenpo sang

If the agitation of quarrelling contaminates us, we make this purifying smoke offering to the household deities.

ཉམས་ཆག་གྲིབ་མས་མནོལ་ན་ལྷག་པའི་ལྷ་རྣམས་བསང་། །

nyamchak dribmé nol na lhakpé lha nam sang

If broken promises contaminate us, we make this purifying smoke offering to our personal presiding deities.

མི་གཙང་རྩི་ཡིས་མནོལ་ན་མགོན་སྐྱབས་ལྷ་རྣམས་བསང་། །

mi tsang dri yi nol na gön kyab lha nam sang

If impure smells contaminate us, we make this purifying smoke offering to the guardian deities.

རབས་ཆད་དུར་སྲིས་མནོལ་ན་སྲིད་ཀྱི་ལྷ་རྣམས་བསང་། །

rab ché dursi nol na si kyi lha nam sang

If ghosts that cause infertility contaminate us, we make this purifying smoke offering to the gods of existence.

མནའ་ཟན་གྱི་བོས་མནོལ་ན་པོ་ལྷ་དགའ་ལྷ་བསང་། །

na zen driwö nol na polha dralha sang

If promise breakers and knife murderers contaminate us, we make this purifying smoke offering to the deities of males and the warrior deities.

སྲིག་ཅན་བཤམ་པས་མནོལ་ན་ལྷག་པའི་ལྷ་རྣམས་བསང་། །

dikchen shenpé nol na lhakpé lha nam sang

If sinners and butchers contaminate us, we make this purifying smoke offering to our personal presiding deities.

དམེ་ཡུགས་མི་གཙང་མནོལ་ན་སངས་བྱེད་ལྷ་རྣམས་བསང་། །

mé yuk mi tsang nol na sang jé lha nam sang

If murder and widowhood contaminate us, we make this purifying smoke offering to the purifying deities.

གཤིན་པོའི་རོ་གྲིབ་མནོལ་ན་ཕྲག་ལྷ་གཉེན་པོ་བསང་། །

shinpö ro drib nol na trak lha nyenpo sang

If corpses of the dead contaminate us, we make this purifying smoke offering to the virulent trak deities.

གསོན་པོའི་ནང་དམེས་མནོལ་ན་འགོ་བའི་ལྷ་ལྔ་བསང་། །

sönpö nang mé nol na gowé lha nga sang

If murder within the family creates contamination, we make this purifying smoke offering to the five deities born with the person.

ཐབ་ཀྱིས་མཚོལ་ན་ཁང་ལྷ་སྐྱ་ལྷ་བསང་། །

tab kyi nol na khang lha dra lha sang

If the hearth contaminates us, we make this purifying smoke offering to the house and tent spirits.

གཞོན་ཀྱིས་མཚོལ་ན་ཕ་ལྷ་མ་ལྷ་བསང་། །

zhob kyi nol na pa lha ma lha sang

If the smell of singed food contaminates us, we make this purifying smoke offering to the ancestral gods, paternal and maternal.

ཡུགས་སས་མཚོལ་ན་མ་ལྷ་བུ་རྩི་བསང་། །

yuk sé nol nama lha bu dzi sang

If widowhood contaminates us, we make this purifying smoke offering to the warrior deity, Malha Budzi.<sup>11</sup>

ལུས་སྤྱི་མཚོལ་ན་ལྷ་ན་སྤྱིས་ལྷ་རྣམས་བསང་། །

lū chi nol na lhenkyé lha nam sang

If the body and scalp are contaminated, we make this purifying smoke offering to the deities born with the person.

ངག་མཚོལ་གསུང་སྐྱ་ན་གྲགས་སྟོང་ལྷ་རྣམས་བསང་། །

ngak nol sung nyendrak tong lha nam sang

If speech is contaminated, we make this purifying smoke offering to the deities of melodious empty sound.

ཡིད་མཚོལ་བླ་བྱེད་གསལ་སྟོང་ལྷ་རྣམས་བསང་། །

yi nol dren jé saltong lha nam sang

If mind is contaminated, we make this purifying smoke offering to the deities of conscious empty clarity.

ཡན་ལག་མཚོལ་ན་བྱེས་ལྷ་མགོན་ལྷ་བསང་། །

yenlak nol na jé lha drön lha sang

If the limbs are contaminated, we make this purifying smoke offering to the deities of travelers and guests.

ཀྱི། ལྷགས་པ་དྲངས་པར་བྱེད་པའི་ལྷ་རྣམས་བསང་། །

kyé, mukpa dangpar jepé lha nam sang

Kyé! We make this purifying smoke offering to the deities who brighten dullness.

འཐིབ་པ་སངས་པར་བྱེད་པའི་ལྷ་རྣམས་བསང་། །

tibpa sangpar jepé lha nam sang

We make this purifying smoke offering to the deities who clear away cloudiness.

གཙང་ཚུག་དབྱེ་བར་བྱེད་པའི་ལྷ་རྣམས་བསང་། །

tsang tsok yewar jepé lha nam sang

We make this purifying smoke offering to the deities who distinguish between clean and dirty.

མནོལ་བ་སངས་པར་བྱེད་པའི་ལྷ་རྣམས་བསང་། །

nolwa sangpar jepé lha nam sang

We make this purifying smoke offering to the deities who Purify contamination--

བྱད་པར་མི་གཙང་བྱུད་མེད་བར་ཆེ་ཡིས། །

khyepar mi tsang bümé bang mé yi

In particular, to the gods above, the nāgas below, the mountain *nyen* in between;

སྟོང་འོག་བར་གསུམ་ལྷ་ལྷ་གཉན་ལ་སོགས། །

tengok bar sum lha lunnyen lasok

To the inside deity, door deity, wealth deities, household deities, the head of the household;

ཕུག་ལྷ་སྒོ་ཚོར་བྱིམ་ལྷ་བདག་དང་། །

puk lha go nor khyim lha khyimdak dang

To body, speech, mind; to the warrior deities, *trak* deities,

ལུས་ངག་ཡིད་དང་དག་ལྷ་ཕྱག་ལྷ་དང་། །

lū ngak yi dang dralha trak lha dang

Wealth deities, deities of prosperity; and to clothing, wealth, and possessions

ནོར་ལྷ་གཡང་ལྷ་གོས་ནོར་ལོངས་སྟོད་ལ། །

norlha yang lha gö nor longchö la

That are stained by unclean contamination pollution

མནོལ་གྱིབ་མི་གཙང་བྱི་མས་གོས་པ་རྣམས། །

nol drib mi tsang drimé göpa nam

From the birth produced by unclean women.

ཚུ་ཤིང་སྐྱན་མཚོག་བྱི་གསུར་སྐྱ་ཚོགས་དང་། །

tsishing men chok dri sur natsok dang

These are purified by the scent of the supreme woody medicinals in their aromatic forms,

ཕྱི་ནང་གསང་གསུམ་འདོད་ཡོན་དཔག་མེད་གྱིས། །

chi nang sang sum döyön pakmé kyi

By the scent of various burnt offerings,

མི་གཙང་མནོལ་གྱིབ་བྱི་མ་སངས་གྱུར་ཅིག །

mi tsang nol drib drima sang gyur chik

And by the limitless outer, inner, and secret sensual delights.

དེ་ནས་བྱེ་བྲག་ཏུ་བསང་བ་འདི་སྐད་དོ། །

*Then he uttered this specific purifying smoke offering:*

ཀྱེ། ཤིང་ཚི་དྲི་བཟང་སྐྱེན་གྱི་དུད་པ་འདིས། །

kyé, shing tsi dri zang men gyi düpa di

Kyé! This fragrant medicinal smoke of aromatic woods

སྤྲུང་ཡི་དམ་མཚོལ་བ་སངས་གུར་ཅིག །

lama yidam nolwa sang gyur chik

Purifies contamination of the lama and the yidam.

ཡེ་ཤེས་ལྷ་ནམས་ཚོག་གིས་མཚོལ་གུར་ན། །

yeshe lha nam tsok gi nol gyur na

If filth contaminates the wisdom deities,

སྐྱེན་སྣ་ཙུན་དྲི་ཡིས་སངས་གུར་ཅིག །

men na tsenden dri yi sang gyur chik

The scent of sandalwood and various medicines purifies them.

