Endowed with Three Confidences: Life Story of Padmasambhava

ཅ། ཐོབ་དཔོན་ཆེན་པོ་པདྨ་འབྱུང་གནས་ཀྱི་རྣམ་པར་ཐར་པ་
གསལ་བར་བྱེད་པའི་ཡི་གེ་ཡིད་ཆེས་གསུམ་ལྡན་
ཞེས་བྱ་བ་བཞུགས་སོ།།

by Jetsun Tāranātha



Written and translated by Adele Tomlin (2026)

Dakini Translations

"This child will excel above all others in Secret Mantra practice. The signs of the Lotus Family are all present in him, so Amitābha's blessing will remain with him always. Let his name therefore join padma, 'lotus', with avabhāsi, 'shining': Padmāvabhāsi."

"Padmasambhava also accomplished great actions for Tibet's beings. From the past until the present, every being in this land, human or non-human, has been his disciple, directly or indirectly, through the different forms and names in which he appears. Particular deeds can be described and recounted, but who could encompass the whole life of a sage who has realized the state of primordial unity?"

"The malevolent demons, rākṣasas, gods and nāgas of Tibet required three rounds of taming. One remains unfinished. Had it been completed, the king's life would have been long, his kingdom great, his lineage increasingly powerful, and the Dharma enduring. After a single cycle of teaching, turmoil and obstacles to the Dharma will arise. The nāgas and gyalpo spirits bear malice and lasting grudges. Even the royal lineage will disregard the law, and disorder will prevail--- from *Endowed with Three Confidences by* Je Tāranātha

Author: Jetsun Tāranātha (1575–1634).

Alternative Title: Indian Tradition Life-Story of Master Padma (*slob dpon padma'i rnam thar rgya gar lugs*).

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Translator's Introduction

Here is a new annotated translation (with Introduction) of a text by the great Jonang and Shangpa Kagyu master, Jetsun Tāranātha (1575–1634), called *Master Padmasambhava's Liberation- Story Endowed with the Three Confidences* (སློབ་དཔོན་པདྨ་འབྱུང་གནས་ཀྱི་རྣམ་ཐར་ཡིད་ཆེས་གསུམ་ལྡན།). It is also often referred to as the *Indian Version of the Life of Guru Rinpoche* (སློབ་དཔོན་པདྨའི་རྣམ་ཐར་རྒྱ་གར་ལུགས།).

The meaning of the title: *Endowed with Three Confidences*

In Tibetan Buddhist philosophy, the term **"Three Confidences"** (yi-chey sum ཡིད་ཆེས་གསུམ།) used by Je Tāranātha in the title of this text, refers to a specific term on the Vajrayāna path.

The word used here for **confidence** in Tibetan—**yi-che**—is distinct from **faith** (dad pa). It refers to a type of conviction or trust that is forged through **reasoning, logical investigation, and direct experience**.

According to Tāranātha's other philosophical commentaries (such as his seminal work on the Kālacakra Tantra, *A Hundred Blazing Lights*, which I first translated in 2020 here), the *three confidences* are:

1. **Confidence in the Tantras (or Scriptures):** Trust in the validity of the spoken word and text of the Buddha or realized masters, verifying that the teachings conform to spiritual law and authentic realization.

2. **Confidence in the Teacher (Guru):** Conviction in the authenticity of the lineage and spiritual mentor. Tāranātha notes that the teacher must belong to an unbroken lineage stemming from Buddha Shakyamuni, possessing continuous blessings, unbroken vows, and samaya with his own teacher, and experiential realization rather than just "words-only" knowledge.

3. **Confidence in Oneself:** Deep internal trust in one's own innate Buddha-nature and capacity to practice, achieve realization, and understand the profound meaning of the path.

By naming Guru Padmasambhava's biography *Endowed with Three Confidences*, Tāranātha signals to the reader not only that his historical account is not based on unverified myths, but also is an authentic chronicle designed to inspire and develop these three rational convictions regarding the life and legacy of Padmasambhava. A prior English translation of the text (see details below, published by Lotsawa House 2019), incorrectly translates it as "Three Reasons for Confidence", adding the extra word "reason", but this is an unnecessary addition. I render the Tibetan, *yid ches gsum ldan* as 'Endowed with Three Confidences', preserving *den* (*ldan* ('endowed with') and avoiding the interpretive addition 'reasons' used in the earlier English title.

Time, Place and Reason for Je Tāranātha's Composition: Tibet in 1610



1 Jonang master Dolpopa's great Stupa at Jomonang, Tibet

The colophon states that it was composed by Je Tāranātha at the age of 36 at the hermitage of Nagyalmo (nags rgyal mo) at Jomonang, Tibet. Nagyalmo is also a local deity of Jomonang. Tāranātha refers to himself as a "vagabond", or travelling pauper, which is a way he commonly refers to himself.

> " This liberation story of the nirmanakāya [physical emanation] of the vajra-speech of all the Tathāgatas, the Great Master of Uḍḍiyāna, Padmasambhava, is called *Endowed with Three Confidences*. My companion Tsangnyon Kunga Palzang, who lives and journeys with me, encouraged its composition as a means of restoring/healing my faith. I, the

> wanderer Tāranātha, composed it in my thirty-sixth year at the Jomo hermitage in Nag-gyal. May goodness flourish! Maṅgalam!

At this time, in 1610[1], Tibet was a nation undergoing a period of intense deep sectarian rivalry. It was a crucial transitional era just decades before the violent establishment of the Dalai Lama's centralized theocratic rule by the foreign Mongolian military dictatorship. Tāranātha's monastery of the Jonang lineage would be violently stolen and taken over by the Gelugpa forces and never returned to its rightful owners.

The author, Jetsun Tāranātha is also no stranger to writing significant historical texts about Buddhism in the Indian sub-continent and Himalayan regions. His biography of Guru Padmasambhava is interesting not only because of the expertise and mastery of the author (see below) but also differs significantly from mainstream Tibetan biographies—primarily in its core **historical methodology and source material**.

Treasure Tales (Terma) vs Tāranātha's Historical biography

While the majority of Padmasambhava's biographies in Tibet are from **terma** (revealed treasure texts) filled with mystical accounts, Tāranātha intentionally wrote his version **"in the Indian style"** (rgya gar lugs) to offer a more grounded, historically aligned narrative. He states right at the beginning of his text that:

> "In this account, I write only whatever I have found to be reliable, and discarded blabbing nonsense".

Written with the critical eye of an expert scholar, translator, practitioner and historian, Tāranātha's stated goal in his final passages, was to clarify the "many false tales" which could lead to embarrassment and degeneration of the confidence in the Buddha Dharma:

> "Some small-minded people, solely out of blind faith, fabricated many false tales to inspire faith in others.
> Most beings are extremely deluded, and so faith can indeed increase even with false and meaningless words,
> However, when seen or heard by discerning individuals, they provoke ridicule and

embarrassment, and

Due to this cause, can instill doubt in all the pure Dharma and sublime beings, which is a "demonic" act, and what greater harm is there than that?"

Tāranātha thus frames Padmasambhava within the human lineage of the Indian Mahasiddhas, mapping out his travels across India and his studies at monastic universities like Nalanda before his arrival in Tibet. It is subtitled 'in the Indian style', since Tāranātha mostly relied upon Indian sources, such as the Indian oral tradition of the Mahasiddhas, as transmitted to him by his own guru Buddhaguptanātha. Padmasambhava is referred to as "the Master" by Tāranātha throughout his text. I have occasionally added his name for ease of understanding.

Tāranātha also consulted the main texts of the Early Nyingma Kama/oral tradition, i.e. *The Garland of Views of the Secret Methods* and the series of texts on Vajra Kilaya and Hayagrīva, comparing them with each other and with the Tibetan historical documents that were available to him, such as the *Three King's Narratives*, that include the *Testimony of Ba* (*Ba-she)*. His research resulted in the conclusion that the early Nyingma/Kama texts mostly agree with each other (and with the Tibetan testimony of Ba (the *Ba-she*) text regarding the account of Padmasambhava's birth and sojourn in Tibet.

Differing Accounts of Padmasambhava's Birth and Time Spent in Tibet

The key differences between the traditional Treasure versions and Tāranātha's Indian Historical Version and include:

- **Treasure Biographies** are **terma** (hidden treasures). According to tradition, were often dictated by Padmasambhava to his consort Yeshe Tsogyal in the 8th century, buried in secret locations, and later unearthed by visionary masters (tertons). These hagiographies aim to establish Padmasambhava as a cosmic, fully enlightened Buddha (often called the "Second Buddha") foretold by Shakyamuni. They heavily focus on his cosmic dimensions, his eight wrathful and peaceful manifestations, and his taming of local Tibetan spirits.
- **Tāranātha's Historical Text** is an **intellectual compilation**. Tāranātha did not "reveal" this text. Instead, he gathered Indian oral traditions, writings of the Mahasiddhas, historical documents, and early Tibetan chronicles.

i) Padmasambhava's birth

Treasure accounts generally favour the **miraculous, lotus-born narrative** (shayanabhava). Padmasambhava is said to have manifested spontaneously as an 8-year-old child inside a lotus flower on Lake Dhanakosha in Uḍḍiyāna.

However, while acknowledging supranatural views, Tāranātha predominantly aligns with the **womb-born history** (yonisambhava). He records that Padmasambhava was born naturally as the son of a learned scholar of the warrior caster in the sacred land of Uḍḍiyāna to a man named Srado (or Srīgdhara in Sanskrit) with notable distinctive physical marks of lotuses, according to a wise yogi in that area. He later left his kingdom to practice yoga in isolated mountains and forests, and with unconventional teachers, such as the prostitute [or woman of "unclean conduct], Sukhadarī, before taking ordination as a monk with one of the greatest monastic teachers in India at that time.

In a 2021 teaching[2], the 17th Gyalwang Karmapa, Ogyen Trinley Dorje referred to Tāranātha's text directly, and stated:

> "Guru Rinpoche's life story is taught in many different ways. Some say he was born miraculously. Some say he was born from the womb. There are also people who say that it is fine to say both—that he was born miraculously and also born from the womb."

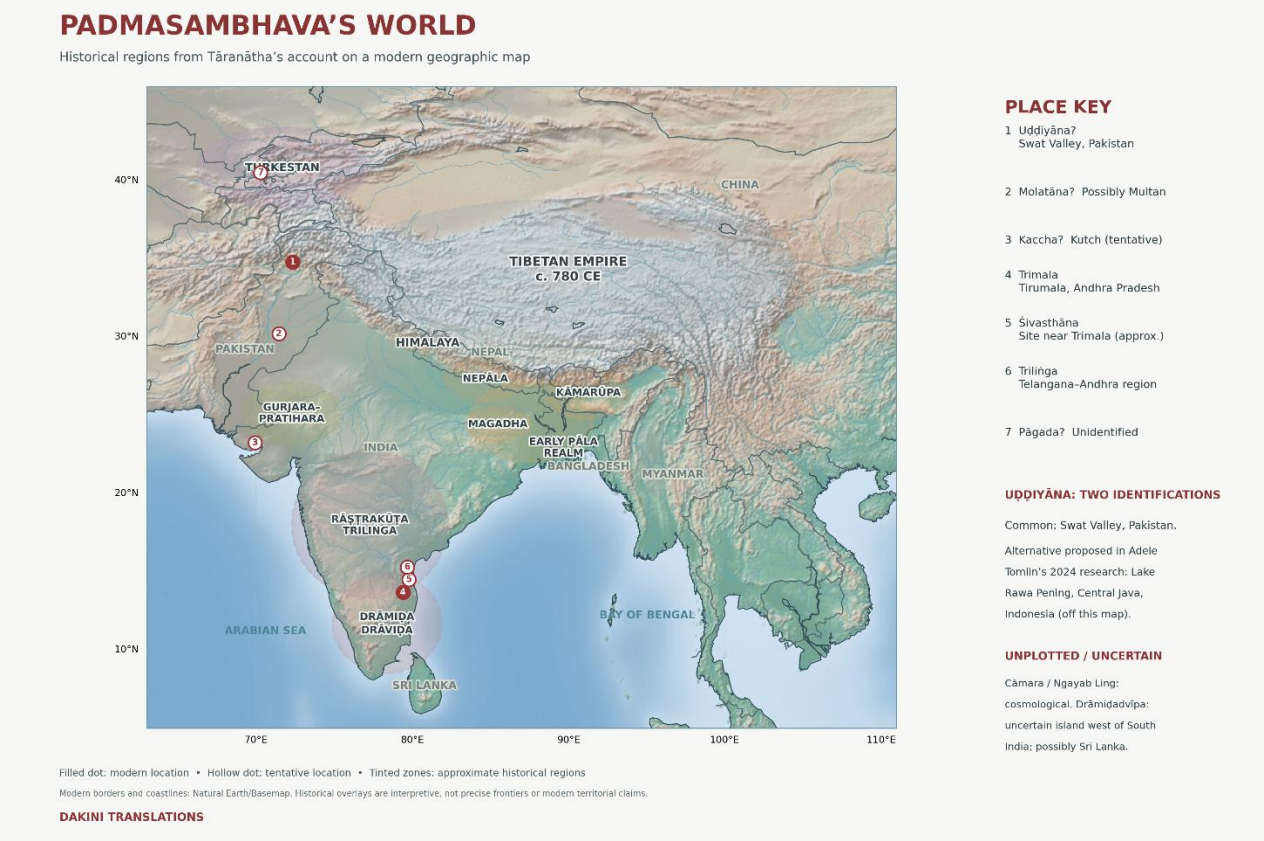
ii) Time Padmasambhava spent in Tibet: eighteen months

Tāranātha's account states that Guru Padmasambhava spent **eighteen months in Tibet.** This is a very short space of time to achieve in Tibet what he did, and again shows his power and realisations. The 17th Karmapa (2021) also considers this briefly:

> "Regarding how long Padmasambhava spent in Tibet, people explain it in many different ways. Some say he spent three years in Tibet, some say six years, and some eight, twelve, or eighteen years.
>
> According to the termas, the shortest time is fifty years, and some say he spent over one hundred years. If these are explanations of visions of pure appearance, you can say as long as you like, but when trying to determine the order of historical events, it must be presented in terms of how it commonly appears to human beings.

Thus, researching the Kama texts of the Nyingma and the actual ancient Tibetan historical documents and chronicles to establish the sequence of events would give confidence. In particular, there is a life story of Guru Rinpoche written by the Jonang Jetsun Tārānatha called the "Indian" or the "Three-fold Confidence." It has some interesting, distinctive features, and I think it would be good for all of us to read it."

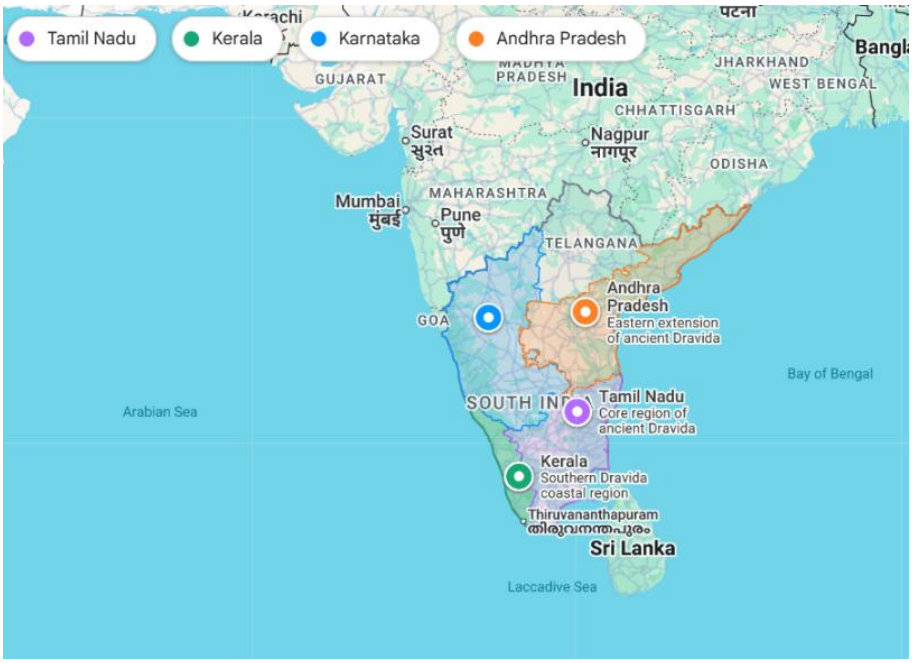
Historical and sacred geographical places mentioned in the life-story



2 Geographical regions and locations mentioned by Je Tāranātha in his account. Created by Adele Tomlin (2026).

For this new translation, I have also created several new images and graphic representations of the information given in Tāranātha's text to provide a new and unique visual representation of the places and locations where Padmasambhava was born, practiced and travelled. Including the route Padmasambhava travelled into Tibet from through Kyirong Mangyul, on the border of present-day Nepal and Tibet/China.

My reason for doing this is similar to that of Tāranātha's motivation for composing this history, to place Padmasambhava in real, human geographical locations and places.



3 *Modern map showing location of Dramida mentioned by Je Tāranātha. Adele Tomlin (2026).*

Extant Editions of the Text: *Rinchen Terdzo (*Treasury of Precious Revealed Treasures)

In terms of extant online editions they are mainly found in editions of Jamgon Kongtrul Rinpoche's *Rinchen Terdzo* (*Treasury of Precious Instructions*). I found two versions on BDRC[3] , one published by Schechen Monastery and there is an edition published in Delhi[4] and one in Tāranātha's Collected Works.[5] There is also a Tibetan language version on the Tsadra Foundation's website under the Rinchen Terdzo section (which does not state from where its version came).

I have not produced a critical edition of these different editions and used the BDRC Shechen version. This is the version used on the Lotsawa House website too (see details below).

Prior English Translation of the Text

This text has been previously translated into English by David Teasdale for Lotsawa House (2019)[6] , which includes brief notes and a bibliography. The present edition adds a substantial introduction, further research, Tibetan terminology, maps, images and expanded annotation.

My translation differs in other notable ways relating to terms, such as the title which I have translated as "Endowed with Three Confidences". Teasdale adds in the English word "reasons" to his title, which is lacking in the Tibetan, and misses the central point, that it is the three confidences that Tāranātha is infusing his historical account with, not reasons for those confidences (which are the reasons themselves).

Also, I do not know if it is deliberate omission, or just a gross oversight by the translator or Lotsawa House, but even though Teasdale helpfully refers to my translation work on Tāranātha's use of the term "Three Confidences" he does not give any textual citation for it as published in my book "Tāranātha's Commentary on the Heart Sūtra" (2017 and 2023)[7].

There is also a prior translation of the text by Cristiana de Falco (Shang Shung Publications, 2002) which I have been unable to get a copy of.

In any case, although my translation is not the first, I can confidently state it is the first in the following ways:

- Expanded with research on the text with more detailed explanations, use and reference to the actual Tibetan script and names, and endnotes.
- Using modern technology, the translation contains specially created maps, images and infographics to bring the main events of the text to visual life, and pinpoint locations and regions mentioned by Tāranātha.

I have also produced two edited book adaptations (a story book and a comic book version) based on this new translation to make it accessible for younger and non-specialist readers (and even most adults these days!) studying Tibetan Buddhist history. The adapted versions are available to purchase as paperback copies (print-to-buy) online on Amazon. These are non-profit publications, the price covers printing and postage costs and a small amount as a donation for my work done to produce it.

Personal Observations: the great Padmasambhava, a lone man with great courage who faced many obstacles and adversaries and had to cut his trip to Tibet short

In terms of my own reading of the text, not only as a translator-scholar but as a practitioner and human being, it was fascinating to read Je Tāranātha's personal compilation of Guru Padmasambhava's life events in his own words and based on his own research.

After all, Tāranātha himself was a renowned scholar, Sanskrit translator, historian and Vajrayana master and practitioner, particularly of Kālacakra. For more on Jetsun Tāranātha and my translations of other texts by him, see my website page here[8]. I have also created a website dedicated to the Collected Works of Tāranātha, see here: https://taranathascollectedworks.com/.

It was also inspiring, but also terrifying to see how people, in particular the Tibetans, had treated Guru Padmasambhava, one of the greatest Buddhist teachers and practitioners on this planet, whom they call the "second Buddha". A man who managed to bring the Buddha Dharma to Tibet despite many malevolent forces opposing him and his activities there. Also, how gossip, hearsay and malicious gossip and smear campaigns against him, and his female consorts, like Mandarava and Yeshe Tsogyel, led to deliberate persistent attacks on his life and assassination attempts.

Yet for Padmasambhava he never resorted to military warfare, foreign armies[9], police, lawyers, fabricated "emergencies", misleading dates, locations and timelines, expensive litigation [and 500-metre court boundary restraining orders] imposed by non-Buddhist judges in relation to a lone woman[10]! He was able to fend off whole gangs of armed male assassins, and tame malevolent non-human unseen "demonic" beings and forces with a threatening hand gesture and meditative contemplation. Binding such intensely malicious beings to his service he was then able to pacify Tibet and create a land of water, fields, and abundance and space to practice Dharma.

However, despite this level of power and realisations, due to the malicious and jealous ambitions and fearful doubts of ordinary men with worldly power, he was unable to complete the three cycles of subduing required to tame all the unseen beings and humans in Tibet. So before he left Tibet, after having been told by the Ministers he must leave, who tried to fob him off with gold as payment, he told them of the negative consequences for Tibet and Tibetans of his being thwarted in his activities.

In that respect, there are some similarities between Padmasambhava's activities in Tibet and that of another Indian Mahasiddha, Je Atisha, who was also treated badly by some Tibetans while he was there and was unable to complete and teach what he had planned to teach there.

The locations of Guru Padmasambhava's activities as told in Tāranātha's life-story are also fascinating to read about and plot on maps, as I have tried to do here. They are not just located in Tibet though, but also in South, West and East India and also in a place called Dramīda, which is believed to be modern day Sri Lanka and the area in India next to that island.

In particular, Guru Padmasambhava's entry in Tibet from modern day Nepal via Mangyul/Kyirong, was a revelation. Especially as this was recently the same region of a glacier melting and flooding that wiped out whole villages there, and hundreds of lives lost. In Guru Padmasambhava's time, such a glacial melting would have been seen as the work of "demonic" natural forces, unseen beings. In particular, nāgas and rakshas and local spirits who protect the natural environment and water. In fact, one of the stories told by Tāranātha is of Padmasambhava taming a spirit called Thanglha who caused a mountain glacier to melt when he arrived there.

As we all know, and I have written about many times before, the slaughter of animals for meat globally has now reached epic proportions of billions of artificially bred animals for meat, that requires water, land and food for the animals too. Such mass animal factories are considered to be the number one cause of global warming, climate change and environmental waste and destruction too. So perhaps the glacier melting was a warning not only of "annoyed" natural spirits but of the human consequences of human greed, and lack of compassion for animals.

Padmasambhava's priceless advice on leaving Tibet

In any case, even though I am not a great Siddha or practitioner, his tales of being attacked and malicious false lies spread about him that interfered with his Dharma activities significantly, gave some consolation for my own recent trials and tribulations over the past six years. As Guru Padmasambhava predicted when he left Tibet:

> "The view must align with the dharmakāya and conduct with that of Bodhicitta/Awakening.
> If 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, attachment to the attributes of things prevents liberation.
> My *Semdé*[11] teachings give particular emphasis to the view.
> In times to come, many different people will claim to benefit beings because they grasp the words, although they have not gained assurance through experience."