འཇིག་རྟེན་ལྷ་ནམས་ཚོག་གིས་མཚོལ་གུར་ན། །

jikten lha nam tsok gi nol gyur na

If filth contaminates the worldly deities,

སྒོ་ས་དཀར་ཤིང་སྤེལ་དྲི་ཡིས་སངས་གུར་ཅིག །

pökar shing né dri yi sang gyur chik

The scent of sal, the Indian frankincense tree, purifies them.

མ་སྲིང་མཁའ་འགོ་ཚོག་གིས་མཚོལ་གུར་ན། །

masing khandro tsok gi nol gyur na

If filth contaminates the mother elements and sister ḍākinīs,

བླ་ལ་རྣམ་དྲི་ཡིས་སངས་གུར་ཅིག །

bhala dhara dri yi sang gyur chik

The scent of bhaladhara<sup>12</sup> purifies them.

ཚོས་སྦྱོང་སྤྱང་མ་ཚོག་གིས་མཚོལ་གུར་ན། །

chökyong sungma tsok gi nol gyur na

If filth contaminates the Dharma protectors and guardians,

ཤ་ཁྲག་སྣ་ཚོགས་དྲི་ཡིས་སངས་གུར་ཅིག །

sha trak natsok dri yi sang gyur chik

The scent of various kinds of flesh and blood purifies them.



གཙང་ངེས་མགོན་པོ་ཚུག་གིས་མཛོལ་གྱུར་ན། །  
tsangri gönpo tsok gi nol gyur na  
If filth contaminates the deities of the pure abode,

དཀར་གསུམ་མངར་གསུམ་དྲི་ཡིས་སངས་གྱུར་ཅིག །  
kar sum ngar sum dri yi sang gyur chik  
The scent of the three whites and three sweets purifies them.

ལྷ་སྲིན་སྟེ་བརྒྱད་ཚུག་གིས་མཛོལ་གྱུར་ན། །  
lhasin dé gyé tsok gi nol gyur na  
If filth contaminates the eight classes of spirits,

ཤིང་ཚི་སྤྲོན་མཚོག་དྲི་ཡིས་སངས་གྱུར་ཅིག །  
shing tsimen chok dri yi sang gyur chik  
The scent of the woody aromatic medicinals purifies them.

བཀའ་སྲུང་དམ་ཅན་ཚུག་གིས་མཛོལ་གྱུར་ན། །  
kasung damchen tsok gi nol gyur na  
If filth contaminates the oath-bound guardians of the Buddha's teachings,

ཕྱེ་མར་འོ་སྟོལ་དྲི་ཡིས་སངས་གྱུར་ཅིག །  
chemar okol dri yi sang gyur chik  
The scent of *tsampa* mixed with butter and boiled milk purifies them.

ལྷ་རྣམས་མི་གཙང་ཚུག་གིས་མཛོལ་གྱུར་ན། །  
lha nam mi tsang tsok gi nol gyur na  
If impure filth contaminates the gods,

སྟོས་དཀར་གཡུ་ཤུག་དྲི་ཡིས་སངས་གྱུར་ཅིག །  
pökar yu shuk dri yi sang gyur chik  
The scent of Indian frankincense and turquoise juniper purifies them.

ལྷ་རྣམས་མི་གཙང་ཚུག་གིས་མཛོལ་གྱུར་ན། །  
lu nam mi tsang tsok gi nol gyur na  
If impure filth contaminates the nāgas,

ལྷ་སྤྲོན་སྤྲོ་ཚོགས་དྲི་ཡིས་སངས་གྱུར་ཅིག །  
lu men natsok dri yi sang gyur chik  
The scent of various types of nāga medicine purifies them.

གཉན་རྣམས་མི་གཙང་ཚུག་གིས་མཛོལ་གྱུར་ན། །  
nyen nam mi tsang tsok gi nol gyur na  
If impure filth contaminates the mountain *nyen*,

དར་ཚོན་སྟག་གཟིག་དྲི་ཡིས་སངས་གྱུར་ཅིག །

dar tsön takzik dri yi sang gyur chik

The scent of colourful silks and tiger and leopard skins purifies them.

ས་བདག་མི་གཙང་ཚུག་གིས་མནོལ་གྱུར་ན། །

sadak mi tsang tsok gi nol gyur na

If impure filth contaminates the earth deities who rule the land,

ཉ་སྒྲིད་གསེར་མགོ་དྲི་ཡིས་སངས་གྱུར་ཅིག །

nya dri ser go dri yi sang gyur chik

The scent of yellow-headed sibiraea purifies them.

གནས་བདག་མི་གཙང་ཚུག་གིས་མནོལ་གྱུར་ན། །

né dak mi tsang tsok gi nol gyur na

If impure filth contaminates the deities who rule the place,

སྟག་པ་སུར་དཀར་དྲི་ཡིས་སངས་གྱུར་ཅིག །

takpa sur kar dri yi sang gyur chik

The scent of birch and white-flowering rhododendron purifies them.

གཞི་བདག་མི་གཙང་ཚུག་གིས་མནོལ་གྱུར་ན། །

zhidak mi tsang tsok gi nol gyur na

If impure filth contaminates the deities who rule the territory,

མཁན་པ་གསེར་མགོ་དྲི་ཡིས་སངས་གྱུར་ཅིག །

khenpa ser go dri yi sang gyur chik

The scent of golden-headed artemisia purifies them.

ཡུལ་ལྗེ་མི་གཙང་ཚུག་གིས་མནོལ་གྱུར་ན། །

yullha mi tsang tsok gi nol gyur na

If impure filth contaminates the local deities,

བ་སྟུག་དཀར་གསུམ་དྲི་ཡིས་སངས་གྱུར་ཅིག །

ba nyuk kar sum dri yi sang gyur chik

The scent of leopard bamboo and the three whites purifies them.

ནོར་ལྗེ་མི་གཙང་ཚུག་གིས་མནོལ་གྱུར་ན། །

norlha mi tsang tsok gi nol gyur na

If impure filth contaminates the wealth deities,

ཕྱེ་མར་བས་ཕུད་དྲི་ཡིས་སངས་གྱུར་ཅིག །

chemar zé pü dri yi sang gyur chik

The scent of *tsampa* mixed with butter and the first portion of food purifies them.

གཡང་ལྷ་མི་གཙང་ཚྱོག་གིས་མནོལ་གྱུར་ན། །  
yang lhami tsang tsok gi nol gyur na  
If impure filth contaminates the deities of prosperity,

རིན་ཆེན་སྣ་ཚོགས་དྲི་ཡིས་སངས་གྱུར་ཅིག །  
rinchen natsok dri yi sang gyur chik  
The scent of various precious jewels purifies them.

ཁང་ལྷ་མི་གཙང་ཚྱོག་གིས་མནོལ་གྱུར་ན། །  
khang lhami tsang tsok gi nol gyur na  
If impure filth contaminates the house spirit,

དར་བྱ་སྣ་ཚོགས་དྲི་ཡིས་སངས་གྱུར་ཅིག །  
darzab natsok dri yi sang gyur chik  
The scent of silk brocades purifies it.

ཐབ་ལྷ་མི་གཙང་ཚྱོག་གིས་མནོལ་གྱུར་ན། །  
tab lhami tsang tsok gi nol gyur na  
If impure filth contaminates the hearth deity,

ཤ་སྤད་ཆང་སྤད་དྲི་ཡིས་སངས་གྱུར་ཅིག །  
sha pü chang pü dri yi sang gyur chik  
The scent of the first portion of meat and alcohol purifies it.

ཞིང་ལྷ་མི་གཙང་ཚྱོག་གིས་མནོལ་གྱུར་ན། །  
zhing lhami tsang tsok gi nol gyur na  
If impure filth contaminates the field deities,

འབྲུ་བྲན་སྣ་ཚོགས་དྲི་ཡིས་སངས་གྱུར་ཅིག །  
dru zen natsok dri yi sang gyur chik  
The scent of doughs from various types of grain purifies them.

ཕོ་ལྷ་མི་གཙང་ཚྱོག་གིས་མནོལ་གྱུར་ན། །  
polha mi tsang tsok gi nol gyur na  
If impure filth contaminates the deities of males,

དར་ཚོན་སྣ་ཚོགས་དྲི་ཡིས་སངས་གྱུར་ཅིག །  
dar tsön natsok dri yi sang gyur chik  
The scent of various colourful silks purifies them.

དབྱ་ལྷ་མི་གཙང་ཚྱོག་གིས་མནོལ་གྱུར་ན། །  
dralha mi tsang tsok gi nol gyur na  
If impure filth contaminates the warrior deities,

ཕྱེ་མར་དཔའ་སྐྱེམས་དྲི་ཡིས་སངས་གྱུར་ཅིག །

chemar pa kyem dri yi sang gyur chik

The scent of *tsampa* mixed with butter and strong alcohol purifies them.

བྱེས་ལྷ་མི་གཙང་ཚྱོག་གིས་མནོལ་གྱུར་ན། །

jé lhami tsang tsok gi nol gyur na

If impure filth contaminates the deity of travellers,

འབྲས་དཀར་ཅི་བཅུད་དྲི་ཡིས་སངས་གྱུར་ཅིག །

dré kar tsi chü dri yi sang gyur chik

The scent of white rice and extracted nutritional essences and butter purifies it.

མགོན་ལྷ་མི་གཙང་ཚྱོག་གིས་མནོལ་གྱུར་ན། །

drön lhami tsang tsok gi nol gyur na

If impure filth contaminates the deity of guests,

ཤ་ཆང་གསེར་སྐྱེམས་དྲི་ཡིས་སངས་གྱུར་ཅིག །

shachang serkyem dri yi sang gyur chik

The scents of meat, alcohol, and libation purify it.

སྐྱེས་ལྷ་མི་གཙང་ཚྱོག་གིས་མནོལ་གྱུར་ན། །

kyé, lhami tsang tsok gi nol gyur na

If impure filth contaminates the deities born with the person,

ལྷ་ཤིང་སུར་དཀར་དྲི་ཡིས་སངས་གྱུར་ཅིག །

lha shing sur kar dri yi sang gyur chik

The scent of juniper and rhododendron purifies them.

ལུས་ལྷ་མི་གཙང་ཚྱོག་གིས་མནོལ་གྱུར་ན། །

lü lhami tsang tsok gi nol gyur na

If impure filth contaminates the deities of the body,

གུ་གུལ་དཀར་ནག་དྲི་ཡིས་སངས་གྱུར་ཅིག །

gugul karnak dri yi sang gyur chik

The scent of white and black *guggül* purifies them.

སྲུང་སྐྱོབ་ལྷ་ནམས་ཚྱོག་གིས་མནོལ་གྱུར་ན། །

sung kyob lha nam tsok gi nol gyur na

If filth contaminates the guardian deities,

ཤིང་འབྲས་མེ་ཉོག་དྲི་ཡིས་སངས་གྱུར་ཅིག །

shing dré metok dri yi sang gyur chik

The scent of fruits and flowers purifies them.

རིག་བྱེད་ལྷ་རྣམས་ཚུག་གིས་མཛོལ་གུར་ན། །  
rikjé lha nam tsok gi nol gyur na  
If filth contaminates the deities of intelligence,

གཡུ་ཤུག་བ་ལུའི་དྲི་ཡིས་སངས་གུར་ཅིག །  
yushuk balü dri yi sang gyur chik  
The scent of turquoise juniper and rhododendron purifies them.

གྱབ་བརྟེན་ལྷ་རྣམས་ཚུག་གིས་མཛོལ་གུར་ན། །  
gyab ten lha nam tsok gi nol gyur na  
If filth contaminates the supporting deities,

སྲོས་སྣ་ཤིང་སྣའི་དྲི་ཡིས་སངས་གུར་ཅིག །  
pö na shing né dri yi sang gyur chik  
The scent of aromatic wood and incense purifies them.

ལུས་ཀྱི་གོ་མཚོན་ཚུག་གིས་མཛོལ་གུར་ན། །  
lü kyi gotsön tsok gi nol gyur na  
If filth contaminates the body's armour and weapons,

ལྷ་ཆབ་སླེན་སྣའི་དྲི་ཡིས་སངས་གུར་ཅིག །  
lha chab men né dri yi sang gyur chik  
The scent of divine water and medicines purifies them.

ཟས་ཚོར་ལོངས་སྤྱོད་ཚུག་གིས་མཛོལ་གུར་ན། །  
zé nor longchö tsok gi nol gyur na  
If filth contaminates food, wealth, and possessions,

ཤིང་མཚོག་དྲི་བཟང་སླེན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
The fragrance of precious woody medicinals purifies them.

ཤེལ་སློང་བཞིན་དུ་ཕྱི་ནང་གསལ་གུར་ཅིག །  
shelgong zhindu chinang sal gyur chik  
Thus everything is purified, becoming clear like crystal, inside and out!

དེ་ནས་བསང་དུད་རྣམས་སྐྱ་གསུང་ཐུགས་རྟེན་ལ་བདུག་ཅིང་འདི་སྐད་དོ། །  
*Then he offered the purifying smoke to the representations of wisdom form, speech, and heart, and said the following:*

ཀྱི། ལྷ་མ་ཡི་དམ་མཛོལ་བ་ཡོད་ན་ཡང་། །  
kyé, lama yidam nolwa yö na yang  
Kyé! Even if the lama and yidam are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

དཔའ་བོ་མཁའ་འགྲོ་མཚོལ་བ་ཡོད་ན་ཡང་། །  
pawo khandro nolwa yö na yang  
Even if the vīras and dākinīs are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ཚོས་སྐྱོང་སྲུང་མ་མཚོལ་བ་ཡོད་ན་ཡང་། །  
chökyong sungma nolwa yö na yang  
Even if the Dharma protectors and guardians are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ཕོ་ཉ་ལས་མཁན་མཚོལ་བ་ཡོད་ན་ཡང་། །  
ponya lekhen nolwa yö na yang  
Even if the spirit messengers who work for the Dharma protectors are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

གཙང་རིས་ལྷ་རྣམས་མཚོལ་བ་ཡོད་ན་ཡང་། །  
tsangri lha nam nolwa yö na yang  
Even if the deities of the pure abode are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ལྷ་སྟོན་སྟེ་བརྒྱད་མཚོལ་བ་ཡོད་ན་ཡང་། །  
lhasin dé gyé nolwa yö na yang  
Even if the eight classes of spirits are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

འཇིག་རྟེན་སྐྱོད་བ་མཐོལ་བ་ཡོད་ན་ཡང་། །

jikten kyongwa nolwa yö na yang

Even if the guardians of the world are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

སྟང་གི་ལྷ་རྣམས་མཐོལ་བ་ཡོད་ན་ཡང་། །

teng gi lha nam nolwa yö na yang

Even if the gods above are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

བར་གྱི་གཉན་རྣམས་མཐོལ་བ་ཡོད་ན་ཡང་། །

bar gyi nyen nam nolwa yö na yang

Even if the *nyen* in-between are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

འོག་གི་ལྷ་རྣམས་མཐོལ་བ་ཡོད་ན་ཡང་། །

ok gi lu nam nolwa yö na yang

Even if the *nāgas* below are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

གཞི་བདག་གནས་བདག་མཐོལ་བ་ཡོད་ན་ཡང་། །

zhidak né dak nolwa yö na yang

Even if the deities who rule territory and the deities who rule place are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

མཚེད་དང་ལྷམ་དྲལ་མཐོལ་བ་ཡོད་ན་ཡང་། །

ché dang chamdral nolwa yö na yang

Even if our Dharma siblings are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

འཇིག་རྟེན་ལྷ་སྤྱང་མནོལ་བ་ཡོད་ན་ཡང་། །  
jikten lhasung nolwa yö na yang  
Even if the worldly deities and guardians are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ས་གཞིའི་གནས་ས་མནོལ་བ་ཡོད་ན་ཡང་། །  
sa zhi nesa nolwa yö na yang  
Even if the land, our dwelling place, is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

རྒྱུད་གྱི་ལྷ་སྤྱང་མནོལ་བ་ཡོད་ན་ཡང་། །  
gyü kyi lhasung nolwa yö na yang  
Even if the guardians of the family lineage are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

འགོ་བའི་ལྷ་ལྷ་མནོལ་བ་ཡོད་ན་ཡང་། །  
gowé lha nga nolwa yö na yang  
Even if the five patron deities are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

མ་ལྷ་བུ་རྩི་མནོལ་བ་ཡོད་ན་ཡང་། །  
ma lha bu dzi nolwa yö na yang  
Even if the warrior deity, Malha Budzi is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!