In a world of Facebook/social media teachers, mass empowerments[12] full of camera-wielding monks eager to post their latest photos online for likes, online and anonymous smear campaigns against Buddhist scholar-translators, and what people see as the corporatization of Vajrayana teachings for the masses who pay to register (instead of for a select qualified few in private after thorough examination of both guru-student over several years) we can see for ourselves that teachers and Masters like Padmasambhava, who can manifest such tantric powers and abilities for a whole country, never mind a few people, are few and far between.

Thus, Tāranātha's last paragraph is a poignant prophecy (among many he gave) of how Dharma teachings would be dominated by "teachers" who have no real experience or realisations. In particular, the most essential realization of bodhicitta, love, compassion and wisdom.

Translator's Dedication

I thus dedicate this new book translation to all those who want to know more about the great Guru Padmasambhava, his locations, movements, powers and activities. To show how despite the many serious obstacles he faced to his activities and life, he never gave up and continued to try and benefit those beings as much as he could, and not give up on them as hopeless causes. However, as he also said when facing such challenges: "Some karma of beings must be experienced, and even a Buddha cannot prevent it."

May it be of benefit! Dedicated to Guru Padmasambhava, the guru, deities, protectors, Buddhas, Bodhisattvas, Dharma and to all beings circling in samsara!

Adele Tomlin, 30 September 2026.

Endowed with Three Confidences: A Clarifying Account of the Life and Liberation Story of the Great Master Padmākara

or

The Life and Liberation of Padma According to the Indian Tradition

by Jetsun Tāranātha

Homage

Oṃ svasti! Endowed with Three Confidences is a work that clearly tells the life and liberation of the Great Master Padmākara.

བླ་མ་ལ་ཕྱག་འཚལ་ལོ།

Homage to the Guru!

གང་ཞེག་རྒྱལ་གསུང་ཆད་པ་མི་མངའ་སྒྲ་དབྱངས་རྒྱ་མཚོ་དེ་ཡང་རེས་འགའ་སྨོབ་དཔོན་ཚུལ་བཟུང་ནས། །

One who possesses the teachings of the Victors, a vast ocean of unceasing melodious sounds,

དམ་ཚོས་འོད་ཀྱིས་ཕྱོགས་ཀུན་འགེངས་ཤིང་ལ་ལར་བགྱང་ཡས་དཀྱིལ་འཁོར་འཁོར་ལོའི་རྣམ་པར་སྟོན་མངོད་ཀྱང་། །

Sometimes assumes the form of a spiritual Master, filling all directions with the light of the sacred Dharma, and displaying countless mandalas.

ནམ་ཡང་འོད་གསལ་རྡོ་རྗེའི་ཐུགས་ལས་གཡོ་མེད་པbecr་འཚུང་འགྲས་དེ་ལ་གུས་པས་བཏུད་ནས་ནི། །

Never wavering from the luminous vajra heart essence, to Padmākara, we bow to you with devotion.

In this account, I write only whatever I have found to be reliable, and discarded mere noise/blabbing[13].

This is a time when the doctrine of the Teacher, the Truly and Perfectly Awakened One, was particularly flourishing in the way of results. King Devapāla[14] ruled the supreme kingdom of Magadha[15] and glorious Uḍḍiyāna[16] was ruled by King Hayalīla[17], and both governed in keeping with the Dharma.

Son of Srado, Holder of the Flower Garland and "Shining Lotus" Birth Name

At that time, there was a noble scholar, a devotee of the Three Jewels, named Sradho (སྲ་དོ་) in the language of Uḍḍiyāna. Known as Sragdhara (སྒྲིག་ཆ་ར་), the Flower Garland Bearer, in the language of India.

His son bore auspicious bodily signs: pale skin with a reddish hue, a lotus on the ring finger, eyes and lips resembling open lotuses, and markings in the forms of lotuses, hooks and lassos.

When the boy was born, a grand celebration was held. The Brahmins interpreted the signs, some prophesised that he would rule the kingdom, some that he would govern a small principality, while some predicted that he would live in charnel grounds (དུར་ཁྲོད་) and bring ruin upon his family line.

The predictions ranged from favourable to unfavourable and uncertain, so no definite conclusion emerged. All agreed, however, that others would find him difficult to subdue[18] . An exceptionally accomplished yogin was finally consulted. He replied:

> "This child will excel above all others in Secret Mantra practice. The signs of the Lotus Family are all present in him, so Amitābha's blessing will remain with him always. Let his name therefore join padma, 'lotus', with avabhāsi, 'shining': Padmāvabhāsi."

Early Education and Teachers, including prostitute Sukhadarī

As the boy grew up, Padmāvabhāsi mastered without difficulty the minor sciences, including writing, grammar, logic, medicine, crafts and the eight branches of knowledge. A Vinaya master at Saṃrakṣa temple bestowed refuge and the five basic precepts upon him. There he undertook extensive study of Abhidharma and Sūtra.

The tantric adept Śantirūpa (ཞྭཆྭ་རུ་པ་) bestowed numerous maṇḍala empowerments of the three tantras—kriyā, upa and yoga (action, performance and yoga) to the young Master. In every case, the flowers Padmāvabhāsi threw fell upon the Lotus Family deities.

In the same way, he also relied on the merchant's son Sukhadeva, who was a siddha inseparable from the noble Arya Avalokiteśvara. Also, on the prostitute Sukhadarī who was yet another great female *siddhā* who had appeared in Uḍḍiyāna[19], and was a great adept who had heard the Dharma directly from the Vajradhara himself and obtained the inner secret instructions of the Mantrayana.

Practice in an Orchard Grove, Bad Omens and Accomplishment

Padmāvabhāsi withdrew to an orchard grove (སྐྱིད་མོས་ཚལ་) [20] to practise Approach, Close-Approach, Accomplishment and Great Accomplishment (བསྟེན་པ་དང་། ཉེ་སྒྲུབ་དང་། སྒྲུབ་པ་དང་། སྒྲུབ་ཆེན་པོ) [21]. Initially, ominous disturbances occurred: thunderous sounds, terrifying apparitions, fire in the forest, and the destruction of his retreat dwellings. Undeterred, he continued meditating and attained accomplishment through the vidyā-mantras[22] he had received.

The Master’s dreams revealed numerous buddhas and bodhisattvas led by Amitābha, the Buddha of Boundless Light. He also directly beheld Hayagrīva, the Horse-Headed King of Wrathful Deities, and brought ḍākinīs and lesser bhūtas (འཇུང་པོ་ཐུ་མོ་ elemental spirits) into his service.

Working as Brahmin advisor and plot to execute Padmasambhava by the King’s Ministers

Soon after this retreat in the orchard, Padmasambhava assumed the hereditary duties of his father’s family. His Brahmin role required him to at as a counsellor to the king. He would often go to the royal palace court, offering the king counsel on worldly and 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. Seeking to establish the Dharma throughout the kingdom, Padmāvabhāsi requested royal support for this extensive virtuous work. At the grove’s centre he constructed a temple and housing for the saṅgha, with stūpas and enclosing walls around the perimeter.

At that time, one of the Master's servants became the king's secretary, and two others were ministers in the royal court. These three secretly plotted to seize control of the kingdom, saying, "Let us make this kingdom our own!"

They secretly discussed this and one day, their spokesman, the secretary falsely told the king,

> "There is no longer any doubt: Padmāvabhāsi wants to rule the kingdom. He and the thousand monks residing in the pleasure orchard grove are skilled in warfare. They know how to destroy their enemy, are extremely courageous in battle and when they say the orchard grove is being turned into a temple, it's a lie. Behind those fortified walls, they are ready and willing to wage war against the king!"

When the king consulted the two ministers, driven by jealousy, they spread the false information of the secretary, causing everyone to agree with them. As a result, the king sent the ministers along with a large army.

Several Failed Attempts to Murder Padmasambhava

At that time in Uḍḍiyāna, it was against the law for kings to kill brahmins, monastics and paṇḍitas. All they could do was to issue a royal command,

> "Counsellor! You and your monks and spiritual community of teachers are to leave your possessions and go—be off with you to another land!"

The monks followed the command and left. However, as Padmasambhava was preparing to leave, the ministers said:

> "Unless we kill him, we will undoubtedly suffer harm ourselves."

So they dispatched numerous assassins. The Master's vidyā-mantras severed their ropes and shattered their chains. Blades broke against his unharmed body; fire could not burn him. Thrown into water, he surfaced like a small duck. A fall from a cliff into a ravine left him uninjured. Buried in a pit, he tunnelled underneath and emerged far away. Although they kept managing to seize him, they could not overpower him.

After these attacks, he abandoned the cities and wandered between charnel grounds, where ghosts, rākṣasas and other spirits became his companions and helpers.

Within seven days of his leaving Uḍḍiyāna, all his would-be assassins, the secretary, ministers and hired executioners were dead. Some died in house fires, while others committed suicide, leaving none alive. The king was also bitten by a poisonous snake and died.

Attaining the eight siddhis in the eight great charnel grounds and level of Vidyadhara

Master Padmasambhava then spent an extended period of time in the charnel grounds, befriending powerful spirits, demons, flesh-eaters, ḍākinīs and other very powerful beings.

Diligent vidyā-mantra practice recitation brought visions and teachings from wrathful vajra-kings, including Trailokyavijaya and Yamāntaka,[23] . He conversed with Mahākāla and the seven mātṛkās as readily as with human beings, compelled fierce nāgas and yakṣas to serve him, and mastered ten million worldly and transcendent wrathful mantras.

At that time, the miraculous power of mantra recitation carried him repeatedly, together with powerful non-human companions, to Jambudvīpa[24]'s eight naturally formed great charnel grounds. He also encountered their eight divine masters and attained a mundane/worldly siddhi[25] at each site.

1. In the charnel ground Ghorāndhakāra lived the master Dhanuṣkṛta, with whom he attained the ***siddhi of the sword***.
2. In the charnel ground Gahvara (Entangled Thickets) lived the master Sā's Son Bhūmiputra [Son of the Earth], with whom he attained the ***siddhi of the pill***.
3. In the charnel ground Jvālākulakaraṅka (Blazing Chaos) lived the master Sūryaputra, with [Son of the Sun] he attained the ***siddhi of the balm of magic sight***.
4. In the charnel ground Vibhīṣaṇa (Awe-Inspiring Skull Cup) lived the master Amṛtaprabha, with whom he attained the ***siddhi of fleet-footedness***.
5. In the charnel ground Aṭṭahāsa (Eight Tragic Laughs) lived the master Śivaṃkara, with whom he attained the ***siddhi of the medicine that conquers and heals all sickness***.
6. In the charnel ground Lakṣmīvana (Glorious Forest) lived the master Vāraruci, Seeker of the Sublime, with whom he attained the ***siddhi of the elixir of immortality***.

7. In the charnel ground Kilikilārava (Cacaphony) lived the master Nagna the Naked One, with whom he attained the ***siddhi of the treasure vase***.
8. In the charnel ground Caṇḍogra (Fierce and Violent) lived the master Vāsiṣṭha, with whom attained the ***siddhi of the alchemy of turning metal into gold***.

Dream and Important Teaching of Buddha Amitābha about fierce powers

Through these attainments the Master rose to the level of a Vidyādhara [Awareness-holder] and he resolved, "Now I shall engage in conduct and attain Buddhahood."

However, in a dream, the Buddha Amitābha came to the Master with the following prophecy,

> "Without seeing the true nature/suchness (དེ་ཁོ་ན་ཉིད) and without clairvoyance, the fierce, wrathful and heroic deeds will severely impede the attainment of desired accomplishments[26]. You will not obtain the siddhi of mahāmudrā by doing that alone. As your karmic connection is with the teacher Buddhaśrījñāna[27], go seek him out and meditate as he instructs!"

Upon self-reflection, the Master Padmasambhava realized that although he had gained great power, his understanding of the true nature of meditation on the ultimate reality was distorted.

And so he started his journey to the central land of Magadha.

Going to Magadha, meeting Indian Paṇḍita Buddhajñānapāda and taking ordination

At that time, King Dharmapāla had been ruling over Magadha for many years. The learned and accomplished master Buddhajñānapāda had just started to accept disciples when Padmasambhava appeared there.

At Dharmāṅchura monastery[28], Paṇḍita Buddhajñānapāda served as preceptor for Master Padmasambhava's full ordination as a Mahāsaṅghika tradition bhikṣu monk[29]. Hearing a monk recite The One Hundred Thousand Verses on Vinaya[30] just once was enough for him to understand its meaning. Buddhajñānapāda's Prajñāpāramitā teachings made his view as spacious as the sky.

While other disciples had great difficulties receiving empowerments from Buddhajñānapāda, the Master Padmasambhava obtained all the empowerments easily. From Master Jñāna's disciple Buddhaguhya[31] , he also received empowerments and pith instructions in the Yoga Tantras.

From Buddhajñānapāda, he learned the five inner tantras and instructions: *Guhyasamāja* (Assembly of Secrets), *Vajraḍākini* (Net of Illusory Manifestations Diamond Dakini), *Candragarbhaguhya* (Secret Essence of the Moon Drop), *Samayoga* (Equal Union of Buddhas), and *Karmamālā* (Garland of Actions)[32]. There, he directly realized the wisdom of empowerment, and attained stability in the realization of profound non-dual clarity.

Once Padmasambhava had touched the true natural state, he asked, “Now what should I do?” The venerable master Buddhajñānapāda answered:

> “On the North side of Pāṇḍu town in eastern country Baṅgala, a small hill stands in a clearing of Parṣi forest. Go there and practise Glorious Heruka!”

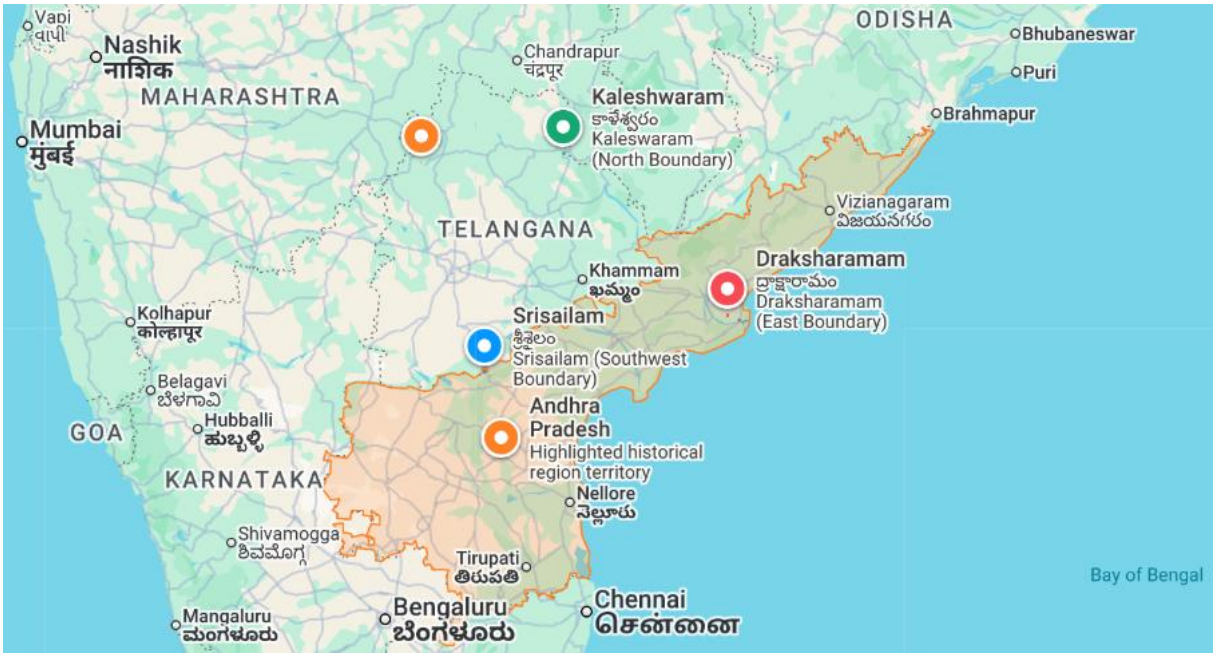
Following these instructions, Padmasambhava went there and effortlessly found a consort with a lotus-like mudrā (རྒྱ་བདླ་ཅན་). He practiced the great accomplishment of the union of creation and completion for six months, continually saw the faces of many Buddhas from the ten directions and engaged in dialogue with them. Soon, he attained the level of supreme mahāmudrā and manifested the vajra body.

Then, he thought, "Now, I should benefit sentient beings in whatever way I can," and for a few years, he taught the Dharma to fortunate disciples in the lands of Tharu, such as the country of Tirāhuti[33], and in the northern lands of Kāmarūpa[34] and Nepal. He also used the elixir of gold and life-extending medicines to extend the lives and increase the wealth of thousands of people.

He found water in places where there was none, and sent excess water below ground. Springs and underground channels attributed to Padmasambhava are still found in Tharu, Champa and Khasya.

In the land of Campāraṇa[35], there is the great river Bhati[36] that he sent under the earth for a distance of about one day’s travel, and another river underground for just a shorter stretch of time.

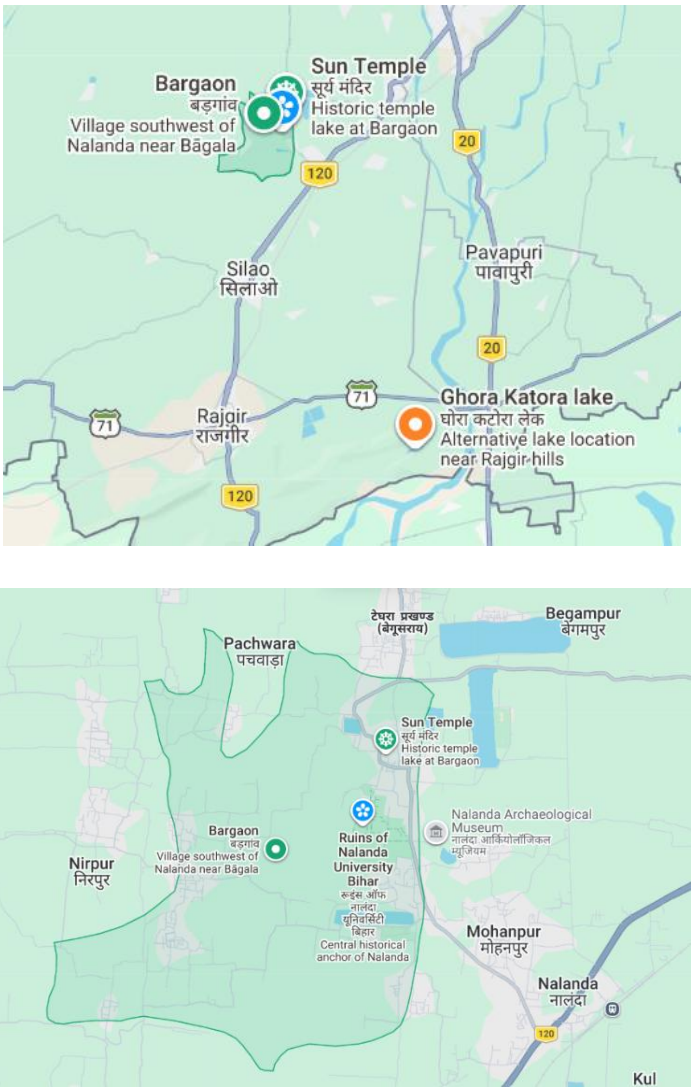
South India activity: Subduing Heretic/Non-Buddhists and Animal Sacrifice in Trimala



4 Trilingam country/region at the time of Padmasambhava

At that time, in the south of India, in Trimala[37], near Triliṅga [see map][38], in a sandalwood forest near to the sacred spot of Lakṣmaṇa, at Śivasthān[39], stood a naturally arisen *śivaliṅgaṃ*[40] of about one and a half feet in height. Many animals were killed there daily for blood sacrifice. Heretic non-Buddhists recited cursing mantras, whose mere utterance brought disease and plague down upon the local Buddhist community.

Trimala was a prosperous place, with many Buddhists, who supplied most of Odantapurī[41]'s offerings. Therefore, these practices of blood sacrifice and sorcery at the naturally-arisen *śivaliṅga* were causing significant harm.



5 Small Lake near Nālandā ruins. Mapped by Adele Tomlin (2026).

Meanwhile, in the land of Baṅgala[42] in the east, a small lake[43] had sprung up southwest of Nālandā, close to a place called Bāgala [see map]. A malicious nāga devoted to the non-Buddhists (མུ་སྟེགས་) inhabited it. As soon as the heretics offered sacrificial offerings to the lake, then gold, silver, pearls, precious gems, and other immeasurable things would be found. These riches helped establish new non-Buddhist schools throughout the five eastern regions.

It goes without saying, the nāga's magic harmed the Buddhists. Further away at Rājagṛha, the royal city in Magadha, a huge crystal boulder (ཤེལ་གྱི་ཕ་དོང་གཅིག) had become a meeting place for local

Brahmin spirits and non-Buddhist deities, where powers of clairvoyance, clairaudience and divination could be attained without the need for arduous practice.

Subduing heretics: three kīla-daggers in three sites

During this time, when these negative activities had first begun, and Master Padmasambhava's intention was to subdue them. A meditation hut was built at the glorious Vajra Seat in Bodhgayā (Dorje Den)[44].

There he established six great maṇḍalas of the sovereign vidyā-deities. Uninterrupted recitation of the Glorious Herukas' vidyā-mantras produced twenty-one signs of accomplishment, including flames and resounding laughter[45], and three supporting kīla-daggers (phurpas) emerged.

Taking up[46] the wrathful Trailokavijaya kīla-dagger, the Master travelled instantly by his magical powers to southern Trimala. He plunged the kīla-dagger into a tree beside the liṅgaṃ. Fire immediately consumed the surrounding forest, and the liṅgaṃ disintegrated into ashes except for a small remnant. From then on, harm to the region's Buddhists ceased, and their offerings to Odantapurī resumed as before.

Padmasambhava's spiritual consort for his meditation on this maṇḍala, the yoginī called Śīlatvā[47], took up the second kīla-dagger, that of wrathful Amṛtakuṇḍali. She cast it into the Baṅgala lake, turning the nāga[48] and its retinue into ashes. After seven days and seven nights, the lake dried up and all the non-Buddhist schools were overpowered.



6 Three kīla-dagger sites in Je Tāranātha's Account. Image created by Adele Tomlin.

Padmasambhava's retreat attendant, a yogin from Kāmarūpa called Ratnaśīla, wielded the third small kīla-dagger. His blow with it shattered the crystal boulder in Rājagṛha, and this was also of great benefit to Buddhists.

Both Śīlatvā and Ratnaśīla also had reached the vidyādhara stage, and, although they were not visible, if they wished they could have chosen to reappear in emanation bodies.

After remaining a little longer in Trimala, the Master created a Noble Avalokiteśvara statue in sandalwood. He built a small Tārā temple[49] at Vikramaśīla, then returned to glorious Uḍḍiyāna, assembled fortunate disciples and constructed a temple there .

Overcoming Turkish Invaders of a Buddhist community in Kaccha with a threatening mūdra

During that time, near Uḍḍiyāna in a land called Kaccha[50], Buddhism was flourishing in the community, and even the king was a paṇḍita who held the lay vows.



7 Land of Kaccha (on modern map of India). Mapped by Adele Tomlin (2026).

The Turkic king[51] of Pāgada, a city in the land of Molatāna had attacked the area of Kaccha with his army and destroyed a few of its monasteries, and more were facing imminent destruction.

Padmasambhava stood on the Nīli river's bank as the army was crossing it by swimming and in boats. His wrathful gaze and threatening forefinger mudrā[52] sank the entire Turkic army force—seven large ships, approximately five hundred small wooden boats, and the swimmers. All perished, and no further Turkic attacks troubled or harmed the land for many generations.

The Master Padmasambhava's various names

Master Padmasambhava's **ordination name** was **Padmākara** (པདྨ་ཨཱ་ཀ་ར་), 'the Lotus Born'.

The **secret name** he received upon maṇḍala initiation was **Padmasambhava** (པདྨ་སཾ་བྷ་ཝ་), 'the Lotus Born'.

Earlier, Uḍḍiyāna's people had named him **Kamalakuliśa or Padmavajra** (ཀ་མ་ལ་ཀུ་ལི་ཤ་སྟེ་པདྨ་རྡོ་རྗེ), after the open lotus bearing a vajra that marked his forehead.

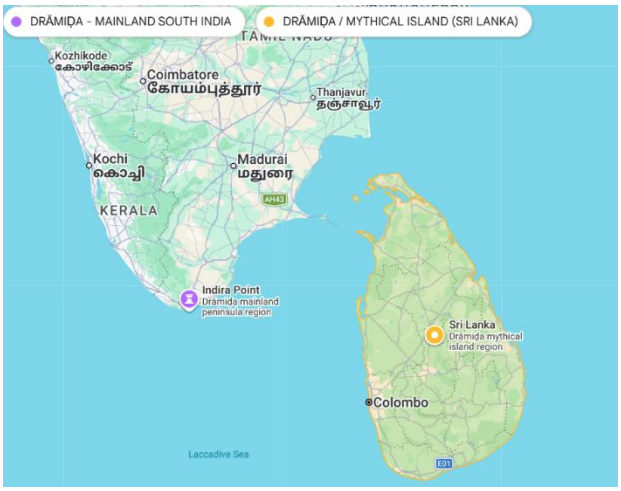
When he was a child, he was given the name **Padmāvabhāsi**, 'Shining Lotus'.

His students respectfully bestowed upon him the name **Śrī Mahāsukha, 'Glorious Great Bliss'**.

Later, when he returned to Uḍḍiyāna, the people of that land called him Padma Vajra, as his deeds were similar to those of the previous **Śrī Mahāsukha, Padma Vajra**.

His beneficial deeds extended across eastern, western, northern and central India, with those described above being the principal ones. He was also very active from north of the River Ganges as far as Nepal.

Land of Drāmiḍa and Time in Tibet



8 Drāmiḍa area on modern map as Sri Lanka

Also, in the land of Drāmiḍa (འབྲོམ་ཟིད།) [53] , Padmasambhava accomplished great deeds and first brought the land under control. Many faithful adherents of the teachings still live there.

Even greater than that were Padmasambhava's acts for the beings of Tibet. There is not one single being in this land, human or otherwise, from the past to the present, who has not become his disciple directly or indirectly through his appearances under different names and forms[54].

Although we can recount 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?



9 The Macro-Region (Drāmiḍa): In Tibetan and classical northern texts, this was the broad catch-all term for the non-Indo-European, Dravidian-speaking south.

Master Padmasambhava's main activity was taming non-human beings. His work for them on Cāmara[55] surpassed even the deeds already described. Earlier activities were limited in place for limited and smaller numbers of beneficiaries, or in duration—even if they lasted a hundred or a thousand years. Whereas later activities are difficult to comprehend or measure in their geographical reach, duration and number of beings benefited.

Indian historical accounts state that after arriving in the Snow-Mountain Land [Tibet], Master Padmasambhava subdued its malicious nāgas, yakṣas and spirits, and inspired faith in the king and others through amazing powers. Other than that, there is not a detailed record about his stay in Tibet.

Furthermore, whether he subdued Drāmiḍa before or after visiting Tibet remains uncertain. Tibetan accounts place his departure from Tibet for the rākṣasa island[56]; Drāmiḍa's people assert that he went there to their own land, Drāmiḍa.

These accounts need not conflict if Master Padmasambhava appeared in two physical forms simultaneously. Yet the time periods when his disciples and their pupils worked for beings in Drāmiḍa it seems that the Master visited Drāmiḍa following his appearance in Tibet. Many biographies and chronicles describe his Tibetan journey, but I shall leave them aside here and remain impartial.

From what is known as the Nyingma Kama[57]'s pith instructions: A Garland of Views (ཨཆ་ངག་རྫོ་བའི་ཕྲེང་བ།) [58] and its Vajrakīlaya and Hayagrīva teachings cycles, broadly agree in their reliable historical outlines, although details differ. Birth accounts include miraculous manifestation, birth from a womb, birth upon a lotus, and other explanations.

As for how long the Master remained in Tibet, accounts give different lengths of time: some say three years, others six years, others say twelve years, a few say eighteen years. Treasure texts say at least fifty years, with the majority saying more than a hundred years.

For beings of pure perception, the Master remains present among us even now, displaying his physical form in all realms at once. From that standpoint, any duration of time is possible. Here, however, a chronology of historical events must be on the basis what ordinary people living at that time could generally have perceived.

Three Royal Testimonies (three versions of the Royal Narrative/Kachem)

For this purpose, I have therefore consulted what are known as three versions of the Royal/King's Decrees or Testimonies (Gyalpo Kachem ki Yige Nampa Sum: rgyal po'i bka' chems kyi yi ge rnam pa gsum)[59].

1. I have read the original *Testimony of Ba*[60] that was continued from the early dissemination of Buddhism, with an addition from the Kadampa tradition.
2. I have also read the *Testimony of the Lama*.
3. In addition, I have read a few old documents that were based on the contents of the *Testimony of the King*.

Despite minor differences of detail and length, these sources tell essentially the exact same central history. In addition, the best and most learned scholars also regard all three as credible sources. Also, their accounts of Master Padmasambhava also largely accord with the Nyingma Kama[61].

Whereas some say Ba is spelled *dpa'* and others *rba*, the spellings dpa' and rba designate the same Ba text. Another version is reportedly spelt 'ba', but I have not seen it; this may simply be an incorrect spelling of rba[62].

I will now faithfully explain these three testimonies, which should inspire great confidence in the reader of the present work.

Śāntarakṣita's Teachings in Tibet and Inviting Padmasambhava

At that time, the Tibetan King Tri Songdetsen[63], a Buddha emanation, sought to establish Dharma in Tibet. He thus invited Ācārya Bodhisattva, also known as Śāntarakṣita[64] or Master Dharmaśāntighoṣa, and provided a silk tent on Lung Tshuk Palace's roof as his residence.[65].

Over four months, Ācārya Bodhisattva taught the Dharma, beginning with the ten virtuous actions, twelve links of dependent arising and eighteen constituents.

This led to the demons of Tibet becoming furious, and they lashed out. The **Phang Thang Palace**[66] was washed away in a flood, **Red Mountain/Hill (Marpo Ri)**[67] was struck by lightning. Throughout Tibet, epidemic diseases ran rampant among humans and animals and untimely frost and hail grew more frequent. Tibetans blamed the Dharma practices, and stopped practising them.

The king, along with five religious ministers, went to the presence of the Acharya and offered a full bre[68] of gold dust as a gift. [69]

After making this offering three times, they requested:

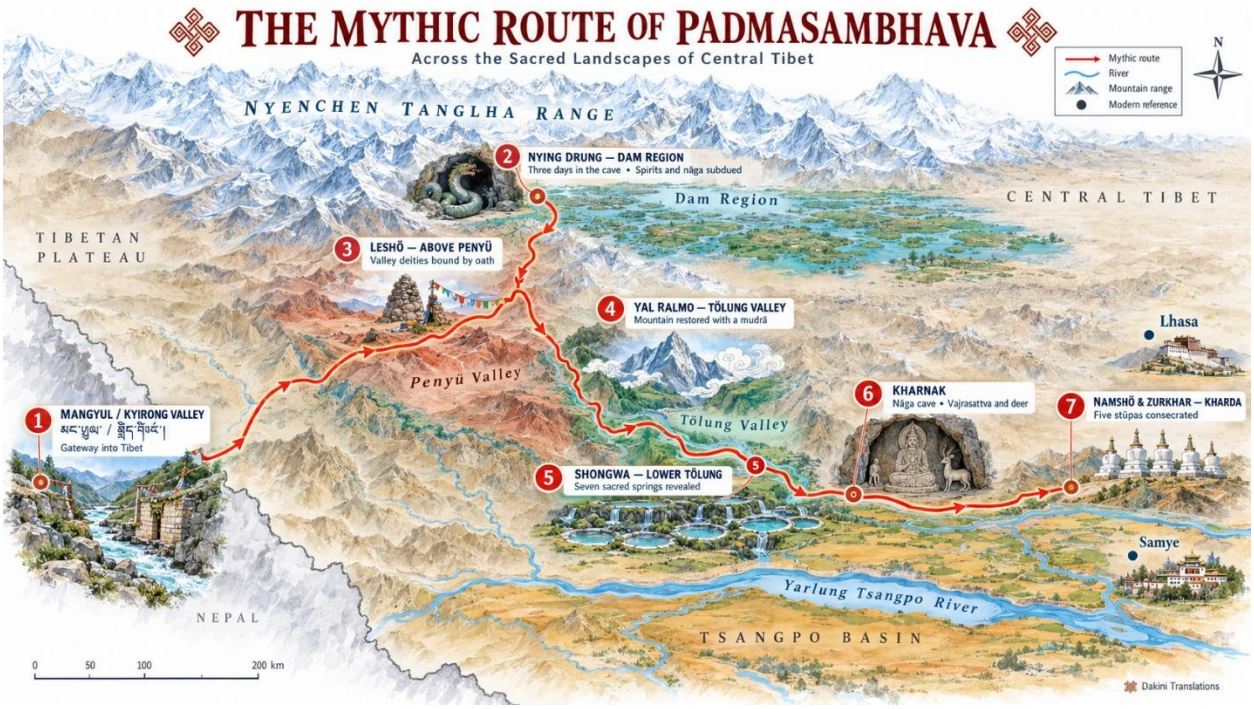
> "Ācārya, please go to Nepal for a little while. During your absence, the king will suspend Dharma practice, offer gifts where needed and use skilful stratagems with the ministers[70]. We shall invite you to return when it is safe to practice Dharma again."

The Ācārya [Śāntarakṣita] replied,

> "If you wish to tame the demons and rākṣasas of Tibet, you must invite the tantric adept Padmasambhava, whose power now surpasses all others on earth."

The Master took one handful of this gold dust "to give to the King of Nepal" and returned the remainder to the Tibetan King. As he made his way out of Tibet, it appeared to those who saw him leave that the Master had been expelled.

Guru Padmasambhava's Activities in Tibet



Guru Padmasambhava's Journey from Nepal to Tibet

The King sent two individuals to escort Ācārya Bodhisattva Śāntarakṣita to Nepal: Yang Drona[71] and Ba Salnang.

When Ba Salnang returned, the king appointed him religious minister with the title 'Eye of Dharma', then sent him as an envoy with thirty officials to China for religious discussions.

During Ba Salnang's absence, the royal ministers assembled and agreed to practise the Dharma. Before Padmasambhava's invitation, the envoys returned with splendid imperial gifts from the Emperor for themselves and ten thousand silk rolls 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 readying for their journey to Tibet. Ācārya Bodhisattva took the quicker main road route. Master Padma travelled more slowly, accompanied by the architect, Newar stonemasons and others.

As he surveyed the terrain, the Master subdued non-human beings along the route. *The Testimony of the Lama*, however, gives this account:

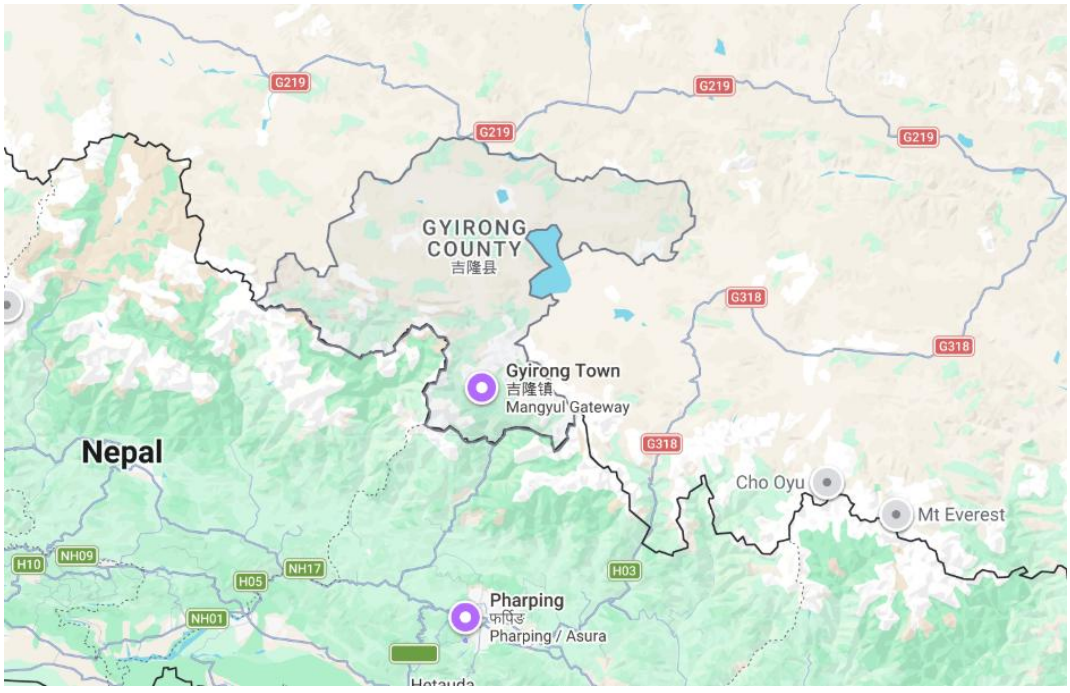
> "I invited Ācārya Bodhisattva who arrived first in Dren Zang[72]. After consulting him, the king approved inviting Padmasambhava to subdue the gods and demons."

And so it was that Ba Mangjé Salnang and Seng Golha Lungzik[73], together with five attendants, were sent to invite the Master Padmasambhava. The Master knowing their intention, had already come as far as Mangyul[74]. While these two texts are not contradictory, I follow the former one.

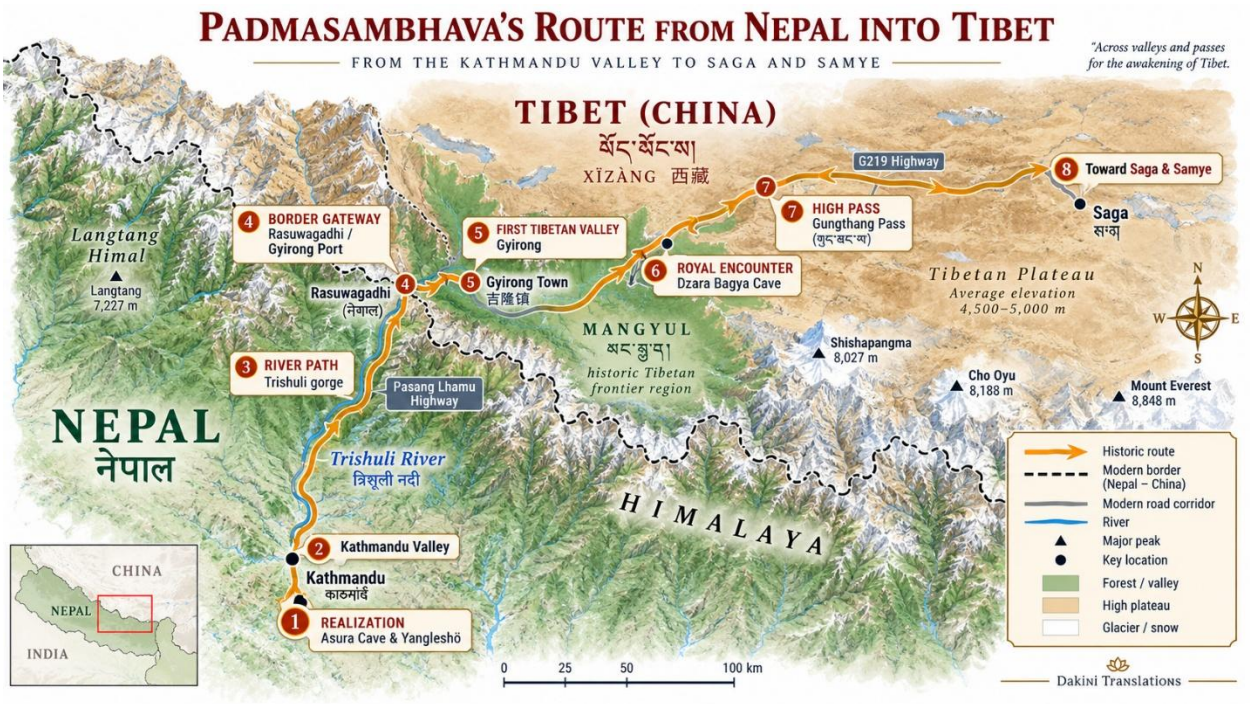
Entering Tibet from Nepal

Upon the Master's entry through Kyirong[75], Tibet's gods and demons unleashed a violent blizzard that buried the mountain slopes in connected masses of snow. Leaving his companions behind, he advanced through a mountain tunnel and compelled the gods and demons to pledge allegiance.

Once all the non-human beings had been pacified, the party were able to continue, taking boats along the rivers whenever necessary.



10 *Modern map of the Kyirong area from Google Maps (2026).*



11 Padmasambhava's Route from Nepal into Tibet based on Je Tāranātha's account. Created by Adele Tomlin (2026).

O-Yuk, Nam and Thanglha

After O Yuk (*'o yug*)[76] the Master went straight on, saying,

> "As we cross this mountain pass, we shall encounter many temporary hells, so we must cultivate compassion!"

As predicted, on the way, they encountered beings suffering in a fiercely boiling spring. His directed compassionate contemplation cooled the waters down.

> "This is merely a demonstration of the power of a practitioner's loving kindness. Yet, it is said that even a Buddha cannot avert karma whose results must be experienced."

And as he released his contemplative attention, the water boiled as before.

When they reached the border of central Tibet, the local spirit of Gangkar [Snow Mountain][77] fled in terror. Arriving in Nam[78], the Master said, "Now I need to deal with Thanglha,"[79] and headed in that direction.

A brew of dead goat and donkey meat was prepared in a copper cauldron. People from Lutsa (Klu-tsha) asked “What is this?”. The Master explained and laughed: “Ha! Ha! See how a yakṣa[80] is subdued!”

The master said, "Great harmful spirit yakṣa, please accept this red foul-smelling meat offering." He kicked the copper cauldron and toppled it over.

At that, the yakṣa Thanglha erupted into a fury, sending thunder roaring across the snow glacier. Dark 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 Thanglha with the threatening mudrā and melted most of the glacier snow. Thereafter, the mountain was known as Thanglha Yarshu (ཐང་ལྷ་ཡར་ཞུ་), ‘Thanglha Melted Above’.

Nying Drung, Lesho, Tholung, Shongwa, Karnak and Namshö

At Nying Drung,[81] the Master said, "There is a vicious nāga that prevents Dharma practice here." As soon as he thought about taming the nāga, it fled to the farthest ocean.

In a cave, he established five mandalas and meditated for three days. The thunderous sounds from the snow mountain subsided, and peace returned to the region. The nāga and Thanglha pledged an oath of allegiance[82] and were converted to the Dharma.

During this period, the Master subdued innumerable gods and demons, including those whose abodes were at Lake Manasarovar, Mount Everest and Lake Namtso, as well as goddesses such as Jomo Gangkar.

He tamed and subdued countless gods and demons at this time, including those that lived in Lake Manasarovar and those whose abodes were on Mount Everest. He also tamed countless other gods and demons residing in Lake Namtso and goddesses such as Jomo Gangkar during this period.

Arriving at **Leshö** (ལེ་ཤོད་ Le-shod), the Master said,

> Penyü (འཕན་ཡུལ་ Phen-yul) is an inauspicious place: the red valley resembles a dead horse with its mouth open[83].”

Without actually physically going there, he bound under oath to his command its gods and demons.

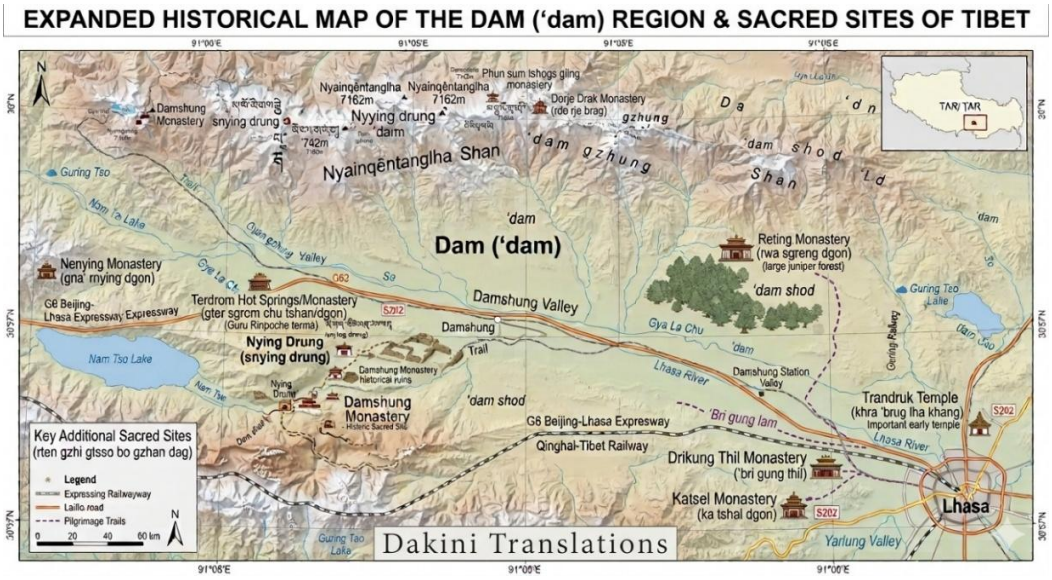
Then he descended down through **Yal Ralmo in Thölung** (Tod-lung). He pointed a threatening mudrā at a collapsed mountain landslide and straightaway it immediately reversed and was restored as before.

> "If we do not remove the top of the **cave Tsünmo Trang** (བཙུན་མོ་འཁྲང་གི་ཟྭག), shaped like a dancing dreadlocked sadhu[84], Tibet will be overrun with heretics/non-Buddhists," he warned and so he chopped off its roof.