རྟ་ལྷ་འཕན་པོ་མནོལ་བ་ཡོད་ན་ཡང་། །  
ta lha penpo nolwa yö na yang  
Even if the horse deity, Penpo is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ནོར་ལྷ་ཕུག་པོ་མནོལ་བ་ཡོད་ན་ཡང་། །  
norlha chukpo nolwa yö na yang  
Even if the wealth deity, Chukpo is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ལུག་ལྷ་མེན་པོ་མནོལ་བ་ཡོད་ན་ཡང་། །  
luk lha menpo nolwa yö na yang  
Even if the sheep deity, Menpo is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ར་ལྷ་ཚེར་མོ་མནོལ་བ་ཡོད་ན་ཡང་། །  
ra lha tsermo nolwa yö na yang  
Even if the goat deity, Tsermo is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ཞིང་ལྷ་ཚངས་པ་མནོལ་བ་ཡོད་ན་ཡང་། །  
zhing lha tsangpa nolwa yö na yang  
Even if the field deity, Tsangpa is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ཕུག་ལྷ་གེ་ཐུང་མནོལ་བ་ཡོད་ན་ཡང་། །  
puk lha gé tung nolwa yö na yang  
Even if the inside deity, Getung is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

སློ་ལྷ་སྤྲག་གཡག་མནོལ་བ་ཡོད་ན་ཡང་། །  
go lha tak yak nolwa yö na yang  
Even if the door deity, Takyak is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

བབ་ལྷ་ཡོལ་མོ་མནོལ་བ་ཡོད་ན་ཡང་། །  
tab lha yolmo nolwa yö na yang  
Even if the hearth deity, Yölmo is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ཕོ་ལྷ་དགའ་ལྷ་མནོལ་བ་ཡོད་ན་ཡང་། །  
polha dralha nolwa yö na yang  
Even if the deities of males and of warriors are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ནོར་ལྷ་གཡང་ལྷ་མནོལ་བ་ཡོད་ན་ཡང་། །  
norlha yang lha nolwa yö na yang  
Even if the deities of wealth and of prosperity are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ཕུགས་ལྷ་མཚོད་ལྷ་མནོལ་བ་ཡོད་ན་ཡང་། །  
chuk lha dzö lha nolwa yö na yang  
Even if the deities of livestock and of the storehouse are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ཟས་ལྷ་གྲོགས་ལྷ་མཚོལ་བ་ཡོད་ན་ཡང་། །

zé lha drok lha nolwa yö na yang

Even if the deities of food and of companionship are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

བྱེས་ལྷ་མགོན་ལྷ་མཚོལ་བ་ཡོད་ན་ཡང་། །

jé lha drön lha nolwa yö na yang

Even if the deities of travellers and of guests are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

ཕྱི་ནང་གི་རྟེན་རྫས་སོགས་ལ་བདུག་ཅིང་འདི་རྟེན་དོ། །

*Next, he offered the purifying smoke to the outer support substances, the inner support substances, and so on, and said:*

ཀྱེ། རྣལ་འབྱོར་དཔོན་སློབ་མི་ནོར་འཁོར་བཅས་ཀྱི། །

kyé, naljor pönlob mi nor khor ché kyi

Kyé! Even if the deities and guardians of

ལྷ་དང་སྤྱང་མ་མཚོལ་བ་ཡོད་ན་ཡང་། །

lha dang sungma nolwa yö na yang

The master and disciple yogis and their retinue are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

ལྷ་ཁང་དྲི་མེད་མཚོལ་བ་ཡོད་ན་ཡང་། །

lhakhang drimé nolwa yö na yang

Even if the stainless temple is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

ལྷ་གོས་བེར་ཁབ་མཚོལ་བ་ཡོད་ན་ཡང་། །

lha gö ber trab nolwa yö na yang

Even if the deities' clothing, their long robes and armour, are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ལྷ་རྒྱན་ལྷབ་ལྷབ་མནོལ་བ་ཡོད་ན་ཡང་། །  
lha gyen lhab lhub nolwa yö na yang  
Even if the deities' jingling ornaments are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ལྷ་མཚོན་ཚོ་ངར་མནོལ་བ་ཡོད་ན་ཡང་། །  
lha tsön no ngar nolwa yö na yang  
Even if the sharpness of the deities' weapons is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ལྷ་ཟས་རོ་བརྒྱ་མནོལ་བ་ཡོད་ན་ཡང་། །  
lha zé ro gya nolwa yö na yang  
Even if the deities' food of one hundred tastes is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ལྷ་བདུང་གསེར་སྤྲེམས་མནོལ་བ་ཡོད་ན་ཡང་། །  
lha tung serkyem nolwa yö na yang  
Even if the deities' drink, the libation offering, is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ལྷ་རྟ་བཙན་པོ་མནོལ་བ་ཡོད་ན་ཡང་། །  
lha ta tsenpo nolwa yö na yang  
Even if the deities' horse, Tsenpo is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ལྷ་གཡག་ཞོལ་མོ་མནོལ་བ་ཡོད་ན་ཡང་། །  
lha yak zholmo nolwa yö na yang  
Even if the deities' yak, Zhölmo is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྲིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ལྷ་ལུག་དོན་པོ་མནོལ་བ་ཡོད་ན་ཡང་། །  
lha luk dönpo nolwa yö na yang  
Even if the deities' sheep, Dönpo is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྲིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ལྷ་ར་ཁྲ་བོ་མནོལ་བ་ཡོད་ན་ཡང་། །  
lha ra trawo nolwa yö na yang  
Even if the deities' goat, Trawo is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྲིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

སྲུང་མའི་དམ་ཇས་མནོལ་བ་ཡོད་ན་ཡང་། །  
sungmé damdzé nolwa yö na yang  
Even if the guardians' samaya substances are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྲིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

སྲུང་མའི་སྤྱན་གཟིགས་མནོལ་བ་ཡོད་ན་ཡང་། །  
sungmé chenzik nolwa yö na yang  
Even if the guardians' animals are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྲིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

མཚོད་ཇས་སྐྱབ་ཇས་མནོལ་བ་ཡོད་ན་ཡང་།  
chödzé drubdzé nolwa yö na yang  
Even if the offering and accomplishment substances are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲོན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

རྟེན་རྗེས་སྤྲོ་ཚོགས་མཚོལ་བ་ཡོད་ན་ཡང་། །  
tendzé natsok nolwa yö na yang  
Even if the various support substances are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲོན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ལྷ་སྤྱང་བྱུགས་དང་འགལ་བ་ཡོད་ན་ཡང་། །  
lhasung tuk dang galwa yö na yang  
Even if we go against the wishes of the deities and guardians,

ཤིང་མཚོག་དྲི་བཟང་སྤྲོན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

དེ་ནས་མི་ཚོར་སོགས་ལ་བདུག་ཅིང་འདི་སྐད་དོ། །  
*Then he offered the purifying smoke to the people, to their belongings, and so on, and said:*

ཀྱི། བདག་ཅག་དཔོན་སློབ་མི་ཚོར་འཁོར་བཅས་ཀྱི། །  
kyé, dakchak pönlob mi nor khor ché kyi  
Kyé! Even if the worldly power of us people—

སྲིད་ཀྱི་དབང་ཐང་མཚོལ་བ་ཡོད་ན་ཡང་། །  
si kyi wangtang nolwa yö na yang  
Master, disciples, and retinue—is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲོན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

མཁས་པའི་བརྩུན་གཡང་མཚོལ་བ་ཡོད་ན་ཡང་། །  
khepé tsün yang nolwa yö na yang  
Even if righteousness, the quintessence of the learned, is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲོན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

གཙོ་པོའི་སྒྲོ་གཡང་མཚོའལ་བ་ཡོད་ན་ཡང་། །

tsowö lo yang nolwa yö na yang

Even if intelligence, the quintessence of the leader, is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྲིས་སངས་གྱུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

གཞོན་ནུའི་དཔའ་གཡང་མཚོའལ་བ་ཡོད་ན་ཡང་། །

zhönnü pa yang nolwa yö na yang

Even if bravery, the quintessence of youth, is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྲིས་སངས་གྱུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