In **Shongwa** (ཞོང་བ Zhong ba*)***,**[85]** he addressed all the merchants, asking, "Please go prepare some tea." When they replied, "But there is no water," he tapped the dry ground with his staff and seven springs gushed forth. Thus the place became known as **Shongwa Lhachu** ཞོང་བ་ལྷ་ཆུ **, 'The Divine Waters of Shong'**.

Padmasambhava then said: "A very powerful nāga demon resides in **Kharnak** (མཁར་ནག་), I must tame it!" So, he carved an image of Vajrasattva in a rock cave. A Newar stonemason wondered aloud, "Can Tibetan stone be carved," so then he also carved a deer.

The Master next went to **Namshö** and the lower part of **Zurkhar**, where he constructed and consecrated five stone stūpas[86].



12 Dam area referred to by Je Tāranātha. Created by Adele Tomlin (2026).

The King of Tibet bows to Padmasambhava at Drakmar Drenzang and the moving statues at Sangshi temple

After that, the Master went to the Palace Drakmar[87] at the Tamarisk Grove (Ombu Tsal). A messenger told him that meeting the king required him first to prostrate.

The Master responded, saying, "The king will not be able to stand my prostration homage[88]". He then bowed towards a large boulder, which shattered into pieces. He then bowed towards the king's discarded robes which set them ablaze. Seeing all this, the king then prostrated at the Master's feet.

Inauguration of Sangshi Temple modelled on Wutai Shan

Earlier, a temple had been built by Sangshi[89] at Drakmar Drenzang, a replica of the Chinese temple at Wutai Shan. Padmasambhava was invited to consecrate it. The king and senior ministers did not come for it, but the court officials and household servants attended to watch.

The master treated the large images of the deities as if they were people, and led them to the feast. In disbelief, the onlookers returned at midnight with butter lamps to inspect the temple. Every clay statue was absent; the temple stood empty!

They prodded around the statues' former positions with bamboo rods and encountered nothing solid. Finally believing what they had seen. The next morning the images stood in their places

again. Through the doorway they saw Padma offering food, while the deities ate and conversed. Incense and lamps burned on their own; instruments and bells played by themselves. Five ornamental banners became five hundred. A single handful of grapes on a plate never diminished, however many the assembled ate. Everyone was filled with astonishment.

Mārīcī names Tibet's malevolent gods and nāgas

The next morning he used Lhalung Tshosher Nyenlek as a divinatory oracle and summoned Mārīcī, goddess of light. Speaking through the servant, she listed the names of Tibet's malevolent gods and nāgas and revealed, among other things:

> "Shampo flooded Phang Thang temple; Thanglha sent lightning against Marpo Ri. The twelve tenma sisters caused disease among people and animals, while the nine nyen [Tibetan mountain deities] brought frost and hail to Tibet."

From the next day onwards, divination was performed using many children of good families as oracles of the Four Kings[90] and the Guardian God of Fire, the Great King of the South, revealed his face directly, and the fire deities. All malevolent gods, demons, and spirits revealed their names, locations, and activities.

Taming the most malevolent spirits twice, one more time needed

Then, in front of the king, ministers and others, he visibly summoned the most malevolent gods and demons to inspire confidence in the King and people. After frightening and restraining them, he taught the Dharma and demanded oaths of allegiance. They surrendered their life-force mantras and ritual methods to the Master.

He then tamed the ones who could not be tamed through various methods, such as the fire offering[91]. In this way he successfully subdued them. The Master performed these rituals twice and said to the king,

> "From now on practice the Dharma freely 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, a third binding remains necessary."

Afterwards, the Master visited the palace in **Zurphu Kyangbu Tsal**[92]. While staying there, he tamed all the nāgas, including **Manasvī of Maldro**[93] who said,

> "On the earth's surface, King Trisong Detsen is the greatest; underneath the earth, I am the greatest. We will be friends. I will offer fourteen mule loads of gold dust for the king to build his temple. Send a miner to the gold mine at the **Elephant's Nose (**Lanpo Na)[94] ."

The gold appeared exactly as he described.

The Master also tamed the **gyalpo spirit Pekar**[95]. He created a maṇḍala for taming him and when Pekar came to look, with his kīla-dagger he struck Pekar's eyes, then struck his ears as he listened, and his tongue as he imitated the mantra. When Pekar fled, the Master struck blows to his four limbs and immobilised him. "Now," the Master warned, "I will burn you!" at which Pekar became terrified and swore allegiance.

Taming the Mountain Spirit Yarlha Shampo

After this, the Master went to tame **mountain spirit Yarlha Shampo**[96] who released a torrent of water against Padmasambhava. The Master drew a vajra from his cloak and raised it, forcing the water uphill to its source pool. He then cast his vajra into that pool making it boil and melted a third of Shampo's snow mountain.

From the summit, Yarlha Shampo protested at the trouble caused. The Master echoed his words of complaint: "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:

> "My malevolent nature prevents me from practising Dharma, but from now on, I will at least refrain from harm."

In this way, over a period of about six months, the Master tamed and brought under oath the majority of non-human beings.

Washing the King's hair in sacred, empowering water, Ministers threw it away out of fear

One time, the Master said,

> "For the welfare of Tibet's Kingdom and people, I will perform a great fire offering ritual."

The king replied that he would wash his hair for the forthcoming great festival. Ācārya Bodhisattva told the king,

> "Water from Taktu Nang spring, north of Mount Meru, will ensure the king's longevity, the expansion of his lineage and the endurance of this great kingdom if used to wash his hair." Asked who could fetch it, he answered that "only the tantric master possessed that power".

At this request, the Master sealed a golden vase's mouth with white silk and set it at a maṇḍala's centre. He recited mantras and threw the vase into the sky, where it rose higher and higher until it was out of sight. Within the time needed to eat a meal, the vase suddenly re-appeared before the Master again, unchanged:

> "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. Discard it!"

And so it was thrown out—lost and completely wasted.

Padmasambhava's "Making the whole region of Tibet happy" and "Guiding on the Stages"

Then the Master bestowed kriyā-tantra and Inner Secret Mantra empowerments upon the king and fortunate subjects. He also gave them instructions of *A Garland of Views* and taught *Vajravidāraṇā*, *The Hundred Thousand Verses of the Kīla*, pith instructions and practice texts according to what was suitable. He foretold:

> "If I stay here for a long while, I shall make all of Tibet peaceful and happy."

However, in the end, this was prevented by causes of beings' shared karma/actions, and the conditions of malevolent gods and demons whose dark influence occupied the ministers' hearts.

In *The King's Testimony/Narrative*, very little is written following the Master's pronouncement that he would turn Tibet into a fine and excellent land. The omission of a passage about what followed was likely intended to prevent the history of the transmission of the Inner Tantras becoming public knowledge. Even the empowerment ceremonies were also hidden, with a phrase used "guiding through the stages[97]."

Early secret mantra practitioners concealed the names and meanings of even ordinary empowerments from outsiders. Many of the old documents use the term 'stages'.

In the early histories of the pith instructions of *A Garland of Views* and Odren Palgyi Zhönu[98]'s Guide for the *Sessions of Vajrakīlaya Group Practice*[99], and various other reliable histories, the following consistent accounts are given.

The Four Fortunate Women as Consorts

During the king's 'guiding through the stages', the foremost queens requested to serve as offering consorts in the maṇḍala. Among them were Tsepong Zamé Togdrön and Droza Tri Gyalmo Tsün, later called Jomo Changchub Jé after taking refuge.

The Master replied they would not, and "They are not the only fortunate ones to appear," . He then prophesied that Lhamo Tsen of Chim (Chimza Lhamo) and Lady Tsogyal of Kharchen (Yeshe Tsogyel)[100] were the fortunate ones who would be the offering consorts.

When asked "how these women living so far away could attend?!", he replied that it was easy. Then in an instant of his meditative concentration, both appeared beside the maṇḍala. Not only that they also awakened the spontaneously accomplished enlightened mind. Later, they completley renounced worldly activities and concerns and entered into practice. All three Royal Testimonies say that the young age the two Queens entered into practice accounts for why they did not leave behing any temples bearing their names. This story supports that assertion.

Pacifying ritual for the site of Samye: the two most beautiful and pure women and conspiring ministers

Following the empowerments, the King's attendant Ma Jojo described what had happened to the hostile ministers. They did not believe it, and wondered "How could such power be possible?" Meanwhile, at this time the Master wanted to perform the site-pacifying consecration rite for the site of the King's temple. Drawing its maṇḍala required two exceptionally beautiful, pure young women to hold and draw the sacred measuring thread.

No one knew which women in the vast kingdom of Tibet were the most beautiful. The ministers challenged the Master Tantrika to summon them "if it is true he really has that power!". The instant the Master entered the meditative state he brought Chokro Zabu Chungmen and Chokro Zalha Bumen[101] who appeared from no-one knew where. The wisdom deity entered them, and they laid out the threads perfectly. It is said that later, when all the Tibetans assembled, no women were found among them that was more beautiful.

Conspiring Ministers: Padmasambhava reads their thoughts

The ministers became fearful and conspired, saying "Won't this tantric practitioner hand over all the wonderful things of Tibet, and all our prosperity, to India?"

The minister **Kyungpo Taktsha**[102] had absolutely no faith in the Dharma thought, "The sorcerer and the Drakmar Drenzang temple must be burned to the ground."

Later when he came before the Master, right in the middle of the entire assembly, the Master said, "Is this what you really think to do?" Totally embarrassed and humiliated, the minister left muttering, "This foreign man from the southern borderlands knows everything!"

There was another **minister, Bé Dongzik**,[103] who was also extremely hostile to 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 immediately.

Seeing the power in subduing humans and non-humans, the ministers, who were harboring their own evil intentions and engaging in evil actions, became extremely apprehensive of the presence of the master. They were only thinking of ways to send the master back to India.

Making rivers, fields and abundance

Meanwhile, the Master spoke with the king:

> "King, I will make this land excellent!. Ngamshö's sands will become gardens and meadows. I will bring water to the dry lands of Dra, Dol, Tal and Yul Poche, turn dry riverbanks into fields and feed Tibet's people. I will draw upon Vaiśravaṇa's wealth so that the sources of Jambudvīpa's riches lie in Tibet. I will channel the Tsangpo River beneath the ground; I have already done so with larger rivers."

He also spoke extensively about making all the kings of China, Mongolia, and others submit to Tibet. To test if this was possible, the king requested the master to do as he had stated.

So the master built a mandala and, after a single morning of contemplation, a great spring of water burst forth in a previously dry rocky area of Drakmar. He named it **Lu-zing, the Nāga's Pond.**

That afternoon, at the cliff Lawé Dong, a great forest suddenly appeared. It was named Lawé Tsal, Musk-Deer Grove. The next morning, the master again entered contemplation, and a large stream suddenly flowed from the previously dry upper valley of Zungkar. The Master turned to the King, "Now, where shall I create the farm fields?"

Ministers insist Padmasambhava leaves by paying him gold

Gaining great trust that the Master's instructions could really be accomplished as he proclaimed, the king consulted a small council of ministers. They agreed among themselves:

> "We can allow the farm fields in Yarlung. However, we fear this sorcerer intends to make this land excellent and give it to the Indians. Now, we should cancel this remaining work, and send this borderland demon back to his own country. This is the best course of action!"

The powerful ministers agreed and said to the king,

> "Your Majesty, this borderland demonic man is very powerful. King, your heart is devoted to the dharma, but the Indian people will steal our political power and kingdom. We must stop this."

They made many such malicious and false accusations and presented many illogical and poor reasons to counteract why the previous commands should not be done. They repeatedly insisted:

> "Give the Ācārya and tantric Master generous gifts and request their immediate return to India!"

The ministers then implored the Master directly. At that, the king was distressed and saddened, and offered the master a handful of gold dust, prostrated, and circumambulated, then told him of the situation.

The master replied,

> "I did not come to Tibet seeking gold. I came to tame the fierce demons and spirits of the barbaric regions of Tibet, to spread the dharma, and having transformed the country into an excellent land, to bring happiness to its people.
>
> If gold were my aim, it is enough simply to do this!" And his mere touch transformed the surrounding stones into gold."

Nevertheless, to respect the king's feelings, he took just a handful and said, "I will make an offering of this at the Vajra Seat in Bodhgayā." " He returned the remainder to the king and said,

" བཟང་སེམས་བྱུར་གྱི་སྣ་འདྲེན་ཡིན། །

An excellent mind can lead to misfortune,

སྙིང་རྗེ་ཆགས་པ་ཞེ་སྡང་རྒྱུ། །

Compassion causes old age and aversion,

རྗེ་ཡི་ཁ་ལོ་བློན་གྱིས་བསྐྱུར། །

The king's decisions are influenced by his ministers.

བོད་ཀྱི་བློན་འདྲེ་གདུག་པ་ཆེ། །

The ministers of Tibet are malicious demons!

རྒྱལ་བ་རྣམས་ཀྱི་ནུས་པའང་དྲག་ས།

Even the power of the victorious ones [Buddhas] is limited,

སེམས་ཅན་ལས་ངན་སྤྱོད་པ་ལ། །

For beings with negative actions/karma.

Thus, the Master agreed to what the ministers had requested.

Hayagriva and the horse's neigh that could be heard across two-thirds of the world

The king's personal deity was Avalokiteshvara with five deities, but later out of the five deities, the king accomplished the deity Hayagrīva, the inner form.

We are told that, as a sign of accomplishment, the image of Hayagrīva[104] at the temple of Ārya Palo Ling[105] 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*[106].

Final Teaching and Warning before leaving Tibet unable to complete activities

Before leaving, the Master imparted the remainder of the pith instructions from *A Garland of Views*:

"ངའི་ཚོས་འདི།

This is my teaching/Dharma:

ཉ་བ་ཆོས་ཀྱི་སྐུ་དང་བསྟུན་དགོས། སྤྱོད་པ་བྱང་ཆུབ་ཀྱི་ཕྱོགས་དང་བསྟུན་དགོས།

The view must align with the dharmakaya and conduct with that of Bodhicitta/Awakening.

ཉ་བའི་ཕྱོགས་སུ་སྤྱོད་པ་ཤོར་ན། དགེ་མེད་ཅིག་མེད་ཀྱི་ཚད་ཉ་སྐྱེས་ནས་ཕྱིས་གསོར་ཡང་མི་རུང་།

If conduct is lost in the view it becomes nihilism, that denied both virtue and wrongdoing, which later is irreparable.

སྤྱོད་པའི་ཕྱོགས་སུ་ཉ་བ་ཤོར་ན། དངོས་པོའི་མཚན་མས་བཅིངས་ནས་གྲོལ་བར་མི་འགྱུར།

If the view is lost in conduct, attachment to the attributes of things there will be no liberation.

ངའི་སེམས་ཕྱོགས་འདི་ཉ་བ་ཤས་ཆེ་བས།

In my *Semdé*[107] teachings, the view is emphasised.

མ་འོངས་པ་ན་ཚིག་གི་མདོ་ནི་ཤེས། ཉམས་མྱོང་གི་གདིང་ནི་མ་རྟེད་ནས། འདྲ་མིན་མང་པོས་སེམས་ཅན་ཀྱི་དོན་བྱེད་པར་འདོད་པ་འོང་གསུང་།

In the future, there will be many types of people who, understanding the words but not having discovered the confidence of experience, will come asserting that they are working for the benefit of beings."

The Master did not complete the pith instructions, and the intended fire offering ritual to secure the king's lineage and strengthen his power also remained unfinished.

The necessary third oath-binding of the gods and nāgas was likewise unable to be completed by the Master.

However, foreseeing the future, the Master transmitted numerous fierce and wrathful mantras to his disciples and concealed these and profound teachings in clay vessel pots. His miraculously emanated forms concealed one hundred and eight great treasures of wealth and Dharma.

Finally, he said:

བདག་དང་གཏན་པ་མེད་པའི་སྤྲིན་བདག་རྣམས། །

ཚེ་རབས་འདི་འམ་ཚེ་རབས་གཞན་ཡང་རུང་། །

འོག་མིན་ཞེས་བྱའི་གནས་མཆོག་དམ་པ་ཏུ། །

རྣལ་འབྱོར་ཐེག་ཆེན་འབྲས་བུ་སྤྱོད་པར་ཤོག །

May I and my patrons, with no fixed ties,
in this life or in future lives,
in Akaniṣṭha, the sublime and perfect realm.
enjoy the fruition of the Mahayana yoga practice.

Eighteen Assassins sent to kill Padmasambhava, his Final Departure and Ominous Warning

After giving advice to every disciple, the Master suddenly departed along the Rulak road[108]. He led a horse, and was accompanied as far as Mangyul by the loyal ministers Loté Gunagong and Shang Nyangtang.

Even then, however, a few ministers conspired:

> "That tantrika's power is immense. If we do not kill him now, he will certainly cast a curse on Tibet."

Secretly, they dispatched eighteen formidable assassins on horseback in pursuit of the Master. As the Master arrived in Mangyul-Gungthang, he warned his escorts:

> "In the morning, we will face an attack from harm-doers."

The following day, when they reached the precipitous path at Dongbab, the eighteen assassins, weapons in hand, were about to attack when the Master suddenly made a hand mudrā and they froze—immobile like clay statues, unable to move or speak.

The Master went only that far with his escort. When the escorts were about to turn back from that mountain pass, the Master told them:

> "The malevolent demons, rākṣasas, gods and nāgas of Tibet required three rounds of taming. One remains unfinished. Had it been completed, the king's life would have been long, his kingdom great, his lineage increasingly powerful, and the Dharma enduring.

However, that one remains, and it is a disappointment. I will remember what has been left undone. One cycle of teaching will be completed. After that, turmoil and obstacles to the Dharma will

arise. The nāgas and gyalpo spirits bear malice and long-term grudges. Even the royal lineage will disregard the law, and anarchy and disorder will prevail."

Placing a handful of mustard seeds in the hands of his companions, the Master instructed,

> "Cast these upon those who attacked us yesterday. I am leaving to tame the demons on the southwest border."

Everyone witnessed the Master depart riding his horse into space, with his Dharma robes flapping and staff rattling.

The Tibetans assert the Gungthang Pass to be site of the Master's departure. Yet, the description places it beyond Dongbab's precipitous ravine path; it must therefore have been a mountain on the frontier between China and Tibet.

The Master's escort companions headed back. When they reached the would-be attackers, they threw the mustard seeds upon them, at which they were once again able to move and talk. The two escorts reported the Master's words to the king and his heart was filled with profound remorse. It is said that then, in order to receive the remaining teachings of the Master, the king invited the paṇḍitas Vimalamitra and Śāntigarbha.

Therefore, the story of drawing the thread for the temple construction mentioned above also appears to be about Aryapalo's temple.

Samye Monastery and eighteen months of Guru Padmasambhava in Tibet?

The Testimony of Ba states that the Master remained in the Drakmar (red-rock) region of Tibet for eighteen months. *The Supplement to the Testimony of Ba* agrees that he stayed in Tibet for eighteen months, but *The Testimony of the Lama* does not specify the number of months. Following the words literally, it is after his departure that the events in *The Supplement to the Testimony of Ba*, such as the king building the Samye temple, occurred.

Yet, the ancient Nyingma tantra documents unanimously all agree that the consecration of Ārya Palo Ling and Samyé's ground blessing ritual was done by Master Padmasambhava; and I agree.

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. 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 the account of the foremost scholar, Butön[109].

Ancient documents said to be written based on an understanding of *The Testimony of the King*, also say the Master remained in Drakmar in central Tibet for eighteen months. Therefore, apart from small details, there is general agreement.

Such accounts are certainly possible because Master Padmasambhava's emanations are beyond ordinary comprehension. We cannot determine what each disciple 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 so on, 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 could have manifested as a visible form or audible speech that could be commonly experienced by fortunate people, 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[110] repeatedly appeared many times, so too did the Master himself.

Guru Padmasambhava's Activities in Drāmiḍa

Three oath-bindings of mantradhārinīs

Drāmiḍadvīpa is a small island in the middle of the sea, reached by sailing due west from southern India. It once contained only rākṣasas and sky-flying ḍākinīs, giving rise to the name Drāmiḍa, 'soaring in the sky'. Long ago, it was populated only by rākṣasas and ḍākinīs that fly through space, and so it came to have the name Drāmiḍa, or "soaring in space."

During that time, most inhabitants were mantradhārinīs, malicious female ḍākinīs who recited numerous vidyā-mantras. Many men were bhūtas in human bodies. Master Padmasambhava travelled there to tame them.

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 mātṛkās. He tormented them with wrathful mantras and mudrās that caused them to faint, become paralyzed, and experience severe pain and distress.

"Now, I will burn you in the hearth of a fire offering," he threatened, which instantly made them submissiver 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 oath-binding**.

Once, when the Master was staying in a town, he saw many mantradhārinīs leading away and eating some Jambudvīpa's humans. Again, he established a great wrathful maṇḍala in a cave. All the ḍākinīs, 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 Jambudvīpa's people, and received the bodhisattva vow and aroused bodhicitta. This was the **second oath-binding**.

Another time, the Master arrived at an inn where many women were boiling water in pots. Soon, 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. Without recognizing it was the Master, they said, "We have summoned the essences of the food and bodies of the people of Jambudvīpa." He exclaimed back: "Did you not take an oath in front of the Master Padmākara?" To which 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 pledged allegiance. This was the **third oath-binding**.

The Drāmiḍa King's malicious preta Varpare, his offering Queens and more assassination attempts on Padmasambhava

The Master also subdued the yakṣa, rākṣasas and evil nāga of that land. The protector deity of Drāmiḍa's king was a violent and malicious preta called Varpāré (ཡེ་དཀྲག་བཟླ་རེ). The Master knew that if he tamed the king, this spirit would be tamed in the process.

He thought "For the sake of spreading the teachings of the Buddha, I must also tame these humans." So, the Master decided to settle in a forest near the royal palace.

There, by the power of his meditative concentration, he repeatedly summoned all the queen consorts to serve as the mandala offering goddesses. The king, realizing that his queen consorts were not staying, transformed himself into an ordinary form and followed them. Seeing them surrounding the Master, he observed them.

The next morning, the king, along with his army, carrying various weapons, arrived to destroy the Master. When Padmasambhava merely threw mustard seeds (ཡུངས་ཀར་)[111] on them, their armour and weapons were set ablaze. All the people were pierced and blood flowed from their limbs, they became paralysed, speechless, and thoroughly confused.

They stayed like this for three days. When they were all about to die, the ordinary people pleaded with Padmasambhava. So, washing them with water from his vase, they were instantly restored to perfect health. Then the king and his retinue also prostrated at the Master's feet and pledged to fulfill the Master's words. The Master then commanded them to "Establish the Buddha's teachings!"

Drāmiḍa King's invitations to experts, temple building and six fortunate students

The king invited learned teachers from Magadha—a teacher of Vinaya, another of Sūtra and yet another to teach the Abhidharma. He commissioned three temples to be built, called Vidha, Ardhā and Sudhā. The Master performed the consecration ceremonies of them.

He taught the three-fold baskets of teachings, along with their explanation and practical application 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, the Master gave many Dharma instructions. To six fortunate students, he explained many times the six tantras, teaching the completion phase and yogic activities. Those six students gained accomplishment[112].

In the different regions, he built five or so small temples, and it is said they were completed simultaneously in one hour.

He stayed there for about twelve years, and in the end, spreading his Dharma robes like wings, he departed upwards in a winding path through space, heading to the land of Cāmara in the south west, the island of the rākṣasas, it is said. It is possible these twelve years were half-years [six years].

The island of Drāmiḍa and *The Secret Moondrop Tantra*

Even today, on the island of Drāmiḍa, all practitioners and expositors of *The Secret Moondrop Tantra*[113] still follow his system alone widely, a tradition deriving solely from Padmasambhava. The same applies to *The Ornament of the Vajra Essence*[114] and the tantras of Vajrapāṇi, Vajragāndhārī, Yamāntaka, Hayagrīva, Mahākāla, the Seven Mātṛkās and many other minor tantras.

Even now in that country, can be seen the Mahāga community, who follow only the venerable master Jñānapāda[115] and highly esteem his teachings and those of his four heart sons. Thus the traditions of the Master Padmākara, namely, the *Hevajra* and *Śrī Paramādhya*[116] and those mentioned above, are extremely widespread there.

There also appear to be treatises related to those Tantras, as well as pith instructions of the *Guhyasamāja* composed by Padmasambhava.

Dākinīs first bound under oath Lampasdyā

The place where the ḍākinīs were first bound under oath was called **Lampasdyā** (ལམ་བ་སྡུ་)[117], where, in the cave, there is a hearth created by the Master's own hand.

The place where the master bound the dakinis by the two later oaths was called **Alapasdyā** (ཨ་ལ་སྡུ་)[118], 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 that when the wisdom deity dissolved into the Master's body, a single material kīla-dagger was left remaining. Its substance is indescribable such as stone, wood, copper, or iron. It appeared like a self-manifestation that cannot be mistaken as manufactured and is roughly three times the length of a human body.

The story says initially there was a strong kīla-dagger made of wood. Upon accomplishment, it grew enormously and could be changed to any size as mentally wished. Also, it could move and speak and so on, just like the actual deity, becoming a mass of swirling flames.

When one of the main *piśacī mantradhārinī* enlarged her body to the size of Mount Meru and was about to escape, 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 kīla-dagger was all that remained.

Citations of Indian, Tibetan and other sources as the basis of this text

I compiled this account of Padmasambhava from several traditions known in the noble land of India, including:

- the oral transmission the great accomplished master Śāntigupta, and
- an even more detailed and fuller account from the lineage of the master Devakara of Drāmiḍa.

I heard these stories from direct disciples of both of these two masters.

Many trustworthy ancient documents also agree about his activities one behalf of beings in Tibet, and I regard these accounts with total confidence.

I have also received a small portion of the Master's instructions that originated in Drāmiḍa, transmitted through Indian scholars.

Although I have not actually seen the historical texts of the Indian stories, the tales are included in the texts of the history of our lineage of teachers, both scholars and accomplished masters.

I have also read numerous texts that contain the history of the spread of the Dharma to Drāmiḍa. They all accord with the stainless teachings of sublime beings, scholars and accomplished-ones, that are transmitted orally from ear-to-ear.

Thus, nothing in this narrative needs to be removed or discarded, and many further wondrous, truthful stories that could be added. The Indian histories are said to also describe Master Padmasambhava's beneficial activities on Hurmuju island and at Sikadhara, Dharmakośa and Rukma. However, I have not located the histories of these places.

Also, even though I have seen many amazing stories related to the extraordinary meanings of the distinct teachings of Tibet, I have not written them here as there are a huge number of them.

Concluding Verses and Colophon

Here it is said: འདིར་སྨོས་པ།

"བློ་ཆུང་འགའ་རེས་བླུན་དད་ཙོ་ནས་འགྲོ་རྣམས་དད་པ་སྐེལ་ཕྱིར་རང་བཟོའི་གཏམ་རྒྱུད་མང་པོ་སྦྱར། །

Some small-minded people, solely out of blind faith, fabricated many false tales to inspire faith in others.

སྐྱེ་བོ་ཕལ་ཆེར་ཤིན་ཏུ་རྨོངས་པས་བདེན་མེད་ཚོག་དོན་ལེགས་པ་མིན་ལའང་དད་པ་འཕེལ་སྲིད་མོད། །

Most beings are extremely deluded, and so faith can indeed increase even with false and meaningless words,

དཔྱོད་ལྡན་རྣམས་ཀྱིས་མཐོང་ཐོས་འཁྱུར་ཚེ་ཁེལ་བརྟས་བྱེད་ཅིང་དེ་ཡི་རྒྱུ་ལས་ཆོས་དང་སྐྱེས་བུ་ནི། །

However, when seen or heard by discerning individuals, they provoke ridicule and embarrassment, and

རྣམ་དག་ཀུན་ལའང་ཐེ་ཚོམ་ཟར་འཇུག་འདི་ནི་བདུད་ཀྱི་ལས་ཡིན་འདི་ལས་གཞོད་པ་ཆེ་བའང་གང་། །

Due to this cause, can instill doubt in all the pure Dharma and sublime beings, which is the acts of demons, and what greater harm is there than that?

དེང་འདིར་ངོ་མཚར་གཏམ་ལ་ཡིད་གཉིས་སྐངས་ཤིང་ཀ་ཅང་ཐལ་བའི་ཆེ་བ་བརྗོད་པའང་མེད། །

Abandon now any doubts about these wondrous stories, for there is no nonsense written here, nor an excessive exaggeration of greatness.

གཏམ་གྱི་སྒྲོར་བ་ཞུང་ངུ་འདིས་ཀྱང་རང་བཟོའི་སྒེགས་བམ་ཚེན་པོའི་གཏམ་དག་ལན་བརྒྱར་ཟེལ་གྱིས་མནན། ।

This short composition could outshine one-hundredfold a great volume of invented stories.

འདི་བྱེས་དགེ་བས་བདག་ཀྱང་མགོན་པོ་དེ་ཡི་གོ་འཕང་ཐོབ་ནས་འགྲོ་ཀུན་ཀྱི་ཐུགས་ཁར་འདྲེན་སྐྱར་ཅིག །

Through the merit of writing this, may I attain the level of the Master and lead all beings to liberation!

གསལ་དག་ཡིད་ཚེས་གཏམ་འདི་སྐྱ་བའང་ངེས་པར་མགོན་དེའི་བྱིན་རླབས་སྙིང་ལ་ཞུགས་པ་ཁོ་ནས་སོ། །

This clear, pure and trustworthy account, is certainly due to the blessings of the Protector entering my heart.

འཇིག་རྟེན་གྲགས་རྩེས་འཐབ་དང་ཐ་རྒྱ་བཙོན་ཅན། །

དེ་རྣམས་ཚུལ་འདིར་མོས་སྐྱབ་བདག་ལ་རེ་བའང་མེད། །

I have no hope for renown in the world, or to have followers, or to create a fierce conflict.

བདག་དང་བདག་ཚོག་རྩེས་འཐབ་རྣམས་ཀྱི་དད་པའི་རྟེན། །

It is a condition for my faith and the faith of those who heed my words, and

དམྱོད་ཐུན་རྣམས་ཀྱི་ཡིད་དང་རྣ་བའི་བདུད་རྩི་ཡིན། །

Nectar to the minds and ears of the discerning learned ones."

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་གསུང་རྡོ་རྗེའི་སྐུ་ལས་པའི་སྐུ་ཨོ་རྒྱན་ཀྱི་སློབ་དཔོན་ཆེན་པོ་པདྨ་འབྱུང་གནས་ཀྱི་རྣམ་པར་ཐར་པ་ཡིད་ཆེས་གསུམ་ཞུན་ཞེས་བྱ་བ་འདི་ཡང། རང་དང་ལྷན་ཅིག་གནས་ཤིང་བ་གཙོང་སྐྱོན་ཀུན་དགའ་དཔལ་བཟང་ཞེས་བྱ་བས་བསྐུལ་ཞིང་ཉིད་ཀྱི་དད་པའི་གསོས་སུ་འགྱུར་བར་བསམས་ནས། རྒྱ་ཁམས་པ་ཏྲ་ར་ནྟ་ཐས་རང་ལོ་སུམ་ཅུ་སོ་དྲུག་པ་ལ་ནགས་རྒྱལ་གྱི་དབེན་གནས་ཇོ་མོ་ནང་དུ་སྐྱར་བ་དག་ལེགས་འཕེལ། །མཚན་མོ།

This liberation story of the nirmanakāya [physical emanation] of the vajra-speech of all the Tathāgatas, the Great Master of Uḍḍiyāna, Padmasambhava, is called *Endowed with Three Confidences*. It was inspired by my companion, Tsangnyon Kunga Palzang[119], who stays and travels with me, thinking it would heal/repair my faith. It was composed by me, Tāranātha, the wandering vagabond, aged thirty-six, in the Jomo hermitage in Nag-gyal[120]. May virtue increase! Maṅgalam!

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Tibetan Original Version

།།ཐ། །སློབ་དཔོན་ཆེན་པོ་པདྨ་འབྱུང་གནས་ཀྱི་རྣམ་པར་ཐར་པ་གསལ་བར་བྱེད་པའི་ཡི་གེ་ཡིད་ཚེས་གསུམ་ལྡན་ཞེས་བྱ་བ་བཞུགས་སོ། །འདི་ལ་སློབ་དཔོན་པདྨའི་རྣམ་ཐར་རྒྱ་གར་ལུགས་ཅེས་བྱའོ། །

།།ཀ། །ཨོཾ་སྭསྟི། སློབ་དཔོན་ཆེན་པོ་པདྨ་འབྱུང་གནས་ཀྱི་རྣམ་པར་ཐར་པ་གསལ་བར་བྱེད་པའི་ཡི་གེ་ཡིད་ཚེས་གསུམ་ལྡན་ཞེས་བྱ་བ། ཟླ་མ་ལ་ཕྱག་འཚལ་ལོ། གང་ཞིག་རྒྱལ་གསུང་ཆད་པ་མེ་མངའ་སྤྲུ་དབྱངས་རྒྱ་མཚོ་དེ་ཡང་རེས་འགའ་སློབ་དཔོན་ཚུལ་བཟུང་ནས། །དམ་ཚོས་འོད་ཀྱིས་ཕྱོགས་ཀུན་འགེངས་ཤིང་ལ་ལར་བགྱང་ཡས་དཀྱིལ་འཁོར་འཁོར་ཡེའི་རྣམ་པར་སྟོན་མངོད་ཀྱང་། །ཤེས་ཡང་འོད་གསལ་རྟོ་རྗེའི་ཐུགས་ལས་གཡོ་མེད་པདྨ་འབྱུང་གནས་དེ་ལ་གུས་པས་བཏུད་ནས་ནི། །གང་དེའི་གཏམ་ནི་ཚད་མར་ལྡན་པ་ཏ་ཙམ་རྟེད་པ་དེ་ཙམ་མུ་ཙོར་སྣང་སྟེ་ཞི་བར་བྱ། །དེ་ཡང་སྟོན་པ་ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་ལྟའི་ཚུལ་སྐུ་ཤཱཀ་ཐུབ་པ་ལྟ་བུར་ཤར་ནས་ཀྱང་ཡོད་ཅིང་ཐུབ་པ་ཀུན་ཏུ་ཡང་ཡོད་ཀྱི་ཐུགས་རྗེ་ཆེ་ཕྱིར་ཏེ། ཇི་ལྟར་ཡང་སྐྱེ་བོ་ཡིད་དགྱེས་པ་སྣ་ལས་རྒྱལ་སྲིད་སྐྱོང་བར་བྱེད་ལ། དཔལ་ཨོ་རྒྱ་ན་རྗེ་ཡུལ་ན་རྒྱལ་པོ་ཉ་ཡ་ལྷེ་ལ་ཞེས་བྱ་བ་རྒྱལ་སྲིད་ཆོས་བཞིན་དུ་བྱེད་དོ། །དེའི་ཚེ་རྒྱལ་རིགས་རིག་པར་སྣ་བ་པོ། དཀོན་མཆོག་གསུམ་ཐ་མར་བྱེད་པ་ཐ་དོ་ནས་བྱ་བ་དེ་ནི་ཨོ་རྒྱ་ན་འདི་སྐད་ཀྱི་མིང་སྟེ། རྒྱ་གར་གྱི་སྐད་དུ་ན་སྲིག་རྟ་ར་མེ་ཏོག་ཟེད་པ་འཛིན་པ་ཞེས་བྱ་བ་ཡོད་དོ། །དེ་ལ་སྲས་མཚན་དང་ལྡན་པ་ཁ་དོག་དཀར་ལ་དམར་བ། སྤིན་ལག་ལ་བརྒྱའི་རི་མོ་ཡོད་པ། པདྨ་རྒྱས་པ་ཟླ་བྱའི་མིག་དང་མཆུ་སྤྲིས་ཅན། པདྨ་ཞུཐུལ་ལྟགས་ཀྱུ་ཞགས་པ་ལ་སོགས་པ་ཤ་མཚན་དགེ་བའི་ཟླས་དུ་མ་ཡོད་པ་ཞེག་བཙས་ཏེ་བཙས་སྟོན་ལ་སོགས་པ་ཆེར་བྱས། འགའ་ཞིག་གིས་རྒྱལ་སྲིད་བྱེད་པར་ལུང་བསྟན། འགའ་ཞིག་གིས་ཁམས་ཀྱི་རྒྱལ་ཐུབ་བྱེད་པར་ལུང་བསྟན། ཁ་ཅིག་གིས་ནི་དུར་ཁྲོད་ན་གནས་ཤིང་རིགས་ཉམས་པར་བྱེད་པར་ལུང་བསྟན། དེ་ལྟར་བཟང་ངན་མ་ངེས་པ་སྣ་ཚོགས་པར་ལུང་བསྟན་པ་ལས། གཅིག་ཏུ་མ་ངེས་པ་ལ། འོན་ཀྱང་ཐམས་ཅད་མཐུན་པར་གཞན་གྱིས་ཐུབ་པར་དགའ་བར་ལུང་བསྟན་ནོ། །དེར་ལེགས་པར་སྦྱངས་པའི་རྣལ་འབྱོར་པ་ཞིག་བྱུང་བ་ལ་དྲིས་པས། འདི་ནི་གསང་སྔགས་ཀྱི་སྒྲུབ་པ་པོ་མཚོག་ཏུ་འགྱུར་ཞིང་། པདྨའི་རིགས་ཀྱི་མཚན་ཉིད་ཐམས་ཅད་ཚང་བས་པདྨ་སྐྱེས་ཞེས་བྱ་བར་འགྱུར་རོ། །དེའི་ཕྱིར་འདིའི་མིང་ནི་པདྨ་ཞ་སི་མཚམས་སྦྱར་བས་པདྨ་ཟ་སི་ཞེས་ཐོགས་ཤིག་ཅེས་བཀའ་སྩལ་ཏོ། །དེ་ནས་ལྷུའུ་དེ་ཚེར་སྐྱེས་ཀྱི་རྣལ་ཏོ། ཤིན་དུ་ཁྲོ་བོ་ཉི་ཤུ་རྩ་གཅིག་ཏུ་སྤྲུལ་ཏོ། །དེ་ཡང་ཁྱོད་ཀྱི་མཚན་ཉིད་ཐམས་ཅད་ཚང་བས་ཁྱོད་ཀྱང་པདྨ་འབྱུང་ངོ་ཞེས་བཀའ་སྩལ་ཏོ། །དེ་ནས་ཁྱོད་ཀྱི་ཞིང་ཁམས་ཀྱི་ཐུན་མོང་མ་ཡིན་པའི་ཡོན་ཏན་ཐམས་ཅད་ཀྱང་ཁྱོད་ལ་ཡོད་པ་ཞེས་བྱ་བ་ལ་སོགས་པ་ཞེས་བྱ་བ་ནས་ཀྱང་ཁྱོད་ཀྱི་ཞིང་ཁམས་ཀྱི་ཡོན་ཏན་ཐམས་ཅད་ཀྱང་ཁྱོད་ལ་ཡོད

སྣ་ཚོགས་པ་དང་། ཚལ་ལ་མེ་ཤོར་བ་དང་། ཁྱིམ་ཞིག་པ་སོགས་མི་འཚམ་པའི་ལྟས་དུ་མ་སྣང་ཡང་། དེ་དག་གི་དབང་དུ་མ་བཏང་བར་བསྒོམས་པས། རིག་སྔགས་གྲུབ་སྟེ་དེ་བཞིན་གཤེགས་པ་འོད་དཔག་ཏུ་མེད་པ་གཙོ་བོར་གྱུར་པའི་སངས་རྒྱས་ཟླུང་མེམས་མང་པོ་མནལ་ལམ་དུ་ཞལ་གཟིགས་པ་དང་། ཁོ་བོའི་རྒྱལ་པོ་རྟ་མཁྱེན་དངོས་སུ་ཡང་ཞལ་གཟིགས། མཁའ་འགྲོ་མ་དང་འཛུང་པོ་ཕྱ་མོ་རྣམས་བཟན་དུ་འཁོལ་ལོ། །དེ་ནས་མི་རིང་པར་ཁྱིམ་གྱི་ཟུ་བ་རང་ཉིད་ཀྱིས་མཛོད་པར་བབ་པའི་ཚེ། ཡབ་ཀྱི་རིགས་ཀྱི་ཟུ་བ་ལས། བྲམ་ཟེ་མདུན་ན་འདོན་རྣམས་དང་སྦྱོད་པ་མཚུངས་པར་རྒྱལ་པོའི་ཕོ་བྲང་དུ་ཡང་ཡང་འགྲོ་ཁིད་ཁིད་ཀྱི་ཟུ་བ་དང་། སྐར་རྩིས་སོགས་ཀྱི་ལུང་སྟོན་པར་བྱེད་པ་ལས། དུས་དེའི་ཚེ་རྒྱལ་པོ་ཉ་ཡི་ལའི་ཐུ་ཞགྲྀལ་ལ་ཞེས་བྱ་བ་རྒྱལ་སྲིད་ལ་འཁོད་ནས་མི་རིང་བ་ཞིག་ཡིན་པས། དེའི་རྒྱལ་སྲིད་དམ་པའི་ཚོས་ལ་འགོད་པར་བཞེད་དེ། རྒྱལ་པོ་ཉིད་ཀྱང་དགེ་བ་རྒྱ་ཆེན་པོ་ལ་བསྐུལ། རང་གིས་ཀྱང་སྤྱིད་མོས་ཚལ་གྱི་དབུས་སུ། ཤ་ཁང་དང་དགེ་འདུན་གྱི་གནས་བྱས་མཐའ་མཚོད་ཅེན་གྱིས་བསྐོར་ཤུགས་རེ་རིམ་པ་མང་པོ་བྱས་སོ། །དེའི་ཚེ་སྒོབ་དཔོན་གྱི་གཡོག་ཏུ་ཐྱུར་པ་གཅིག་ནི་རྒྱལ་པོའི་ཡིག་མཁན་བྱེད་ལ། གཉིས་ནི་ཟློན་པོར་གཏོགས་པ་ཡོད་པས། དེ་རྣམས་ངན་སེམས་སྐྱེས་ཏེ། ཡུལ་འཁོར་འདི་རྣམས་རང་ཙག་གསུམ་གྱིས་བདག་གིར་བྱ་བའི་ཐབས་བྱའོ། །ཞེས་སྐོག་ཏུ་བསྒོས་ནས་དུས་ལན་གཅིག་ཡིག་མཁན་དེས་རྒྱལ་པོ་ལ། བརྒྱ་ཞ་བ་རྦ་སྦི་འདི་ནི་དེས་པར་རྒྱལ་སྲིད་བྱེད་པར་འདོད་དེ། འདི་ཉིད་དང་འདིའི་སྐྱེད་མོས་ཚལ་ན་གནས་པའི་རབ་ཏུ་བྱང་བ་སྟོང་ཙམ་ཡོད་པ་ཡང་དག་ཐབས་ལ་མཁས་ཤིང་གཡུལ་དུ་དཔའ་བ་ཁོ་ན་ཡིན་ལ། སྐྱེད་མོས་ཚལ་དེ་ཡང་གསྡུག་ལགེ་ཏུ་བསྡུར་བ་ཡིན་ནོ་ཞེས་བརྗུ་བར་བྱས་མོད་ཀྱི། དོན་དུ་ན་ལྷགས་རི་བཏྲན་ཡོས་བསྐོར་བ་སོགས་རྒྱལ་པོ་དང་འཐབ་པའི་དོན་དུ་བྱས་པ་ཡིན་ནོ་ཞེས་བྱས། རྒྱལ་པོས་བློན་པོ་རྣམས་ལ་དྲིས་པས་ཀྱང་བློན་པོ་གཤེས་པོ་དེས་བསྒྲགས་པའི་རྒྱུན་དང་ཐབས་ཀྱང་དེ་དང་མཐུན་པར་སྨྲ་བ་ན། རྒྱལ་པོས་བློན་པོ་དེ་རྣམས་དམག་ཚོགས་དང་བཅས་པ་བཏང་ངོ་། །དེ་སྐབས་ཚོ་རྒྱན་ན་རྒྱལ་པོ་རྣམས་ཐམ་ཅེ་དང་དགེ་སྦྱོང་དང་པཎྜི་ཏ་གསོང་པའི་ཁྱིམས་ནི་མེད་པས་མདུན་ན་འདོན་ཚྭོང་དང་ཚྭོང་གི་མཚོད་གནས་དགེ་འདུན་རྣམས་ཡོ་བྱད་ཙམ་ཡང་མེད་ཅིང་ཁ་ཟས་ཀྱང་ཡོད་ཙམ་ཞིག་ཡོད་པ་ལ། བློན་པོ་རྣམས་ཀྱིས་འདི་མ་བསད་ན་ཕྱིས་རང་ཉིས་ཁ་ཅིག་ཐུགས་ཀྱི་མཐུས་ཞགས་པ་རྣམས་ཆོད་ཅིང་ཁ་ཟས་ཀྱང་ཡོད་ཙམ་ཞིག་ཡོད་པ་ལ། ཁོ་རྣམས་ཀྱིས