སྐྱེན་པོའི་མཐེབ་གཡང་མཚོའལ་བ་ཡོད་ན་ཡང་། །

kyenpö teb yang nolwa yö na yang

Even if the thumb, the quintessence of the marksman, is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྲིས་སངས་གྱུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

མང་པོའི་ཚོགས་གཡང་མཚོའལ་བ་ཡོད་ན་ཡང་། །

mangpö tsok yang nolwa yö na yang

Even if accumulation, the quintessence of abundance, is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྲིས་སངས་གྱུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

རྟ་པོའི་མགྲོགས་གཡང་མཚོའལ་བ་ཡོད་ན་ཡང་། །

ta pö gyok yang nolwa yö na yang

Even if speed, the quintessence of the stallion, is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྲིས་སངས་གྱུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

ཕུགས་ཀྱི་འཕེལ་གཡང་མཚོའལ་བ་ཡོད་ན་ཡང་། །

chuk kyi pel yang nolwa yö na yang

Even if procreation, the quintessence of livestock, is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲོན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ཟས་ཀྱི་བཅུད་གཡང་མནོལ་བ་ཡོད་ན་ཡང་། །  
zé kyi chü yang nolwa yö na yang  
Even if nutrients, the quintessence of food, are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲོན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

བཅོན་པོའི་སྟོབས་གཡང་མནོལ་བ་ཡོད་ན་ཡང་། །  
tsempö tob yang nolwa yö na yang  
Even if power, the quintessence of the ruler, is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲོན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ཕུག་པོའི་ནོར་གཡང་མནོལ་བ་ཡོད་ན་ཡང་། །  
chukpö nor yang nolwa yö na yang  
Even if wealth, the quintessence of the rich, is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲོན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

འཕན་པོའི་དར་ཡང་མནོལ་བ་ཡོད་ན་ཡང་། །  
penpö dar yang nolwa yö na yang  
Even if growth, the quintessence of the prosperous, is contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲོན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

བཅོན་ཕུག་འཕན་གསུམ་མནོལ་བ་ཡོད་ན་ཡང་། །  
tsen chuk pen sum nolwa yö na yang  
Even if all three—the ruler, the rich, and the prosperous—are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲོན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!



གཞན་ཡང་རྣམ་འབྱོར་བདག་ཅག་འཁོར་བཅས་ཀྱི། །  
zhenyang naljor dakchak khor ché kyi  
Furthermore, even if the robes worn by

གྱོན་པའི་བེར་གོས་མནོལ་བ་ཡོད་ན་ཡང་། །  
gyönpé ber gö nolwa yö na yang  
Us yogis and our retinue are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

བཏགས་པའི་རྩོམ་ཚོན་མནོལ་བ་ཡོད་ན་ཡང་། །  
takpé no tsön nolwa yö na yang  
Even if the knives we carry are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

བཏུང་བའི་ཟས་སྐོམ་མནོལ་བ་ཡོད་ན་ཡང་། །  
tungwé zekom nolwa yö na yang  
Even if the food and drink we consume are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

གཞི་མལ་གནས་ས་མནོལ་བ་ཡོད་ན་ཡང་། །  
zhi mal nesa nolwa yö na yang  
Even if our home, bedding, and dwelling place are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

འདུག་པའི་མལ་སྟན་མནོལ་བ་ཡོད་ན་ཡང་། །  
dukpé mal ten nolwa yö na yang  
Even if the cushions we sit on are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

མི་ནོར་རིགས་བརྒྱད་མནོལ་བ་ཡོད་ན་ཡང་། །

mi nor rikgyü nolwa yö na yang

Even if our people and family lineage are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

བྲན་དང་སྒོ་བྱི་མནོལ་བ་ཡོད་ན་ཡང་། །

dren dang gokhyi nolwa yö na yang

Even if our servants and guard dogs are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

ཟས་ནོར་ལོངས་སྤྱོད་མནོལ་བ་ཡོད་ན་ཡང་། །

zé nor longchö nolwa yö na yang

Even if our food, wealth, and possessions are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

སྟོབས་དང་མངའ་ཐང་མནོལ་བ་ཡོད་ན་ཡང་། །

tob dang ngatang nolwa yö na yang

Even if our strength and power are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

བགྲག་དང་གཟི་མདངས་མནོལ་བ་ཡོད་ན་ཡང་། །

trak dang zidang nolwa yö na yang

Even if our luminosity and radiance are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གུར་ཅིག །

shing chok dri zang men gyi sang gyur chik

Let this be purified through the fragrance of precious woody medicinals!

ཚེ་དང་བསོད་ནམས་མནོལ་བ་ཡོད་ན་ཡང་། །

tsé dang sönam nolwa yö na yang

Even if our life span and merit are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

ལ་རྗེ་དབང་ཐང་མནོལ་བ་ཡོད་ན་ཡང་། །  
khajé wangtang nolwa yö na yang  
Even if our good fortune and personal power are contaminated,

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let this be purified through the fragrance of precious woody medicinals!

དམིགས་བསལ་གྱི་ནད་པ་འདྲ་ཡོད་ན་འདི་ལྟར་བྱ། །  
*If there is a particular illness or such like, the following should be done:*

ཀྱི། ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱི་དུད་པ་འདིས། །  
kyé, shing chok dri zang men gyi düpa di  
Kyé! Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྤྱོད་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

ཉོན་མོངས་དུག་ལྡེ་གདུང་བ་སངས་གྱུར་ཅིག །  
nyönmong duk ngé dungwa sang gyur chik  
Tormenting mental afflictions, the five poisons.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྤྱོད་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

འདོད་ཆགས་ལས་གྱུར་རླུང་ནད་སངས་གྱུར་ཅིག །  
döchak lé gyur lung né sang gyur chik  
Wind-element diseases caused by desire.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

ཞེ་སྤང་ལས་བྱུང་མཁྲིས་ནད་སངས་གྱུར་ཅིག །  
zhedang lé jung tri né sang gyur chik  
Fire-element diseases caused by anger.

ཤིང་མཚོག་འི་བཟང་སྤྲན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

གཏི་མུག་ལས་བྱུང་བད་ཀན་སངས་གྱུར་ཅིག །  
timuk lé jung beken sang gyur chik  
Water-and-earth-element diseases caused by ignorance.

ཤིང་མཚོག་འི་བཟང་སྤྲན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

འདུ་བ་རྣམ་བཞིའི་ནད་རྣམས་སངས་གྱུར་ཅིག །  
duwa nam zhi né nam sang gyur chik  
Diseases of the four elemental dynamics.

ཤིང་མཚོག་འི་བཟང་སྤྲན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

སྙིང་རླུང་རྒྱལ་པོའི་ནད་རྣམས་སངས་གྱུར་ཅིག །  
nying lung gyalpö né nam sang gyur chik  
Heart-wind *gyalpo* spirit's disease.

ཤིང་མཚོག་དྲི་བཟང་སྣན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

གློ་གཟེར་ལྷ་བཙན་ནད་རྣམས་སངས་གྱུར་ཅིག །  
lo zer lu tsen né nam sang gyur chik  
Lung-pain nāga and tsen spirit's disease.

ཤིང་མཚོག་དྲི་བཟང་སྣན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

མཚིན་རྒྱ་ས་བདག་ནད་རྣམས་སངས་གྱུར་ཅིག །  
chin gyu sadak né nam sang gyur chik  
Liver and intestinal earth deity's disease.

ཤིང་མཚོག་དྲི་བཟང་སྣན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

མཚོར་གློ་གྱི་བོའི་ནད་རྣམས་སངས་སངས་གྱུར་ཅིག །  
tser lo driwö né nam sang sang gyur chik  
Spleen and lung driwo spirit's disease.

ཤིང་མཚོག་དྲི་བཟང་སྣན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

མཁལ་གུམ་ལྷ་བསེན་ནད་རྣམས་སངས་གུར་ཅིག །  
khal drum lu sen né nam sang gyur chik  
Kidney and arthritis nāga and *sen* spirit's disease.

ཤིང་མཚོག་རི་བཟང་སྤྲན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྤྱོད་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

ཕོ་གཙོང་ཡིད་འགོང་ནད་རྣམས་སངས་གུར་ཅིག །  
po chong yi gong né nam sang gyur chik  
Chronic gastric and mental disorder *gongpo* spirit's disease.

ཤིང་མཚོག་རི་བཟང་སྤྲན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྤྱོད་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

མགོ་དང་ཡན་ལག་ནད་རྣམས་སངས་གུར་ཅིག །  
go dang yenlak né nam sang gyur chik  
Disease of head and limbs.

ཤིང་མཚོག་རི་བཟང་སྤྲན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྤྱོད་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

ཤ་དང་ལྷགས་པའི་ནད་རྣམས་སངས་གུར་ཅིག །  
sha dang pakpé né nam sang gyur chik  
Muscle and skin disease.

ཤིང་མཚོག་རི་བཟང་སྤྲན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

ལྷག་དང་ཚུ་སེར་ནད་རྣམས་སངས་གྱུར་ཅིག །  
trak dang chuser né nam sang gyur chik  
Blood and lymph disease.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

རུས་དང་སྲིན་བྱའི་ནད་རྣམས་སངས་གྱུར་ཅིག །  
rü dang sinbü né nam sang gyur chik  
Bone disease and all diseases that are infectious.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

ཚ་དང་ཚུ་རྒྱས་ནད་རྣམས་སངས་གྱུར་ཅིག །  
tsa dang chu gyü né nam sang gyur chik  
Vascular, ligament, and tendon disease.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

མངས་དང་དབང་པོ་ཉམས་པ་སངས་གྱུར་ཅིག །  
dang dang wangpo nyampa sang gyur chik  
Dulled radiance and senses.

ཤིང་མཚོག་དྲི་བཟང་སྣན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

དབྱུགས་དང་རྣམ་ཤེས་ཉམས་པ་སངས་གྱུར་ཅིག །  
uk dang namshé nyampa sang gyur chik  
Diminishing breath and consciousness.

ཤིང་མཚོག་དྲི་བཟང་སྣན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

དཔལ་དང་མཐུ་སྟོབས་ཉམས་པ་སངས་གྱུར་ཅིག །  
pal dang tutob nyampa sang gyur chik  
Diminishing glory and strength.

ཤིང་མཚོག་དྲི་བཟང་སྣན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's

ཚེ་དང་བསོད་ནམས་ཉམས་པ་སངས་གྱུར་ཅིག །  
tsé dang sönam nyampa sang gyur chik  
Diminishing life-span and merit.

ཤིང་མཚོག་དྲི་བཟང་སྣན་གྱི་དུད་པ་འདིས། །  
shing chok dri zang men gyi düpa di  
Let this medicinal, fragrant smoke of precious sylvan plants

བདག་དང་རྒྱ་སྦྱོར་ཡོན་གྱི་བདག་པོ་ཡི། །  
dak dang gyujor yön gyi dakpo yi  
Purify my own and the sponsor's



ལ་རྗེ་དབང་ཐང་ཉམས་པ་སངས་གུར་ཅིག །  
khajé wangtang nyampa sang gyur chik  
Diminishing good fortune and power.

དེ་ལྟར་གྱི་དམིགས་བསལ་མེད་ན་གོང་གི་འཕྲོ་ནས་འདི་བཞིན་བྲ། །  
*If there is nothing specific like this, continue from where you left off above:*

གཞན་ཡང་བདག་ཅག་དཔོན་སློབ་འཁོར་བཅས་ལ། །  
zhenyang dakchak pönlob khor ché la  
Furthermore, let the medicinal fragrance of precious sylvan plants

དམེ་མཚོལ་ཚྱོག་གིས་མཚོལ་དང་གྲིབ་གྲིས་མཚོལ། །  
mé nol tsok gi nol dang drib kyi nol  
Purify all of us—master, disciples, and retinue—who are contaminated by murder, filth, and pollution.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྲིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let the medicinal fragrance of precious sylvan plants

ཐབ་དང་གཞོབ་གྲིས་མཚོལ་དང་ཡུག་སས་མཚོལ། །  
tab dang zhob kyi nol dang yuk sé nol  
Purify contamination of the hearth, contamination from the smell of singed food, and from widowhood.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྲིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let the medicinal fragrance of precious sylvan plants

བྱི་བྱས་རབས་ཆད་ལྷེ་མཚན་ནལ་བྱས་མཚོལ། །  
ji jé rab ché da tsen nalbü nol  
Purify contamination from adultery, barrenness, menstruation, and children born of incest.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྲིས་སངས་གུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let the medicinal fragrance of precious sylvan plants

མངོ་ཅན་གཙོང་པོ་དམ་ཉམས་གྲིབ་གྲིས་མཚོལ། །  
dzechen chongpo damnyam drib kyi nol  
Purify contamination from lepers, from the chronically ill, and from the pollution of broken samaya.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let the medicinal fragrance of precious sylvan plants

དྲི་ཅན་དྲི་ངན་ཅན་དང་མྱུག་དྲིས་མཚོལ། །  
drichen dri ngenchen dang muk dri nol  
Purify contamination from smelly things, malodours, and stifling smells.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let the medicinal fragrance of precious sylvan plants

ཤི་བའི་དུར་སྲི་གསོན་པོའི་ནང་དམེས་མཚོལ། །  
shiwé dursi sönpo nang mé nol  
Purify contamination from ghosts of the dead and from the living murderers of blood relatives.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let the medicinal fragrance of precious sylvan plants

སྤྲིག་ཅན་བཤམ་པ་མནའ་ཟན་གྱི་བོས་མཚོལ། །  
dikchen shenpa na zen driwö nol  
Purify contamination from sinners, from butchers, from promise-breakers, and from murderers who kill with swords.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Let the medicinal fragrance of precious sylvan plants

ཕུད་ཉམས་མི་གཙང་ཡས་དང་སྤྱད་གྱིས་མཚོལ། །  
pü nyam mi tsang yé dang lü kyi nol  
Purify the contamination that comes from offering, in a substitution ritual, something unclean that has already been used.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
Furthermore, let the medicinal fragrance of precious sylvan plants

གཞན་ཡང་མི་གཙང་མཚོལ་གྱི་བ་མ་ལུས་ཀུན། །  
zhenyang mi tsang nol dribma lü kün  
Purify all unclean contamination without exception.

ཤིང་མཚོག་དྲི་བཟང་སྤྲན་གྱིས་སངས་གྱུར་ཅིག །  
shing chok dri zang men gyi sang gyur chik  
May all contamination be purified by the medicinal fragrance of precious sylvan plants!

ནམ་མཁའ་སློན་དངས་བཞིན་དུ་སངས་ཀྱི་ཅིག །  
namkha trin dang zhindu sang gyur chik  
May all be made clear like the cloudless sky.

ཉི་ཟླའི་འོད་མདངས་བཞིན་དུ་རྒྱས་ཀྱི་ཅིག །  
nyidé ödang zhindu gyé gyur chik  
May there be radiance like the bright light of the full moon.

ཟླ་བ་ཡར་ངོ་བཞིན་དུ་འཕེལ་ཀྱི་ཅིག །  
dawa yar ngo zhindu pel gyur chik  
May there be growth like the waxing moon.

མེ་དྲོག་འདབ་སྟོང་བཞིན་དུ་རྒྱས་ཀྱི་ཅིག །  
metok dab tong zhindu gyé gyur chik  
May there be blossoming like a flower with a thousand petals.

སྟོན་ཀའི་འབྲུ་དུག་བཞིན་དུ་སློན་ཀྱི་ཅིག །  
tönké dru druk zhindu min gyur chik  
May there be ripening like the six grains of autumn.

ཆབ་སྲིད་ལྷན་པོ་བཞིན་དུ་བརྟན་ཀྱི་ཅིག །  
chabsi lhünpo zhindu ten gyur chik  
May the government be as stable as Mount Meru.

དགོས་འདོད་ལོར་བུ་བཞིན་དུ་འབྱུང་ཀྱི་ཅིག །  
gödö norbu zhindu junggyur chik  
May needs and wants be met as if from a wish-fulfilling jewel.

ཚོས་བརྒྱན་ཉི་ཟླ་བཞིན་དུ་གསལ་ཀྱི་ཅིག །  
chö gyü nyida zhindu sal gyur chik  
May the spiritual lineage shine like the sun and moon.