ལས་འདས་པའི་དུག་སྔགས་འདུམ་ཐུག་བརྒྱ་དབང་ཐོབ་བོ། །དེ་སྐབས་མི་མ་ཡིན་མཐུ་ཆེན་རྣམས་དང་སྡེན་ཅིག་ཏུ་འཛམ་བུའི་གླིང་ན་གདོང་ནས་གྲུབ་པའི་དུར་ཁྲོད་ཆེན་པོ་བརྒྱད་ཡོད་པ་རྣམས་སུ་ཡང་། སྔགས་བཟླས་པའི་རྗེ་འཕྲལ་གྱིས་ཡང་ཡང་བྱོན། དེ་དག་ཏུ་གདོང་ནས་གྲུབ་པའི་སྡེའི་སྐོབ་དཔོན་བརྒྱད་དང་ཡང་མཇལ། ཕྱན་མོང་གི་དངོས་གྲུབ་རེ་རེ་བསྒྲུབས་སོ། །དེ་ཡང་དུར་ཁྲོད་སྐོར་ཞཱན་ཀ་ར་ན། སྐོབ་དཔོན་རྩྭ་སྐྲིག་ཞེས་བྱ་བ་གནས། རལ་གྲིའི་དངོས་གྲུབ་བསྒྲུབས། དུར་ཁྲོད་ཚང་ཆོང་འཁྲིགས་པར་སྐོབ་དཔོན་སའི་ཏུ་ཞེས་བྱ། དངོས་གྲུབ་རིལ་བྱའོ། །དུར་ཁྲོད་འབར་བ་འཁྲིགས་པར་སྐོབ་དཔོན་ཉེ་མའི་ཏུ་ཞེས་བྱ་བ། དངོས་གྲུབ་མིག་སྨན་ནོ། །དུར་ཁྲོད་འཇིགས་བྱེད་ཐོད་པར་སྐོབ་དཔོན་ཨ་ཙ་ར་ཡ་ཤྲཱ། དངོས་གྲུབ་མཆིལ་སྐམ། དུར་ཁྲོད་ཤཙཔྤ་ཀ་ན་སྐོབ་དཔོན་ཤེ་ཏཾ་ཀ་ར། དངོས་གྲུབ་ནད་མཐའ་དག་འཇོམས་པའི་སྨན། དུར་ཁྲོད་དཔལ་གྱི་ནགས་སུ་སྐོབ་དཔོན་བ་ར་ཏ་རྩེ་སྐེ་མཆོག་སྟེད། དངོས་གྲུབ་འཆི་བ་མེད་པའི་བསྒྲུབ་ལེན། དུར་ཁྲོད་ཅ་ཅོ་ཅན་དུ་སྐོབ་དཔོན་གཅེར་བུ། དངོས་གྲུབ་གཏེར་གྱི་ཁུམ། དུར་ཁྲོད་གཏུམ་དག་ཏུ་སྐོབ་དཔོན་ངན་སྤོང་། དངོས་གྲུབ་གཤེར་འཕྱུར་རྩེའོ། །དེ་རྣམས་ཐོབ་པས་རིག་པ་འཛིན་པར་ནི་སྐུ་ད་ནི་སྤྱོད་པ་སྐུད་དེ་སངས་རྒྱས་ཐོབ་པར་བྱའོ་སྙམ་པ་ལ། མནལ་ལམ་དུ་སངས་རྒྱས་འོད་དཔག་ཏུ་མེད་པས། དེ་ཁོ་ན་ཉིད་མ་མཐོང་ཕྱིང་མངོན་ཤེས་མེད་པའི་དུག་ཤུལ་དཔའ་བོའི་ལས་ཀྱིས་ནི། འདོད་པའི་དངོས་གྲུབ་ལ་ཤིན་ཏུ་བར་དུ་གཅོད་པ་ཡིན་ཞིང་། ཁྱོད་ཀྱི་འདི་ཙམ་གྱིས་ཕྱག་རྒྱ་ཆེན་པོའི་དངོས་གྲུབ་མི་ཐོབ་ལ། ཁྱོད་ཀྱི་ལས་འཁེལ་ཡོད་པའི་སྐོབ་དཔོན་སངས་རྒྱས་དཔལ་ཡེ་ཤེས་ཡིན་པས། དེས་བསྐྱེན་པ་བཞིན་དུ་སྐོམས་ཤིག་ཅེས་ཟུང་བསྐྱེད་ཟྱུང་། བདག་ཉིད་ཀྱིས་རྣམ་པར་བརྟགས་པས་ཀྱང་ནུས་པ་ནི་ཆེར་ཐོབ་ཀྱང་དེ་ཁོ་ན་ཉིད་སྐོམ་པའི་གནས་ལུགས་ལ་ཡོམས་བསྒྲུབ་ཟྱུང་། བདག་ཀྱང་ཁྱོད་ཀྱི་ཤུལ་ཏུ་ཡང་ཐེག་པ་ཆེན་པོ་ཉིད་ཀྱི་ཁྲིད་ཡིག་ཐུགས་ལ་ཡོམས་བསྒྲུབ་ཟྱུང་། ཡུལ་དབུས་མ་གཏོང་བོན། དེའི་ཚེ་ཡུལ་མ་གཏོང་ཀྱལ་པོ་ཆུམ་ཤུ་ལས་རྒྱལ་སྲིད་བསྐྱངས་ཏེ་ཁོ་མང་དུ་ལོན། སྐོབ་དཔོན་སངས་རྒྱས་ཡེ་ཤེས་ཞབས་གྲུབ་པ་བརྟེས་ནས་སྐོབ་མ་སྐྱོང་བའི་དུས་ཀྱི་འགོ་ལ་སྐེས། ཚོས་ཀྱི་རྒྱ་གཏེའི་དགོན་པར་མཁན་པོ་སངས་རྒྱས་ཡེ་ཤེས་ཞབས་ཀྱིས་མཛད་ནས་དགེ་འདུན་ཕལ་ཆེན་རྣེ་ལ་རབ་ཏུ་ཟྱུང་ཞིང་ཐུན་མོང་མ་ཡིན་པའི་ཉན་ཐོས་ཀྱི་ཚུལ་ཁྲིམས་ཀྱང་ཡོངས་སུ་རྫོགས་པར་མཛད་དོ། །འདུལ་འཛིན་གཅིག་ལ་འདུལ་བ་འཐུམ་རྣེ་ལས་གཅིག་ཤན་ཡས་དོན་ཐུགས་སུ་ཆུད་པར་མཛད། དེར་སྐོབ་དཔོན་སངས་རྒྱས་ཡེ་ཤེས་ཞབས་ལ། ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་གསན་པས། ཟླ་བ་ནམ་མཁའ་དང་མཉམ་པར་གྱུར། སྐོབ་མ་གཞན་རྣམས་དབང་སྐྱུར་ཞུ་བ་ལ་དཀའ་ཚོགས་ཆེན་པོ་དགོས་པ་ལ། སྐོབ་དཔོན་འདིས་དཀའ་ཚོགས་མེད་པ་ལ་དབང་ཐམས་ཅད་རྫོགས་པར་ཐོབ། སྐོབ་དཔོན་ཡེ་ཤེས་ཞབས་ཀྱི་སྐོབ་མ་སངས་རྒྱས་གསང་བ་ལ་ཡང་རྣལ་འབྱོར་ཀྱི་རྒྱུད་དུ་དབང་བསྐུར་བ་དང་མན་ངག་ཐོབ། སྐོབ་དཔོན་ཡེ་ཤེས་ཞབས་ལ། འདུས་པ་དང་། རྡུ་འཕྲལ་དྲ་བ་དང་། ཟླ་གསང་ཐིག་ལེ་དང་། སངས་རྒྱས་མཉམ་སྦྱོར་དང་། ལས་ཀྱི་ཁྲེང་བ་རྩེ་ནང་རྒྱུད་ཁྲེ་ཕྲ་སོགས་པ་རྒྱུད་དང་མན་ངག་མཐའ་དག་གསན་ནོ། །དེར་དབང་གི་ཡེ་ཤེས་ཇི་བཞིན་དུ་ངོ་འཕྲོད། ཟབ་གསལ་གཉིས་སུ་མེད་པའི་རྟོགས་པ་ལ་བརྟན་པ་ཐོབ། གནས་ལུགས་ལ་རེག་པར་གྱུར་ནས། དེ་ནི་བདག་གིས་ཇི་སྙར་བཀྱི་ཞུས་པས། སྐོབ་དཔོན་ཡེ་ཤེས་ཞབས་ལ་ནི། །དེར་ཤཱཀྱ་ཤྲཱི་ཞཱན་ཀ་ར། ཤཱཀྱ་ཡེ་ཤེས། ཞྭ་ལུ་ལོ་ཙཱ་བ་རིན་ཆེན་གྲགས། ཨ་ནུ་ཏ་ར་ཀྵི་ཏ། ཨ་ཙཱ་ར་ཡ་ཨ་ནནྟ། ཨ་ཙཱ་ར་ཡ་ཨ་བྷ་ཡ། ཨ་ཙཱ་ར་ཡ་ཀཱ་ལ་ས་ཀ་ར་ཤྲཱི། ཨ་ཙཱ་ར་ཡ་ཛི་ན་མི་ཏྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་པུཥྤ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཤཱནྟི། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཤྲཱི། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་རི་ཀ་ར། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཤྲཱི་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཀཱ་ལ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཨ་ནནྟ་ཙཀྲ། ཨ་ཙཱ་ར་ཡ་ཛི་ན་ཨ་ནནྟ

དང་ལྡན་པ་ཅི་རིགས་པ་ལ་ཆོས་སྦྱོན་པ་དང་། གཞེར་འགྱུར་གྱི་རྩོ་དང་། བཙུད་ལེན་གྱི་སྡེབ་སོགས་ཀྱིས་སྒེ་བ་སྦྱོང་ཐག་མང་པོ་ཚོ་བསྡིང་བ་དང་ལོངས་སྤྱོད་རྒྱས་པར་མཛད། ཆུ་མེད་པ་རྣམས་སུ་ཆུ་དབྱང་བ་དང་། ཆུ་ཆེ་བ་རྣམས་སུ་ཤ་འོག་ཏུ་འཕྱག་པ་སོགས་མང་དུ་མཛད་དེ། ཐ་ཟུའི་ཡུལ་དང་། ཙཱམ་པའི་ཤོགས་དང་། ཀ་སུ་སོགས་ཀྱི་ཡུལ་ཀུན་ན་སྤོབ་དཔོན་འདིའི་སྒུབ་ཆུ་དང་། ཆུ་ས་འོག་ནས་རྒྱུར་བཙུག་པ་སོགས་དང་ཉ་ཡང་མང་དུ་ཡོད། ཅོཊྚར་ཁའི་ཡུལ་ན་སྐ་ཏེ་ཟེར་བའི་ཆུ་ཆེན་པོ་ཞེག་ཉེན་ལམ་གཅིག་ཙམ་ས་ཚེ་བསྒོམ་སུ་བཙུག་པ་གཅིག་དང་། ཚ་ལམ་ཙམ་རེ་བཙུག་པ་གཉིས་ཡོད། དུས་དེ་ཙམ་ན་རྒྱ་གར་གྱི་ཡུལ་སྤོ་ཕྱོགས་ཏེ་ཤིང་གা་དང་ཉེ་བ་ཏེ་མ་ལ་ཙན་དན་གྱི་ནགས་ན་ལག་སྒྲ་སྣན་གྱི་གནས་དང་ཉེ་བ་ན། ཤྲི་བས་སྐན་ཞེས་བྱ་བར་དབང་ཕྱུག་གི་ཤིང་གা་ཁུ་གང་ཙམ་ཞིང་དུ་བྱང་། ཉེན་རེ་བཞིན་སྒོག་ཚགས་མང་པོ་བསད་པའི་ཁག་མཆོད་བྱེད་དགོས། དེར་མུ་སྟེགས་པ་རྣམས་ཀྱིས་དམོད་པ་དྲག་པོ་བྱས་པ་ཙམ་གྱིས་ནང་པའི་སྡེ་རྣམས་ལ་ནད་ཡམས་སོགས་མི་འཚམས་པ་དུ་མ་འབྱུང་བ་ཞིག་ཡོད། ཏི་མ་ལ་དེ་ཡུལ་བཟང་ཞིང་ནང་པ་མང་ལ། དཔལ་ཕོ་ཏཀྐ་ཏུ་རིའི་མཆོད་པ་ཕལ་ཆེ་བ་ཡང་ཡུལ་དེ་ནས་འབྱུང་བ་ཡིན། དེ་ལ་རྟེན་རང་བྱུང་དེས་གནོད་པ་ཆེ་བ་ཞིག་བྱུང་། ཡང་ཤར་ཕྱོགས་སྐད་ལ་དང་ཉེ་བ་ན་ལེརྩེའི་སྤོ་ནུབ་ན་ཡུལ་བྲ་གུ་ལ་ཞེས་བྱ་བར་མཚོ་ཆུང་དུ་ཞེག་གསར་དུ་བརྩེལ་ཞིང་དེར་མུ་སྟེགས་ལ་དགའ་བའི་ཟླུ་གདུག་པ་ཅན་ཞིག་གནས་བཅས། མུ་སྟེགས་རྣམས་ཀྱིས་མཚོ་ལ་མཆོད་གཏོར་ཕུལ་བ་ཙམ་གྱིས་གསེར་དངུལ་མུ་ཏིག་རིན་པོ་ཆེ་སོགས་དཔག་ཏུ་མེད་པ་རྣམ་རེད་འོང་ཞིང་། ཡོ་བྱད་དེ་དག་ལ་བརྟེན་ནས། ཤར་ཕྱོགས་ཀྱི་ཡུལ་ཚོ་ཕྱར་མུ་སྟེགས་ཀྱི་གྲྭ་གསར་པ་མང་པོ་ཚུགས། སངས་རྒྱས་པའི་སྡེ་རྣམས་ལ་ཟླུ་དེ་ཤིན་ཏུ་ཆོ་འཕྲུལ་ཆེ་བས་གནོད་པར་བྱང་། མ་གཏོ་རྩིའི་རྒྱལ་པོའི་ཁབ་ན་ཤེལ་གྱི་ཐ་བོང་གཅིག་ལ་མུ་སྟེགས་པའི་རྟ་བཟམ་ཅེའི་རིགས་ཀྱི་འབྱུང་པོ་མང་པོ་གནས་ནས་དཀའ་བས་སྒྲུབ་མི་དགོས་པར་མིག་མཐོང་དང་རྣ་ཉན་དང་མོ་རྩིས་ཀྱི་མངོན་ཤེས་སྐྱོན་པ་ཞིག་ཡོད་དོ། ཀེ་རྣམས་བྱང་ནས་རིང་ཐུང་ཞེས་པ་ཞིག་ཡིན་པས་ཤཀྱ་ཐུབ་པའི་སྐབས་ཡིན་པས་དེ་དག་འདུལ་བར་བཞེད་དེ། དཔལ་ངོ་རྗེ་གདན་དུ་སྐོམ་ཁང་མཛད་ནས། རིག་པའི་ཤྲ་འགོར་ལོས་བསྒྲུར་བའི་དཀྱིལ་འགོར་ཆེན་པོ་དུག་ཞལ་ཕྱེས། དཔལ་ཉེ་རྗེ་གདན་དུ་སྐོམ་ཁང་མཛད་ནས། རིག་པའི་ཤྲ་འགོར་ལོས་བསྒྲུར་བའི་དཀྱིལ་འགོར་ཆེན་པོ་དུག་ཞལ་ཕྱེས། དཔལ་ཉེ་རྗེ་གདན་དུ་སྐོམ་ཁང་མཛད་ནས། རིག་པའི་ཤྲ་འགོར་ལོས་བསྒྲུར་བའི་དཀྱིལ་འགོར་ཆེན་པོ་དུག་ཞལ་ཕྱེས། ཤ་ཀ་ཐུབ་པའི་རིགས་སྡེབ་ཀྱི་ཁྲིམས་ཁག་ཁ་དང་ཉེ་བ་ཉིད་ཀྱི་ཤུ་རྩ་གཅིག་སྦྱང་ཞིང་། དཔལ་ཉེ་རྗེ་གདན་དུ་སྐོམ་ཁང་མཛད་ནས། རིག་པའི་ཤྲ་འགོར་ལོས་བསྒྲུར་བའི་དཀྱིལ་འགོར་ཆེན་པོ་དུག་ཞལ་ཕྱེས། ཤ་ཀ་ཐུབ་པའི་རིགས་སྡེབ་ཀྱི་ཁྲིམས་ཁག་ཁ་དང་ཉེ་བ་ཉིད་ཀྱི་ཤུ་རྩ་གཅིག་སྦྱང་ཞིང་། ཉེན་རེ་རྣམས་སྦྱང་ནས་ཀྱང་ཐེག་ཆེན་ཐེག་དམན་གྱི་ཁྲིམས་ཁག་ཁ

བཤེག །མང་པོ་ཞེག་འཇོམས་ལ་ཁད་ཀྱི་སྐབས་སུ་ཆུ་ཀླང་ནི་ལེའི་སྟེང་ན་ཚུར་དམག་རྣམས་ཐུ་དང་ཤུལ་ཀྱི་སྤྱོད་པས་བྱང་བ་ལ། ཆུ་ཚུར་ཁ་ནས་སྐོབ་དཔོན་ཀྱིས་ཉ་སྐངས་དང་སྤེགས་མཚོབ་དྲག་ཏུ་མཛད་པས་ཐུ་ཆེ་བ་བདུན་དང་ཤེང་གཅིག་པའི་ཐུ་ཆུང་ཉ་བཙུ་ཙམ་དང་ཤུལ་ཞིང་འང་བའི་མི་དང་བཅས་པ་ཐམས་ཅད་ཆུར་བྱིངས་ཏུ་རྨྱེའི་དཔའ་བོ་ཐམས་ཅད་ཤེའོ། །དེ་ཕྱིན་ཆད་མི་རབས་མང་པོར་ཡུལ་དེར་ཏུ་རྨྱེའི་གནོད་པ་མ་བྱུང་ངོ་། །དེ་ལྟར་ན་རབ་ཏུ་བྱང་བའི་མཚན་པbecameང་ཤུར་ལ་ཤ་ཟ་སྐེ། པbecameང་ལབྱང་ཕྱན། ཐོན་དུས་ཚེ་རབས་ཀྱི་སྐྱེ་བོས་བླ་དྭགས་སུ་བཏགས་པ་ཀ་མ་ལ་ཀུ་ལི་ཤ་སྟེ་པྱི་རྡོ་རྗེ། དེ་ཡང་དཔལ་བ་ན་ངོ་རྗེས་མཚན་པའི་པྱི་ཤ་སྐེ། བྱིན་དུས་ཚེ་ཀྱི་སྐྱེ་བོས་བླ་དྭགས་སུ་བཏགས་པ་ཀ་མ་ལ་ཀུ་ལི་ཤ་སྟེ་པྱི་རྡོ་རྗེ། དེ་ཡང་དཔལ་བ་ན་ངོ་རྗེས་མཚན་པའི་པྱི་ཤ་སྐེ། པྱི་ཤ་ཟ་སྐེ། པྱི་ཤ་ཟ་སྐེ། ཐོ

དོ། །དེ་ལ་དོན་གཞན་གདུལ་བྱ་སྣང་བ་དག་པ་རྣམས་ཀྱི་སྣང་ངོར་བསམ་ན་ནི། དུ་ཤར་ཡང་བཞུགས་ཤིང་། ཞིང་ཁམས་ཀུན་ཏུ་སྐྱེ་སྣང་བ་གཅིག་ཅར་རྟག་ཏུ་སྨོན་པའང་ཡིན་པས་ཐོགས་གཅིག་ནས་ཚད་གང་ཤར་བྱས་ཀྱང་རྟང་མོད། འོན་ཀྱང་སྐྱ་ཕྱིར་དུས་བསྒྲིགས་པ་སོགས་ལ་ནི་དེ་མེ་རྟང་སྐེ། འདི་ལ་ནི་དེ་སྐབས་ཀྱི་མིའི་འགྲོ་བ་ཕལ་པ་རྣམས་ཀྱི་སྤྱི་མཐུན་པའི་སྣང་ངོར་སྣང་དུ་རྟང་བ་གཅིག་གི་སྟེང་ནས་འཛོག་དགོས་པའི་ཕྱིར་རོ། །དེས་ན་རྒྱལ་པོའི་བཀའ་ཆེམས་ཀྱི་ཡི་གེ་རྣམ་པ་གསུམ་ཡོད་པར་གྱགས་པའི་ཁ་བཞེད་དང་ངོས་དང་། ཁ་བཞེད་ལ་སྐྱ་དར་ཀྱི་འཕྲོ་འཐུད་ཅིང་། དེ་ལའང་བཀའ་གདམས་ཕྱོགས་ཤེགས་གཤོང་སྣང་བ་ཞིག་དང་། ཟླ་བཞེད་རྣམས་མཐོང་ཞིང་། རྒྱལ་བཞེད་ཀྱི་དོན་ཟབ་ཅིང་རྒྱ་ཆེ་བ་གཅིག་པ་ཁོ་ནར་སྣང་ལ། མཁས་མཆོག་དམ་པ་ཀུན་གྱིས་ཀྱང་། དེ་གསུམ་ཡིད་ཆེས་ཀྱི་ཁུངས་སུ་མངོད་ཅིང་། དེའི་ནང་གི་སྨོབ་དཔོན་བརྒྱའི་ལོ་རྒྱུས་རྣམས་ནི་ཐུབ་དབང་པོ་ཤཱཀྱ་ཐུབ་པ་མ་རྣམས་ཀྱི་ལོ་རྒྱུས་ཕལ་ཆེ་བ་དང་སྦྱི་འགྲོས་གྲུབ་ཅིང་། དཔའ་བཞེད་དང་ཀ་བཞེད་ཡི་གེ་འདོན་ཚུལ་ཙམ་སྐེ་ངོ་གཅིག་ལ། འབའ་བཞེད་བྱ་བ་གཞན་ཞིག་ཡོད་ཟེར་ནའང་། དེའི་ལུགས་འདི་ཡིན་བྱ་བ་མ་མཐོང་ལ། ཀ་བཞེད་ལ་ཡིག་རྙིང་བའི་གནས་ཀྱང་ཐིད་དོ། །འདིར་དེ་དག་གང་སྨོས་ཏེ་བཤད་ན། ཤེན་ཏུ་ཡིད་ཆེས་པའི་གནས་སུ་འགྱུར་རོ། །དེ་ཡང་དེའི་ཚེ་སྤྱལ་པའི་རྒྱལ་པོ་བཙན་པོ་ཁྲི་སྲོང་ལྡེའུ་བཙན་གྱིས་བོད་ཡུལ་དུ་དམ་ཆོས་དར་བར་བཞེད་ནས། ཞ་ཙཱ་བོ་ཏྲི་སཱ་ཧཱ་ཞེས་ཀྱགས་པ་ཞི་བ་འཚོ་ཞེས་ཀྱང་བྱ། སྨོབ་དཔོན་ཆན་རཀྵི་ཏཱ་ཞེས་བྱ་བ་སྤྱན་དྲངས་ཏེ། ཐོ་བང་ཀྱང་ཚུགས་ཞེས་བྱ་བའི་ཡང་ཐོག་ཏུ་དར་ཀྱི་གུར་ཕུབ་པར་བཞུགས་སུ་བཅུག །ཟླ་བ་བཞིར་དགེ་བ་བཅུ་ཉེན་འཕེལ་བཅུ་གཉིས་ཁམས་བཅོ་བརྒྱད་རྣམས་ལས་བརྩམས་ཏེ་སྨོབ་དཔོན་གྱིས་ཆོས་བཤད་པས། བོད་འདི་རྣམས་ཁྲོས་ནས། ཐོ་བང་ཅང་ཆུ་ཁྲོད་ཀྱི་ཀུར་ཕུབ་པ་ཁོ་ནས་ཟིན་ཏོ། །ཞེས་ཟེར་ཏེ་ཁྱིམ་ཁོ་ནས་ཕྱིར་ཕྱིན་ཏོ