འཁོར་འབངས་སྐར་ཚོགས་བཞིན་དུ་འཁོར་ཀྱི་ཅིག །  
khor bang kar tsok zhindu khor gyur chik  
May courtiers and subjects gather round like constellations.

ལོར་ལྷགས་ཅི་ཤིང་བཞིན་དུ་རྒྱས་ཀྱི་ཅིག །  
norchuk tsishing zhindu gyé gyur chik  
May livestock multiply and grow like plants.

སྟོན་གྲགས་འབྲུག་སྐྱ་བཞིན་དུ་བྱབ་ཀྱི་ཅིག །  
nyendrak drukdra zhindu khyab gyur chik  
May fame and renown resound like thunder.

ཚེ་རིང་ནད་མེད་བདེ་དང་ལྷན་གྱུར་ཅིག །

tsering nemé dé dangden gyur chik  
May our lives be long, healthy, and happy.

ལོ་བརྒྱ་འཚོ་ཞིང་སྟོན་བརྒྱ་མཐོང་གྱུར་ཅིག །

lo gya tso zhing tön gya tong gyur chik  
May we remain for a hundred years, to see a hundred autumns.

བཀྲ་ཤིས་བདེ་ལེགས་ལྷན་སྲུང་ཚོགས་པར་ཤོག །

tashi delek pünsum tsokpar shok  
May all be perfectly auspicious and excellent in every way!

ཅེས་གསུངས་ནས། རྒྱལ་སློན་འཁོར་དང་བཅས་པ་རྣམས་ཐེ་ཚོམ་མ་བྱེད། འདི་ལྟ་བུ་ཉམས་ལེན་བྱས་ན་དོན་དང་ལྷན་པ་  
ཡིན་ལོ་གསུངས་སོ། །

*Having spoken thus, he said: “King, ministers, and retinue—have no doubt! It is beneficial to practice this.”*

དེ་ནས་རྒྱལ་སློན་འཁོར་བཅས་དགའ་ཞིང་མགྱུ་ནས་ཡི་རང་སྟེ། གསེར་གྱི་མཚུལ་ཕུལ་ཏེ་ཕྱག་དང་བསྐོར་བ་བྱས་ནས་འདི་  
སྐད་དོ། །ཀྱེ། སློབ་དཔོན་ཆེན་པོ་ལགས། རྒྱལ་དུ་ཉམས་ལེན་ཇི་ལྟར་བྱ། དོན་ཇི་ལྟར་ལགས། ལུས་པས།

*Then they rejoiced—king, ministers, and retinue, feeling pleased and happy. Offering a mandala of gold, they prostrated, circumambulated, and said: “Kyé! Great master, how do we continue to practice this, and for what purpose?”*

སློབ་དཔོན་ཆེན་པོའི་ཞལ་ནས། ཀྱེ། རྒྱལ་པོ་ཆེན་པོ་ལགས། སྤྱིར་དལ་འབྱོར་གྱི་མི་ལུས་ཐོབ་པ་དོན་ལྷན་དུ་བྱེད་  
དགོས། དེའི་ཐབས་སུ་བྱང་རྒྱུ་གྱི་རྒྱ་སྐྱབ་པ་ལ་འཇིག་རྟེན་དང་འཇིག་རྟེན་ལས་འདས་པའི་ལྟ་དང་སྲུང་མ་ལ་གསོལ་བ་  
བཏབ་པས།

*The great master said: “Kyé! Great King, you must do something meaningful with this human body that you have obtained, which has the freedoms and advantages. The way to do this is to create the causes for awakening by supplicating the worldly and world-transcending deities and guardians.*

བྱང་རྒྱུ་སྐྱབ་པའི་འགལ་རྒྱུ་བར་ཆད་སེལ་ཞིང་མཚོག་ཕུན་མོང་གི་དངོས་གྲུབ་མཐུན་རྒྱུ་བསྐྱབ་པ་ཡིན་པས་དེའི་ཆེད་དུ་  
ལྟ་དང་སྲུང་མ་བསྟེན་དགོས་པ་ཡིན།

*“If you do this, they will clear away obstacles and circumstances that impede awakening, and they will create the proper circumstances for both sublime and common spiritual accomplishment. This is why you must serve the deities and guardians.*

བསང་བྱ་བ་ནི་ཉོན་མོངས་དུག་ལྡེའི་སྐྱིབ་མཚོལ་སྦྱོང་ཞིང་། ལྟ་དང་སྲུང་མ་མི་འབྲལ་བར་འཁོར་བའི་ཐབས་ཡིན་པས། རྒྱལ་  
དུ་བསང་བྱ་བ་དོན་དང་ལྷན་པ་ཡིན།

*“Making purifying smoke offerings will purify the contamination from the pollution of the mental afflictions, the five poisons, and it is a method for surrounding yourself with deities and guardians so that they will never be separate from you. This is the purpose of continually making purifying smoke offerings.*

ལྷག་པར་མཚོལ་གྱི་བ་མི་གཙང་བ་ལྷུར་དུ་སེལ་བའི་ཐབས་སུ་སྤོ་ལྷ་བསང་བྱ། ཕྱི་དྲོ་མཚོལ་བསང་དང་མཚོལ་ལུས་བྱས་ན་

གྲིབ་དང་མི་གཙང་བ་ཐམས་ཅད་སྤྲངས། ལྷ་དང་སྤྲང་མ་འཁོར། ཟས་ལོངས་སྤྱོད་ལ་བྱིན་ཆགས། ལུས་ཀྱི་འདུ་བ་ཆ་  
སྟོམས། བཀྲག་དང་གཟི་མདངས་བསྐྱེད། ལམས་དང་དབང་པོ་གསལ། ཀུན་གྱིས་ཡིད་དུ་འོང། ལྷ་སྤྱོད་ལྷ་འདྲེས་  
བཀའ་ལ་ཉན། འགལ་རྒྱུན་བར་ཆད་ཀྱི་ངོ་མས་མི་གོས་པ་སོགས་ཡོན་ཏན་མང་པོ་དང་ལྷན་པ་ཡིན་གསུངས་སོ། །

*"In particular, the method for quickly eliminating impurity and contamination pollution is to make purifying  
smoke offerings to the deities in the morning, and to follow this with the contamination-purifying smoke offering  
and the contamination-cleansing ceremony in the evening. If you do this, all pollution and impurity will be  
dispelled. The deities and guardians will surround you. You will be blessed with food, wealth, and luxury. The  
body's elemental dynamics will be in balance. You will be glowing and radiant. Your constitution and senses will  
be bright. You will be pleasing to everyone. The worldly gods and spirits will obey you. You will not be sullied by  
the stains of obstacles and adverse circumstances, and you will be endowed with many good qualities."*

དེར་རྒྱལ་པོའི་ཞལ་ནས། ལེགས་སོ་སྟོབ་དཔོན་ཆེན་པོ་ལགས། མཚོ་ལ་ལྷས་བྱ་བ་ཇི་ལྟར་ཡིན་ལགས་ཞུས་པས།  
*The king said: "Very good, Great Master! How does one perform the contamination-cleansing ceremony?"*

སྟོབ་དཔོན་ཆེན་པོའི་ཞལ་ནས། མཚོ་ལ་ལྷས་བྱ་བ་ནི་སྤྱིར་མདོ་སྤྲལས་སོ་སོའི་ལུགས་དང་འདྲ། རྩས་སྤྱོད་སོགས་དབྱེ་བ་  
མང་དུ་ཡོད་ཀྱང་འདིའི་སྐབས་སུ་གོང་གི་སྤྲལ་རྩས་དང་བི་སྤྲལ་ཆོགས་ཆུ་གཙང་དང་སྤྱོད་ནས་རིན་པོ་ཆེའི་བྱམ་པའི་ནང་དུ་  
སྤྲལས་ལ་ཡུལ་ཕྱོགས་སུ་ཆབ་གཏོར་བྱ་ན་ཡུལ་ལྷས་དང་། ཡང་སྤྱོད་གསུང་བྱགས་ཀྱི་ཉེན་རྣམས་ལ་ལྷས་གསོལ་བྱ་བ་ནི་  
ཉེན་ལྷས་དང་།

*The great master said: "The traditions of Sūtra and Tantra each have their own particular contamination-cleansing  
ceremonies. There are many different ingredients, preparations and so on. However, in this case, the medicinal  
substances and aromatics already mentioned should be mixed with clean water and poured into a precious vase.  
Sprinkle the water in all directions; this is the cleansing of the place. Also, by this method, you can cleanse the  
representations of wisdom form, speech, and heart; this is the cleansing of representations."*

མི་ནད་ཕྱགས་ནད་སོགས་ལ་དོ་རྗེ་རྣམ་འཛོམས་ཁོ་བོ་མེ་བ་ཕྱེགས་བདུད་ཅི་འཁྱུལ་བ་སོགས་ཀྱི་ད་རྒྱལ་དང་ལྷན་པས་གྲིབ་  
ལྷས་དང་ལོར་རྩས་སོགས་ལ་གྲིབ་ཕོག་ན་ལྷས་ཆབ་བྱ་ན་པས་ཆོག་པ་ཡིན་གསུངས་སོ། །

*"If disease spreads among humans, livestock and so forth, cleanse the contamination pollution while identifying  
with the fury of Vajravīdāraṇa, wrathful Uchūṣma, Amṛtakundalī and so on. If wealth substances are polluted, it  
is sufficient to sprinkle the cleansing water on them."*

དེར་རྒྱལ་པོ་ཆེན་པོ་དབྱེས་ཤིང་གུས་པས་ཐལ་མོ་སྤྱོད་ཏེ་ཕྱག་དང་བསྐོར་བ་མང་དུ་བྱས་ནས་སྤྱོད་པོ་བྱང་དུ་གཤེགས་སོ། །དེ་  
ནས་ཡུན་རིང་མ་ལོན་པར་རྒྱལ་པོའི་སྤྱོད་ནད་དངས་ཏེ། ཡུལ་ལམས་བོད་དུ་བཀྲ་ཤིས་པའི་དགོ་ལྷས་མང་པོ་བྱུང་ངོ། །

*Pleased, the great king reverently joined his palms and did many prostrations and circumambulations. Then he  
returned to the palace. It wasn't long before the king's illness passed and there were many auspicious omens in the  
regions of Tibet.*

སྟོབ་དཔོན་ཆེན་པོ་པརྗེ་འབྲུང་གནས་ཀྱིས་མཛད་པའི་མཚོ་ལ་བསང་ལྷ་ཆབ་སྤྱོད་མོ་ཞེས་བྱ་བ་རྩོགས་སོ། །

*Here ends the text called Divine Blue Water: The Contamination-Purifying Smoke Offering Performed by The Great  
Master Padmasambhava.*

མཚོ་ལ་བསང་འདི་དང་བསང་བཅན་བདེ་ལེགས་ཀུན་འབྲུང་བཅས་གཏོར་ལ་མ་སྤྲས་པར་བེ་ཉར་དཀོར་མཛོད་གླིང་གི་ཕྱི་  
ཁམས་ལྷེབས་རིས་སུ་བཏབ་པར་མཛད་པས་བསམ་ཡས་ལོགས་བྲིས་མར་གྲགས། དེ་ལས་དཔེ་རྒྱུན་འཕེལ་ཏེ་དབུས་གཙང་  
ཕྱོགས་སུ་རྒྱ་ཆེར་འཕེལ་ཞིང་། ལྷག་པར་སྟོབ་དཔོན་བེ་རོ་ཅ་ནས་དཔེ་བསྐྲུབས་ཏེ་རྒྱལ་མོ་ཚ་བ་རོང་དུ་ཕྱེབས་པའི་ལམ་ཞོར་  
མདོ་སྤྱོད་དུ་མི་རི་ཆོས་ཀྱི་གྲགས་པ་ལ་གནང་བ་ནས་རིམ་པར་བརྒྱུད་དེ་མདོ་ལམས་སྤྱོད་ཕྱོགས་སུ་ད་ལྱིའི་བར་དར་རྒྱས་

## ཤིན་ཏུ་ཆེན་པོ། །སཐ་མཛུགས།

*This contamination-purifying smoke offering and the purifying smoke offering called The Source of Bounty and Happiness were not hidden as treasures. They were painted on the outer wall of Pehar Kordzöling, and thus are known as the Samyé mural. From there, the textual lineage spread widely in Ü and Tsang. In particular, the master Vairocana took the text with him when he went to Gyalmo Tsawarong. On the way, in Kham, he gave it to Diri Chökyi Dragpa. Since then, the lineage has spread and flourished throughout Kham until the present day. Sarva Maṅgalam.*

འདི་ལ་གྲོང་སྤྲུགས་མཁམ་སྐྱུན་མང་པོའི་ཁ་ཉོན་ལག་བྲིས་ཀྱི་དཔེ་རྒྱུན་ཚིག་རིས་རྩུང་ཟད་འདྲ་མིན་མང་དུ་སྐྱང་བ་ལས་དཔེ་  
དག་པ་འགའ་ཞིག་ལ་གཞི་བཙུག་ཏེ་ལུས་དག་དཔུང་བཟོད་པའི་ལྷུལ་དུ་འཇིགས་བྲལ་ཡེ་ཤེས་ལྡོ་རྗེས་གཙང་བལྟས་སུ་སྤྲེལ་  
བ་དག།

*Many village mantrikas, both learned and uneducated, have passed on this textual lineage by reciting it and writing it out by hand. Thus, there are slight variations in the wording of different versions. Using a few correct texts as a basis, I, Jikdrel Yeshé Dorjé, have attempted to carefully edit this so as to increase the number of good copies. May it bring goodness!*

| Translated by Sophie Pickens, 2017. Edited by Samye Translations (Tawni Tidwell and Libby Hogg), 2022.

Source: Pad+ma 'byung gnas, “slob dpon chen po pad+ma 'byung gnas kyis mdzad pa'i mnol bsang lha chab sngon mo,” in *bka' ma rgyas pa*, ed. 'jigs bral ye shes rdo rje. Kalimpong: Dupjung Lama, 1982–1987, Vol. 21: 305–330.

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1. ↑ The word contamination (mnol; grib; mnol grib) throughout this text can refer to toxins, pathogens, pollutants and other forms of impurities that infect, contaminate and defile the body and mind of the individual. Purification (bsang) refers to the cleansing or transforming of these entities.
2. ↑ The child is called a *rtsog mnöl gyi bu*. According to Lama Dawa Chödak, this implies that the child was fathered by someone other than the king, probably someone of a low caste.
3. ↑ Whites and reds (dkar dmar) refers to the three whites (milk, yogurt and butter), three sweets (honey, molasses and white sugar) and three reds (flesh, blood and bones) as given in burnt offerings.
4. ↑ According to Lama Dawa Chödak, *phrag lha* is a deity of bravery.
5. ↑ This is the infected heartwood of *Aquilaria sinensis*; this infected part is referred to as agarwood (a gar u).
6. ↑ The Tibetan word “gser shing” is another name for berberis.
7. ↑ The three fruits comprise chebulic myrobalan, beleric myrobalan and Indian gooseberry; the six excellences comprise nutmeg, cloves, bamboo pith, saffron, white cardamom, black cardamom.
8. ↑ According to Lama Dawa Chödak, the Organs offered in sur (gsur) are the heart, tongue, nose, eyes,

and ears.

9. ↑ According to Lama Dawa Chödak, the white and red samaya substances are semen and menstrual blood.
10. ↑ Guggül (gu gul) refers to black and white varieties of mukul myrrh. Black is Commiphora mukul, white is Boswellia serrata.
11. ↑ Malha Budzi (ma lha bu rdzi) is a particular warrior deity that Divine Blue Water mentions twice. She also features in a text from the Kagyü school, which describes her as “a golden-colored woman, who holds a spindle and a coil of thread. She is the goddess of maternity, who influences the birth of children.”
12. ↑ Alternative prints of this text have b(h)alabhadri/dra variations on the term’s spelling, which have varying identifications. If balabhadra, this is a synonym for trāyamāṇā, a type of gentian (Gentiana kurroo) used to treat fevers and vitiation of blood or Lodhra (Symplocos racemosa), a type of shrub used in Ayurveda to treat women. If bhaladhāra, this most likely refers to menstrual blood or ox flesh.



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