བཟང་དུ་བྱོན། བཙན་པོ་དང་བཀའ་མཆིད་མཛད། པཎྜི་ཏསཏྭ་བ་སྦྱན་དྲངས་ནས་ལྷ་ཐིན་བཏུལ་ན་ལེགས་ཞེས་གསུངས་པ་ལྟར། ཏ་མང་རྟེ་གསལ་སྣང་དང་། སེང་མགོ་ལྷ་ལུང་གཟིགས་གཡོག་ཕྱ་དང་བཅས་པ་སྦྱན་འདྲེན་དུ་བཏང་བ། སྒོབ་དཔོན་གྱིས་ཀྱང་མཁྱེན་ནས་མང་ཡུལ་དུ་བྱོན་འདུག་ཟེར་བ་སྣང་བ་གང་ལྟར་ཡང་མི་འགལ་མོད་ཕྱ་མ་འཛད་པར་བྱའོ། །དེ་སྐབས་སྒྲིང་གོང་ནས་ཚུར་བྱོན་དུས། བོད་ཀྱི་ལྷ་སྲིན་རྣམས་ཀྱིས་ཀ་ཆར་དྲག་པོ་ཕབ། ཕན་ཚུན་ཀྱི་རི་ཀ་ལྷེབས་པར་བྱུང་བ་ན་འཁོར་རྣམས་རྟེས་སུ་བཞག །སྒོབ་དཔོན་སྟོན་ལ་བྱོན་ཏེ་རིའི་ཁོང་སེང་ནས་བཞུང་ནས། ལྷ་སྲིན་དེ་རྣམས་བཅིངས་ཤིང་དམ་ལ་བཏུགས་སོ། །དེ་ནས་བརྒྱང་ལམ་ཀྱི་མི་མ་ཡིན་ཐམས་ཅད་འདུལ་ཞིང་བྱོན། གཙོང་པོ་ལ་རྗེངས་བཅས་ཏེ་ཆུ་གཞུང་ལ་སྦྱན་དྲངས་ཀྱིས་བྱོན་པ་ཡང་མང་། འོ་ཡུག་གི་ཐད་ཀ་ནས་ཕར་ཐོན། ལ་འདི་བཏུལ་བ་ན་ཉེ་ཆེ་བའི་དམྱལ་བ་མང་པོ་ཡོད་པས་སྙིང་རྗེ་གསུངས་ནས་ཞེས། ཆུ་ཚན་དྲག་ཏུ་ཁོལ་བའི་དབུས་ན་སྒོག་ཆགས་ཡོད་པ་རྣམས་ལ་སྒོབ་དཔོན་གྱི་དགོངས་པ་མཇད་པས་ཆུ་རྣམས་འཇམ་གྱིས་འགྲོ་བ་བྱུང་། རྣལ་འབྱོར་པའི་བྱམས་པའི་ནུས་པ་བསྟན་པ་ཙམ་ཡིན། ལར་སྐྱོང་ངེས་ཀྱི་ལས་ལ་སངས་རྒྱས་ཀྱིས་ཀྱང་མཇད་དུ་མེད་གསུང་། དགོངས་པ་བཞག་པས་སྔར་བཞིན་སོང་། རྒ་མཚམས་སུ་ཡང་ཞེས། གང་དཀར་འཇིགས་ནས་ཐག་རིང་དུ་བོས། གནམ་དུ་ཞེས་ནས་དེ་ནི་ཐང་ལྷ་འདུལ་དགོས་གསུང་། དེ་སྐྱོགས་སུ་ཚས། ཟངས་ཁལ་ཚད་མ་ཞེག་ཏུ་ལུག་བོང་ཤེ་བའི་ཤ་བཙོས་པ་དང་། ཀླུ་ཚ་ཟེར་བའི་མེ་ཚན་གཅིག་ན་རེ། འདི་ཅི་ཡིན་ཟེར། ལོ་རྒྱས་བསྡུད་པས། ཀ་ཀ་བྱས་གནོད་སྦྱིན་འདུལ་བའི་ཐབས་ལྟ་ཟེར་བ་ལ། སྒོབ་དཔོན་གྱིས་གནོད་སྦྱིན་ཆེན་པོ་དམར་ཐབ་འཚལ་གསུངས་ནས་ཟངས་ལ་རྡོག་པ་རྣམས་ཀྱང་རྟོག་ཙམ་ལས་ཤི་ཞེར་བ་ལ། སྒོབ་དཔོན་གྱིས་གནོད་སྦྱིན་ཆེན་པོ་དམར་ཐབ་འཚལ་གསུངས་ནས་ཟངས་ལ་རྡོག་པ་རྣམས་ཀྱང་རྟོག་ཙམ་ལས་ཤི་ཞེར་བ་ལ། སྒོབ་དཔོན་གྱིས་གཙོ་བོ་དམར་ཐབ་བས་བཟོད་པར་དགའ་བའི་འབྲུག་དང་སེར་བ་དང་སྤོག་རྒྱན་མི་འཆད་པ་བྱུང་ངོ་། །སྒོབ་དཔོན་གྱིས་གངས་རི་ལ་སྲིགས་མཚུབ་བསྟན་པས་གངས་ཆེར་ཞུ། ཐང་ལྷ་ཡར་ཞུ་དེ་ནས་གྲགས། སྐྱིང་དྲུང་དུ་འདི་ན་ཆོས་བྱེད་དུ་མི་སྐྱེར་བའི་ཀླུ་གདུག་པ་ཅན་ཞིག་ཡདུག་གསུང་། འདུལ་བར་དགོངས་པ་ལ་ཀླུ་དེ་ཕྱིའི་རྒྱ་མཚོར་ཐོས། ཕུག་པ་ཞིག་ཏུ་དགྱིལ་འཁོར་ལྟ་བཞེངས། ཞག་གསུམ་དགོངས་པ་མཇད་པས། གང་ཀྱི་ཕྱག་ཆོམ་ཞིག །ཡུལ་ཡང་འཇམ་པོར་གྱུར། ཀླུ་དང་ཐང་ལྷ་ཡང་དམ་འོག་ཏུ་ཆུད་ཅིང་ཆོས་ལ་བགོད། གཞན་ཡང་གནམ་མཆོ་ལ་གནས་པའི་ལྷ་འདྲེ་རྣམས་དང་། ཇོ་མོ་གངས་དཀར་ལ་སོགས་པ་ལྷ་ཐིན་དཔག་ཏུ་ལེད་པ་ཞེག་དེ་སྐབས་བཏུལ་ཏོ། །དེ་ནས་ལེ་ཤོད་དུ་བྱོན། འཕགས་ཡུལ་ལ་ཡུལ་ངན་པ་རྣ་རོ་ཁ་ཕྱེ་བ་འདུ་གསུངས་དངོས་སུ་མ་ཞེས་ལྷ་འདྲེ་རྣམས་དམ་འོག་ཏུ་བསྡུལ། སྒོང་ཡུང་གི་གཡའ་རལ་མོ་ནས་མར་བྱོན། རེ་ཞེལ་པ་ལ་སྒིགས་མཚུབ་བསྟན་པས་ལོག །བསྒོན་མོ་འཕང་གི་བྱག་མུ་སྐེགས་རལ་པ་ཅན་ཐོ་འབྲབ་པ་འདུ་བ་འདིའི་ཁོང་མ་བཅད་ན། བོད་མུ་སྐེགས་ཀྱིས་འགེང་གསུངས་ནས་བཅད། ཁོང་བར་ཆོང་པ་ཀུན་ལ་ཐོ་ཐོབ་གསུང་པ་ལ། ཆུ་མ་མཆིས་ཞུས་པས། གསེག་ཤང་ས་ལ་ཐམ་ཐོམ་རྒྱབ་པས། ཆུ་མིག་བདུན་བྱང་། ཁོང་པ་ལྷ་ཆུར་གྱགས། མཁར་ནག་འདི་ཀླུ་བཙོན་ཐུ་བ་ཞིག་འདུག །འདུལ་བྱེད་ཅིག་བྱ་གསུང་། བག་ལ་ཏོ་རྟེ་སེམས་དཔའི་སྐུ་གཅིག་མཇད། བོད་ཀྱི་ཏོ་ལ་བཟོ་ཞེ་རྩང་ཟེར་བལ་ཡིའི་བཟོ་ཐོས་ཤ་བ་ཞིག་ཀྱང་བཤོས། དེ་ནས་ངམ་ཤོད་ལ་བྱོན་ཟུར་མཁར་མདའ་ཏུ་ཏོའི་མཆོད་རྟེན་ཕྱ་བཞེངས་རབ་གནས་མཇད། དེ་ནས་ཕོ་བྲང་བག་མོར་འོམ་ཏུ་ཚལ་དུ་ཐེབས། བཙན་པོ་དང་མཉལ་བ་ལ་ཕོ་ཉས་བརྡའ་སྦྱར། ཕྱག་བཞེངས་ཟེར་བ་ལ། སྒོབ་དཔོན་ག་རེ། ང་ཡི་ཕྱག་བཙན་ཐོས་མི་ཕྱབ་གསུངས་ནས། ཚ་བོང་ཞིག་ལ་ཕྱག་མཇད་པས་ཤག་ཏེར་གས། རྒྱལ་པོའི་ནི་ཅུར་ཐོ་ཐོབ་ཀྱི་ཞལ་ཁང་འགྲེབ་བཟང་དུ་ཆུ་ནག་གི་ཤྲ་ཁང་འགོའུ་དེ་ཤན་ལ་དེས་བླངས་བ་ཞིག་བཞེངས་ནི་གྱབ། ཞལ་དྲོ་ནི་མ་གྱབ་པའི་སྐབས་ཡིན་པས། སྒོབ་དཔོན་ཆེན་པོ་དེར་གདན་ཐེབས་པར་ཞུས་ནས་ཐེབས་རབ་གནས་མངའ་

གསོལ་གྱི་ཚེ། རྒྱལ་པོ་དང་བློན་པོ་ཆེན་པོ་ནི་མ་བྱོན། གནངས་ཆེན་པོ་དང་གཅིམ་མཁ་བ་ཀུན་གྱིས་བཤུ་བར་འོངས། སློབ་དཔོན་གྱིས་ཤུ་ཆེན་པོ་ཐམས་ཅད་མི་ལ་བྱ་བ་བཞིན་དུ་བྱས་ནས། སྟོན་མོ་བྱེད་པའི་སར་སྐྱབ་དང་སོང་བས། ཡིད་མ་ཆེས་ཏེ། ནམ་མྱེད་ལ་དེ་ཀུན་གྱིས་མར་མེ་ཁྱེར་ནས་བཤུས་པས། ནང་ན་འཇིམ་སྐུ་གཅིག་ཀྱང་མེད་པར་སྟོང་སང་ངེ་འདུག །དཔྱག་སྐར་གྱིས་བཙལ་བས་ཀྱང་རེག་ཐོགས་མི་འདུག་པས་ཡིད་ཆེས། ནངས་པར་སྐོ་སེང་ནས་བཤུས་པས། སྐུ་གཟུགས་ཐམས་ཅད་ཐུར་བཞིན་འཁོད་པ་ལ། སློབ་དཔོན་པདྨས་མཆོད་པ་མཇད་པ་དང་། ཕྱ་རྣམས་བཤོས་གསོལ་ཞིང་ཀྱམ་མཇད་པར་དངོས་སུ་མཆོང་། དེའི་ཉིན་མོ་སྟོས་དང་མར་མེ་ཐམས་ཅད་རང་འབར། རོལ་མོ་ཐམས་ཅད་རང་འཁྲོལ། ཅོང་རྣམས་རང་སྒྲ་སྒྲོག །འཕན་ཕྱ་བཏགས་པ་ཕྱ་བརྒྱར་འཕེལ། སྔར་གཅིག་ཏུ་རྒྱན་འཕྲུམ་སྐྱིམ་པ་གང་ཙམ་ཞིག་ཡོད་པ་ཡང་དེར་འཚོགས་ཀྱི་མི་རྣམས་ཀྱིས་ཅི་ཙམ་ཟོས་ཀྱང་ཟུང་ལ་སོང་། ཐམས་ཅད་ངོ་མཚར་སྐྱེས་སོ། །དེའི་ནངས་པར་གཅིམ་མཁ་བ་ཕྱ་ལྷང་མཚོ་གཞིར་གཤན་ལེགས་ཅེས་བྱ་བ་ལ་ཐྲ་རྐེན་བྱས། ཕྱ་མོ་འོད་ཟེར་ཅན་མའི་ཐྲ་སེ་ན་ཕབ་སྟེ་ཆ་བཏུགས་པས། བོད་ཀྱི་ཕྱ་ཀླུ་མི་སྡུན་པ་ཐམས་ཅད་ཀྱི་མིང་སྨོས། འཕང་ཐང་དུ་ཆུ་ཐོག་འབེབས་པ་ཤམ་པོ། དམར་པོ་རི་ལ་ཐོག་འབེབས་པ་ཐང་ཕྱ། མི་ནད་ཕྱུགས་ནད་གཏོང་བ་བརྟན་མ་བཏུ་གཞིས། སད་སེར་གཏོང་བ་བོད་ཀྱི་ཕྱ་གཤན་དགུ་ཡིན་ནོ་ཞེས་སོགས་སྨོས། དེའི་ནང་བར་ནས་བཟུངས་ཀྱང་། ཚ་རིགས་བཟང་བའི་ཅྱིས་པ་མང་པོ་ལ། རྒྱལ་ཆེན་བཞིའི་ཐྲ་ཕབ། གནོད་སྦྱིན་མེ་ལྷས་ཞལ་མངོན་སུམ་དུ་བསྟན། ཕྱ་ཀླུ་གདུག་པ་ཅན་ཐམས་ཅད་ཀྱི་མིང་དང་གནས་དང་སྦྱོང་ཚུལ་སྨོས། དེ་ནས་རྒྱལ་བློན་སོགས་ཡིད་ཆེས་པའི་ཕྱིར་དུ། ཕྱ་འདྲེ་མ་རྟངས་པ་རགས་རིམ་ཞིག་དངོས་སུ་མི་ལ་ཕབ་ནས། ཐྲིགས་ཤིང་གཟིར་བ་དང་ཆོས་བཤད་ནས་དམ་འོག་ཏུ་བཅུག །རང་རང་གི་སོག་ཐུགས་དང་ཆོ་ག་རྣམས་སློབ་དཔོན་ལ་ཕུལ། དེས་ཀྱང་མ་ཕྱལ་བ་རྣམས་སྦྱིན་སྲེག་མཇད་པ་སོགས་ཐབས་སྐ་ཚོགས་ཀྱིས་བཏུལ། དེ་འདྲ་བ་ལན་གཉིས་མཇད། དེར་སློབ་དཔོན་ན་རེ། སྐན་ཚད་ཕྱ་ཆོས་ཅི་བདེར་མཛོད། གསྟོག་ལགེ་ཁང་དགོངས་པ་བཞིན་དུ་རྟེགས་ཤིག །ཐུར་ཕྱ་ཀླུ་དམ་འོག་ཏུ་ལན་གཉིས་ཆུད་ལགས་ཏེ། ད་དུང་ལན་གཅིག་བགྱིད་དེ་འཚལ་གསུང་། དེ་ནས་ཕོ་བྲང་ཟུར་ཕྱང་རྒྱུ་ཚལ་དུ་ཡང་ཕེབས། དེར་བཞུགས་དུས་མལ་གྱི་གཟེ་ཅན་ལ་སོགས་པའི་ཀླུ་རྣམས་བཏུངས། མལ་གྱི་གཟེ་ཅན་ན་རེ། ས་སྟེང་ན་བཙན་ཡོ་ཁྱི་སྟོང་ཐུ་ཚལ་དུ་ཡང་ཕེབས། དེར་བཞུགས་དུས་མལ་གྱི་གཟེ་ཅན་ལ་སོགས་པའི་ཀླུ་རྣམས་བཏུངས། དེ་ནས་ཕོ་བྲང་ཟུར་ཕྱང་བུ་ཚལ་དུ་ཡང་ཕེབས། དེར་བཞུགས་དུས་མལ་གྱི་གཟེ་ཅན་ལ་སོགས་པའི་ཀླུ་རྣམས་བཏུངས། དེ་ནས་ཕོ་བྲང་ཟུར་ཕྱང་བུ་ཚལ་དུ་ཡང་ཕེབས། དེར་བཞུགས་དུས་མལ་གྱི་གཟེ་ཅན་ལ་སོགས་པའི་ཀླུ་རྣམས་བཏུངས། ཕྱི་ཟླ་བཅུ་གཅིག་ཏུ་ཐུགས་ཀར་ཐུགས་ཀྱི་ཁ་ཟས་ཀྱི་ཕྱིར་ཕྱག་ཏུ

སཀྱས་རི་རབ་ཀྱི་བྱང་ངོས་ན་ཆུ་མིག་རྟག་ཏུ་སྣང་བ་ཡོད། དེ་ནས་ཚབ་སྣངས་ཏེ་བཙན་པོའི་དབུ་བསིལ་ན་སྐུ་ཚེ་རིང་། རིགས་རྒྱུད་འཛེལ། ཚབ་སྲིད་ཆེན་པོ་ཤ་སྐག་འབྱང་བ་ལགས་ཏེ་གསུང་། ཚབ་དེ་སྲས་ལེན་པར་རྩེ་ཐོགས་ཞུས་པས། སྤོབ་དཔོན་སྦགས་མཁན་གྱིས་ནུས་གསུང་། སྤོབ་དཔོན་ལ་ཞུས་པས། གསེར་གྱི་ཐུམ་པའི་ཁ་དར་དཀར་གྱིས་བཅད། མཆྱལ་གྱི་དབུས་སུ་བཞག །སྦགས་བརྒྱས་ནས་བུམ་པ་ནམ་མཁའ་ལ་འཕངས་པས་ཅེ་མཐོ་ལ་མི་སྣང་བར་སོང་། ཟན་ཟ་ཡུན་གཅིག་ཙམ་བར་ཞོང་། ཟན་ཟ་ཡུན་གཅིག་ཙམ་ན་སྤོབ་དཔོན་གྱི་མདུན་དུ་བུམ་པ་ཁྲོངས་ཀྱི་ཐུང་། དེར་བཙན་པོའི་དབུ་ཁྲུས་ཤིག་བྱས་སྤོན་པོ་ཀུན་ལ་གཏད་པས། ཁ་མྱེ་བའི་ནང་ན་ཆུ་སྐྱ་ཉོག་གེ་འདུག་ནས། སྤོན་པོ་ཀུན་ཚོགས་པའི་མདུན་ནས་བྱིམས་པས། འདི་མོན་གྱི་སྐྱོ་ཆུ་ཡིན་ལས་ཆེ། ཕོ་ཐོངས་ཅེར་ནས། ཕྱིར་ཕོས་ཏེ་མེད་པར་བྱས་དེས་ཀུང་དོན་མེད་ཆེན་པོ་བྱུང་། དེ་ནས་རྒྱལ་པོ་དང་འབངས་སྐལ་ལྡན་རྣམས་ལ་ཀྱི་ཡ་དང་། གསང་སྔགས་ནང་གི་དབང་བསྐུར་བར་ཡང་མངོད། རྗེ་འབངས་སྐལ་ལྡན་མང་པོ་ལ་མན་ངག་ཉ་བའི་ཁེང་བ་གསུངས། དོ་རྗེ་རྣམ་འཇོམས་དང་། ཤུར་བུ་འབྱམ་སྡེ་དང་། གཞན་ཡང་སྨྲའ་ཐབས་མན་ངག་ཅི་རིགས་པ་སྟོན་ཅིང་། ཡུན་རིང་པོར་བཞུགས་ནས་བོད་ཁམས་ཐམས་ཅད་བདེ་སྐྱིད་དང་ལྡན་པར་བྱའོ་གསུང་བ་ཞིག་ཡོད་པ་ལ། ཕྱིས་སེམས་ཅན་སྨིན་མཐུན་གྱི་ལས་ཀྱི་རྒྱུ་བྱས། ནག་ཕྱོགས་ཀྱི་ཉ་སྦིན་གདུག་པ་ཅན་སྐྱིང་ལ་ཞུགས་པའི་སྐོན་པོ་རྣམས་ཀྱིས་རྒྱུན་བྱས་ཏེ་མ་འཁྲུལ་བོ། །དེ་ཡང་བཀའ་ཆེམས་ཀྱི་ཡི་གེ་རྣམས་ན། བོད་ཡུལ་བཟང་པོར་གཏོང་གསུངས་པའི་སྐབས་དེ་མན་ཚད་ཅམ་མ་གཏོགས་མ་བྱིས་པ་ནི། གསང་སྔགས་ནང་གི་ལོ་རྒྱུས་ཚོགས་སུ་མི་སྤྲོག་པའི་དབང་དུ་བྱས་པར་སྣང་ལ། དེར་དབང་བསྐུར་བ་ལ་ཡང་རིམ་པ་བྱེད་པ་ཞེས་གཏམ་ཚིག་ཏུ་ཡོད་དེ། ཐོན་དུས་གསང་སྔགས་པ་ནང་མ་གཏོགས་ཐུན་མོང་དུ་དབང་བསྐུར་བའི་མཚན་དོན་ཡང་གསང་བའི་སྒོལ་བྱུང་བས། རིམ་པ་ཞེས་བྱ་བའི་བརྡའ་ཚད་འདི་ཡིག་རྒྱིང་མང་པོ་ན་སྣང་ངོ་། །མན་ངག་ཉ་ཁེང་གི་ལོ་རྒྱུས་རྒྱིང་པ་རྣམས་དང་། འོ་བྱན་དཔལ་གྱི་གཞོན་ནུའི་ཐུར་བུའི་གཏོང་ཐུན་དང་། གཞན་ཡང་ལོ་རྒྱུས་ཁ་འཐོར་བ་ཁྲངས་མ་རྣམས་སུ་སྤྱི་ཁོག་དེ་མཐུན་པར་འབྱུང་བ་ལ། རྒྱལ་པོ་ལ་རིམ་པ་མཇད་པའི་ཚེ། བསྟོན་མོ་ཚེ་སྤྲོང་བཟའ་མེ་ཏོག་སྤྲོན་དང་འཐོ་བཟའ་ཁྲི་རྒྱལ་མོ་བསྟོན་ཞེས་བྱ་བ་ཕྱིས་རབ་ཏུ་བྱང་བའི་མཚན་ངོ་མོ་བྱང་རྒྱབ་རྟེ་ཞེས་པ་དེ་སོགས་བསྟོན་མོ་མཆོག་རྣམས་ཀྱིས་དཀྱིལ་འཁོར་མཆོད་པའི་གཟུངས་མ་བྱེད་པར་ཞུས་པས། དེ་ཀུན་སྐལ་པ་དང་ལྡན་པ་ཁོ་ནར་ཡང་མི་སྣང་གསུང་། འཆིམས་བཟའ་སྐྱ་མོ་བཙན་དང་མཁར་ཆེན་བཟའ་མཆོ་རྒྱལ་གཉིས་མཆོད་པའི་གཟུངས་མ་བྱེད་པར། མཁའ་ལ་སྐལ་པ་ཅན་ཏུ་ཡུང་བསྐྱན་པས། ས་ཐག་རིང་བ་ལ་ཇི་སྐར་བགྱི་ཞེས་པས། འདི་ལ་ཆོགས་མེད་གསུངས་ནས། སྤོབ་དཔོན་གྱིས་དགོངས་པ་ལ་མཉམ་པར་བཞག་པས། ཡུད་ཙམ་ཞིག་ན་དེ་གཉིས་དགྱིལ་འཁོར་གྱི་མཐའ་རྣ་སྤེལ་བོ། །དེར་མ་ཟད་དེ་གཉིས་ལ་སྐྱན་གྱིས་གྲབ་པའི་དགོངས་པ་སྐྱེས་ནས་ཕྱིས་འཛིག་ཏེན་གྱི་ལས་སྤངས་ཏེ་སྐུབ་པ་ལ་ཞུགས་སོ། །བཀའ་ཆོགས་ཀྱི་ཡི་གེ་གསུམ་ལས་དེ་གཉིས་གཞོན་ནུ་ནས་སྐུབ་པ་ལ་གཉེགས་པས་ཕྱག་རྟེ་ཐལ་མེད་ཅེས་འཕྲོ་ནས་ཕྱིས་ཤུགས་ཀྱི་ཡི་གེ་གསུམ་ལས་དེ་གཉིས་གཞོན་ནུ་ནས་སྐུབ་པ་ཁ་ཤེགས་པས་ཕྱག་རྟེ་ཐལ་མེད་ཅེས་ཞུས་པ་ལ་ཞུགས་སོ། །བཀའ་ཆོ

སློབ་པོ་རྣམས་རྐོག་ཏུ་བགྱིས་ནས་སྐྱགས་མཁན་འདིས་བོད་འབངས་ཀྱི་ངོ་མཚར་ཅན་རྣམས་དང་ནོར་བཟང་པོ་ཐམས་ཅད་རྒྱ་གར་ལ་གཏོང་དམ་ཟེར། ཡང་ཁྱོང་པོ་རྟག་ཚ་ཟེར་བའི་སློབ་པོ་གཅིག་ཚོས་ལ་ཤིན་ཏུ་མི་དད་པ་དེས་བསམ་པ་ལ། བག་དམར་འགྲན་བཟང་དང་སྐྱགས་མཁན་འདི་མེ་ལ་བསྲེག་དགོས་པར་འདུག་བསམས་ནས་སློབ་དཔོན་གྱི་དྲུང་ཕྱིན་པ་ཞེག་ལ། སློབ་པོ་སོགས་སྐྱེ་པོ་མང་པོ་ཡོད་པའི་དབུས་དེར། ཁྱོད་འདི་ཤ་ཏུ་བསམ་མམ་ཞེས་གསུངས་པས། ཤིན་ཏུ་ངོ་ཚ་ཞིང་ཕྱིར་ཡོང་ནས་མཐའི་མོན་ཏུ་འདིས་ཅི་ཡང་ཤེས་པར་འདུག་ཟེར་སྐད། ཡང་དབས་ཕྱོངས་གཟིགས་ཟེར་བ་ཚོས་ལ་ཤིན་ཏུ་ཞེ་གནག་པ་ཞིག་ཡོད་པ་ལ། འདི་མི་རིང་བར་དབང་ཆེ་བར་ཐུབ་ཀེ། ཚོས་དང་ཏུ་མི་སྟེར་བ་ཞིག་ཡོང་བ་འདུག་པས་ཚར་གཅོད་པའི་དུས་ལ་བབ་འདུག་གསུངས། ཡུད་ཙམ་ཞིག་དགོངས་པ་མཇད་པས། ཁོ་ཡང་དུས་དེ་རང་ཏུ་ཡུས་ནས་ཁྲག་ཟགས་ནས་ཤི། དེ་ཕྱར་ཐུ་ཕྱིར་མི་དང་མི་མ་ཡིན་བཏུལ་བའི་ནུས་མཐུ་རྣམས་མཐོང་བས། སློབ་པོ་རྣམས་རང་རང་གི་བསམ་པ་ངན་པ་དང་། ཆེད་སྨོད་ངན་པ་ལ་སློབ་དཔོན་བཞུགས་པས་ཤིན་ཏུ་བག་དོག་པར་ཐུབ་ཀེ། སློབ་དཔོན་རྒྱ་གར་དུ་འབྱོན་པའི་ཐབས་ཁོ་ན་སེམས་ཤིང་ཡོད་པའི་སྐབས། སློབ་དཔོན་གྱི་གསུང་ནས། བཙན་པོ་ཁྱོད་ཀྱི་ཡུལ་འདི་བཟང་པོར་བྱ། ངམ་ཤོད་ཀྱི་ཆེ་མ་ཚལ་དང་ནེ་གསིང་དུ་བྱ། གྲ་དང་དོལ་དང་ཏ་ལ་དང་ཡུལ་པོ་ཆེ་ཚུན་ཆད་ཚབ་ཅེས་ཏུ་རྣམས་སུ་ཆུ་དབྱུང་། གྲམ་པ་ཐམས་ཅད་ཀྱང་ཞིང་སར་འགྱུར་བར་བྱས་ལ་བོད་ཀྱི་འཚོ་བ་བྱ། བཻ་ཌཱ་མ་ཏ་ལ་ནོར་བྱང་འཛམ་ལྷའི་གླིང་གི་དགོར་ནོར་ཡོད་དོ་ཅོག་གི་འབྱུང་ཁུངས་བོད་དུ་འབྱུང་བར་བྱ། གཙང་པོ་སྐྱས་སུ་འཇུག །ཚབ་འདི་བས་ཆེ་བ་གཅིག་ཀྱང་ངས་སྐྱས་སུ་བཙུག་པ་ཡིན་གསུངས་པ་དང་། རྒྱ་དང་ཧོར་ལ་སོགས་པའི་རྒྱལ་པོ་ཐམས་ཅད་ཀྱང་བོད་ཀྱི་དབང་དུ་འདུས་པར་བྱའོ་སོགས་བཀའ་མཆིད་རྒྱ་ཆེར་གསུངས་པ་ལ། དེ་ཕྱར་ཡོད་དམ་ཅམས་སད་པའི་ཕྱིར་མཇད་པར་ཞུས་པས། དཀྱིལ་འཁོར་བཞེངས་ནས་ཐུ་ངོ་གཅིག་དགོངས་པ་མཇད་པས་བག་དམར་ཀྱི་རྐྱམ་ས་གཅིག་ཏུ་ཆུ་ཆེན་པོ་བརྩེལ། མིང་ཀླུ་རྩིང་དུ་བཏགས། ད་དུང་མཇད་དགོས་ཞུས་པས་བག་དམར་མཆོ་མོ་མགུར། ཐུར་ཆེ་མར་ཡོད་པ་ནེ་གསིང་དུ་སྟོ་ཚམ་ཀྱིས་སོང་། དེའི་ཕྱི་ངོ་བག་ཀློ་བའི་གོངོ་ཞིང་ཁམས་ཟེར་བ་ཞིག་ཀྱང་ཆུ་ཆེན་པོ་བརྩོལ། མི་ཤུ་རྩིང་དུ་བཏགས། ད་དུང་མཇད་དགོས་ཞུས་པས་བག་དམར་མཆོ་མོ་མགུར། ཐུར་ཆེ་མར་ཡོད་པ་ནེ་གསིང་དུ་སྟོ་ཚམ་ཀྱིས་སོང་། དེའི་ཕྱི་ངོ་བག་ཀློ་བའི་གོངོ་ཞིང་ཁམས་ཟེར་བ་ཞིག་ཀྱང་ཆུ་ཆེན་པོ་བརྩེལ། ཀླུ་རྩིང་ཞེས་བྱ་བ་ཞིག་ཀྱང་ཆུ་ཆེན་པོ་བརྩེལ། ཀླུ་བའི་ཚལ་དུ་མིང་བཏགས། ཡང་དེའི་སང་ཉིན་ཐུ་ངོ་དགོངས་པ་མཇད་པས། ཐུར་ཆུང་མཁར་ལ་ཕྱ་ཆུ་མེད་པ་ལ་ཕྱ་ཆུ་ཆེན་པོ་ནར་གྱིས་བྱུང་། དཔའ་སྟངས་ཀྱང་ཞིང་ཟབས་པར་འདུག་པས། ཆོས་ཀྱི་རྣམས་ཀྱིས་མདུན་ས་ཆུང་དུར་གོས་བྱས་ནས། ཞིང་དང་ན་ཡར་གྲུང་གིས་ཚོག །ཐུགས་མཁན་འདིས་ཡུལ་བཟང་པོར་བཏང་ནས་ཆུ་གར་བ་ལ་གཏོང་འདོད་པ་ཡིན། དཔའ་བསྐུམས་ལ་མཐའི་མོན་ཏུ་འདི་རང་ཡུལ་ལ་བརྩང་པ་ལེགས་ཞེས་དབང་ཆེ་ཆེ་རྣམས་ཁ་འཆམ་ནས་བཙན་པོ་ལ། རྗེ་གཅིག་ལགས་མཐའི་མོན་ཏུ་འདི་མཐུ་རྩལ་ཆེ། བཙན་པོ་ཐུགས་ནི་ཚོས་ལ་གཏད། ཚབ་སྲིད་ནི་ཆུ་གར་བས་འཕྲོག་ཏེ་འགོ་བར་མཆིས། ཞེས་སོགས་ཐ་མ་མང་པོ་དང་། ཐུར་གྱི་གསུང་རེ་རེ་ལ་དེ་ཕྱར་བྱར་མི་རྩང་བའི་ཆུ་མཚན་ལོག་པ་མང་པོ་བགོད། ད་ནི་ཨ་ཙཱ་ཐུགས་མཁན་རང་ལ་བྱ་དགའ་ཚེར་ཕུལ་སྐར་ཆུ་གར་དུ་བཞུད་པར་ཞུ་དགོས་ཞེས་ཡང་ཡང་ཐུགས་ཁྲལ་ཞུས་པས་ཤི་ལྟར་ཡང་ཞུ་ཕུལ། དེར་བཙན་པོ་ཐུགས་མ་བདེ་སྟེ་སྲོག་དགོས་ཀྱི་ཚེ་གང་ཕུལ། ཕྱག་དང་བསྐོར་བ་བྱས། རང་ཚུལ་རྣམས་བརྩོངས་ཏེ་ཕྱག་ཚད་ཀྱི་ཐུར་ཞུ་ཕུལ། ཕྱག་དང་བསྐོར་བ་ཞུས་ཏེ་ཁྱོད་ལ་ཡང་སྲོག་པོ་རྣམས་ཀྱིས་དེ་ཕྱར་ཞུ་བ་ཕུལ། དེར་བཙན་པོ་ཐུགས་མ་བདེ་སྟེ་སྲོག་དགོས་ཞེས་ཡང་ཡང་ཞུས། ཕྱག་དང་བསྐོར་བ་བྱས། རང་ཚུལ་རྣམས་བརྩོངས་ཏེ་ཕྱར་ཞུ་བ་ཕུལ། ཕྱག་དང་བསྐོར་བ་ཞུས་ཏེ་ཁྱོད་ལ་ཡང་སྲོག་པོ་རྣམས་ཀྱིས་དེ་ཕྱར་ཞུ་བ་ཕུལ། དེར་བཙན་པོ་ཐུགས་མ་བདེ་སྟེ་སྲོག་དགོས་ཞེས་ཡང་ཡང་ཞུས། སློབ་དཔོན་ཞིང་ལ་ཡང་སློབ་པོ་རྣམས་ཀྱིས་དེ་ཕྱར་ཞུ་བ་ཕུལ། ཕྱག་དང་བསྐོར་བ་ཞུས་ཏེ་ཁྱོད་ལ་ཡང་སྲོག་པོ་རྣམས་ཀྱིས་དེ་ཕྱར་ཞུ་བ་ཕུལ། དེར་བཙན་པོ་ཐུགས་མ་བདེ་སྟེ་སྲོག་དགོས་ཞེས་ཡང་ཡང་ཞུས། སློབ་དཔོན་ཞིང་ལ་ཡང་སློབ

སློབ་གྲྭས་བསྡུར། །དོད་ཀྱི་སློན་འདེ་གདུག་པ་ཆེ། །ཤེམས་ཅན་ལས་ངན་སྡུད་པ་ལ། །རྒྱལ་བ་རྣམས་ཀྱི་ནུས་པའང་རྟགས། ཞེས་གསུངས་ཏེ་སློན་པོ་རྣམས་ཟེར་བ་ཉར་ཚད་ཙོ་བྱས། རྒྱལ་པོའི་ཡི་དམ་དུ་འཕགས་པ་སྤྱན་རས་གཟིགས་ལྟ་ལུ་ཥོག་པ་ལས་ཕྱིས་རྒྱལ་པོས་ལྟ་ལུའི་ནང་གི་རྟ་མཁྱེན་གྱུབ། ཞཡ་པ་ལོའི་གྲིང་གི་རྟ་མཁྱེན་ཀྱིས་རྟ་སྐད་བཏོན། འཛམ་ཏུ་གྲིང་གི་སྲས་གཉེས་སུ་ཐོས་པར་གྱུགས། ཞཡ་པ་ལོའི་གྲིང་གི་རྟ་མཁྱེན་ཀྱི་སྐུ་འདུ་དེ་ཡང་སྤུ་འཕྱལ་དུ་བ་ནས་བཤད་པ་དེར་འདུག །དེའི་ཚེ་མན་ངག་ལྟ་ཟེད་གི་འཕོ་ཡང་མདོར་བསྡུས་ཏེ་གསུངས་ནས། ངའི་ཚོས་འདི། ལྟ་བ་ཚོས་ཀྱི་སྐུ་དང་བསྟན་དགོས། སྤྱོད་པ་བྱང་ཆུབ་ཀྱི་ཕྱོགས་དང་བསྟུན་དགོས། ལྟ་བའི་ཕྱོགས་སུ་སྤྱོད་པ་ཤོར་ན། དགེ་མེད་སྦྱིག་མེད་ཀྱི་ཚད་ལྟ་སྐྱེས་ནས་ཕྱིས་ཀྱང་ངའི་ཆོས་ལ་ཉེས་ཆེ་བས། མ་འོངས་པ་ན་ཚོག་གི་མདོ་ནི་ཤེས། ཉམས་སྐྱོང་གི་གདིང་ནི་མ་རྟེད་ནས། འདུ་མིན་མང་པོས་མེམས་ཅན་ཀྱི་དོན་ཉེད་པར་འདོད་པ་འོང་གསུང་། མན་ངག་རྣམས་ཀྱང་མཐར་རྒྱས་མ་རྫོགས། རྒྱལ་རྒྱུད་མངའ་ཐང་འཕེལ་བའི་སྤྱིན་སྲེག་ཀྱང་མཛོད་འཕོ་ལ་ལུས། ལྟ་ཀླུ་དམ་བཞག་ལན་གསུམ་པ་ཡང་མ་གྲུབ། འོན་ཀྱང་མ་འོངས་པ་མཁྱེན་པས་སློབ་མ་རྣམས་ལ་དུག་སྔགས་མང་དུ་གསུངས། དུག་སྔགས་མང་པོ་དང་ཚོས་ཀྱི་དུས་མང་པོ་རྫ་ལ་སྤས། སྤྱིར་ན་རྫུ་འཕྲུལ་གྱི་བགོད་པས་ཚོས་དང་ནོར་ཀྱི་གཏེར་ཁ་ཆེན་པོ་ཡོངས་སྤོམ་བརྒྱ་རྩ་བརྒྱད་ཡུལ་ཐ་དད་དུ་སྤས་ནས་མཐར་འདི་སྐད་དུ། བདག་དང་གཏན་པ་མེད་པའི་སྤྱིན་བདག་རྣམས། །ཚོ་རབས་འདི་འམ་ཚོ་རབས་གཞན་ཡང་ཟུང་། །འོག་མིན་ཞེས་བྱའི་གནས་མཚོག་དམ་པ་ཟུ། །རྣལ་འབྱོར་ཐེག་ཆེན་འཕགས་ཀྱི་སྤྱོད་པར་ཤོག །ཆོས་སྨོན་ལམ་ཡང་ཡང་མཛད། ས་སོ་ལ་ཞལ་གྱི་གདམས་པ་མང་དུ་གསུངས་ནས། སྒོ་ཅུར་དུ་ཡར་ལ་གཤེགས་ཏེ། ཡར་ལམ་ཟུ་ལག་བརྒྱད་ནས་ཞེབས། ཆིབས་འཁྲིད་པ་དང་། ལོ་སྐྱེ་དགུ་སྐྱ་གོང་དང་། ཞང་ཉང་ཐང་ཞེས་བྱ་བ་སྤོན་པོ་དང་པ་ཅན་དེ་གཉིས་ཀྱིས་མང་ཡུལ་བར་དུ་སྐྱེལ་བར་བྱས་པ་ལས། སྤོན་པོ་ཁ་ཅིག་ན་རེ། ཐུགས་མཁན་དེ་ནུས་པ་ཆེ་བས་མ་བསད་ན་བོད་ལ་བྱད་མ་བྱས་པར་འོངས་ཟེར་ནས་སྐོག་ཏུ་གཤེད་མ་ཤིན་ཏུ་དཔའ་བ་བཅོ་བརྒྱད་ཀྱ་ལ་སྐྱོན་ནས་བཏང་། སྤོས་དཔོན་ནང་ཏུ་བྱོན་དུས། ནངས་པར་ཌུ་ཅག་ལ་འཚེ་བ་བྱེད་པ་འོང་གསུང་། སངས་ཤིན་དོང་བབས་ཀྱི་འཕང་ལ་བྱོན་དུས། གཤེད་མ་བཅོ་བརྒྱད་མཚོན་ཆ་ལག་ཏུ་བསྐར་ཏེ། སྤོས་དཔོན་ལ་བརྡེག་པར་གཟས་པ་ཙམ་ལ་སྤོས་དཔོན་ཀྱིས་ཕྱག་རྒྱ་བསྐུན་པས། ཐམས་ཅད་ལུས་འཇིམ་གཟུགས་བཞིན་རེངས། ངག་སྐྱ་བརྩོད་མ་ཤེས། དེའི་བར་ལ་སྤོས་དཔོན་སྐྱེལ་མི་དང་བཅས་པ་ཕར་གཤེགས། དེ་ནས་སྐྱེལ་མ་རྣམས་ཡུལ་དེའི་ལ་ཁ་ཞིག་ནས་ཚུར་སྩོག་པའི་སྐབས་གསུང་ལས། བོད་ཀྱི་འདྲེ་སྲིན་ལྟ་ཟུག་གདུག་པ་ཅན་རྣམས་ལན་གསུམ་འདུལ་དགོས་པ་ལས། གཅིག་འཕྲོ་ལ་ལུས། དེ་མ་ལུས་ན་རྒྱལ་པོ་སྐུ་ཚེ་རིང་། ཚབ་སྲིད་ཆེ། རྒྱལ་པོའི་རིགས་རྒྱུད་ཐམས་ཅད་ཀྱང་མངའ་ཐང་ཆེ། ཚོས་ཡུན་རིང་དུ་གནས་པ་ལས། དེ་ལུས་པ་དེ་ཡིད་ལ་གཅགས་སོ། །ཚོས་འཁོར་གཅིག་ཏུ་འབྱོངས་ནས་འོང་སྟེ་དེར་འཁྱུགས་པ་ཆེན་པོ་ཞིག་ཀྱང་འོང། ཚོས་ལ་སྐད་ཉག་བག་རེ་འོང་། ལྟ་དང་རྒྱལ་པོ་འདི་ལུགས་ཞེ་གནག་པར་འདུག །རྒྱལ་རྒྱུད་ཀྱང་ཁྲིམས་ལ་མི་གནས་པར་སིལ་བུར་འགྱོ། ཁར་སང་གི་འཚེ་བ་ཅིང་མི་རྣམས་ལ་འདི་གཏོར་ཞེས། ཡུངས་ཀར་སྣར་གང་གཏད། ལྟོ་ནུབ་མཚམས་སུ་སྲིན་པོ་འདུལ་དུ་འགྱོ་གསུངས་ནས། ཆིབས་ཀྱི་ཁ་ནས་ནམ་མཁའ་ལ་འཕྱར་ཏེ་སྤྲིན་གསེབ་ན་ཡར་ཚོས་གོས་སྤྱར་རེ་སྲེག་ཤང་ཁྲོལ་ལེ་བཞུད་པར་ཐམས་ཅད་ཀྱིས་མཐོང་། འདིའི་ས་ཡུལ་ནི་བོད་རྣམས་ལ་གུང་ཐང་ལ་ཐོག་པེན་པར་གྱགས་ཀྱང་། དོང་བབས་འཕྱང་གི་ཕ་རོལ་ཡིན་པར་བཤད་པས་ཀུ་བོད་མཚམས་ཀྱི་རི་གཅིག་ཡིན་པར་ངེས་སོ། །སྐྱེལ་མི་རྣམས་ཚུར་ལོག །གཤེད་མ་རྣམས་ལ་ཡུངས་ཀར་དེ་གཏོར་བས། སྐྱ་ཤེས་འགྲོ་ནུས་པར་བྱུང་ངོ་། ཕོ་ཉ་གཉེས་པོས་ཀྱང་སྤོབ་དཔོན་ཀྱི་གསུང་རྣམས་སྐར་ཀྱལ་པོའི་སྐན་དུ་ཕུལ་བས་བཙན་པོའི་ཐུགས་ལ་ཤིན་ཏུ་འགྱོད་པ་གཅགས་པར་

ཐུབ་ཅིང་། དེ་སྐབས་སློབ་དཔོན་གྱི་ཚོས་འཕྲོ་ལུས་པ་རྣམས་གསན་པའི་ཕྱིར། ཕྱིས་པཊྚི་ཀ་བི་མ་ལ་མི་ཀ་དང་། ཤཱནྟི་གཙུ་ཚེད་ཀྱིས་སྦུན་དྲངས་པ་ཡིན་པར་བཤད་དོ། །དེའི་རྗེས་སུ་བཙན་པོས་ལྷ་ཁང་བཞེངས་པ་ལྷ་ཏུར་ཏ་བཞེད་ཁ་སྐོང་ཅན་རྣམས་འབྱུང་བ་ནི་ཚོགས་བརྩོད་ཚུལ་གྱི་ཁོ་རེམ་དུ་སྣང་ངོ་། །རྒྱགས་རྐྱེང་མར་ཐགས་པའི་ཡིག་རྐྱེང་ཀུན་ན། ཞཡ་པ་ལོའི་སྤྱིང་ལ་སློབ་དཔོན་གྱིས་རབ་གནས་མཛད་པ་དང་། ཆོས་འཁོར་བསམ་ཡས་ཀྱི་ས་ཚོགས་མཛད་པ་མཐིན་གཅིག་ཏུ་བཤད་པར་སྣང་བ་འཐད་པར་ཡང་ནེམས་ལ། དེས་ན་གོང་དུ་ལྷ་ཁང་བརྩིགས་པའི་ཐེག་སྡེ་འདྲེན་པ་སོགས་ཀྱི་ལོ་རྒྱུས་ཀྱང་ཞཡ་པ་ལོའི་སྤྱིང་གི་ས་ཆོག་མཛད་པ་མཐིན་ཏེ

བྱོན་པས། དེ་ན་བྱང་ཕེད་མང་པོ་སྟོང་མང་པོར་ཚུ་རྐོལ་གྱིན་འདུག་པ། ཇི་ཞེག་ན་ཚུ་རྣམས་ལ་ལ་ཁྲག་ཏུ་འགྲོ། ལ་ལ་ཆོལ་དུ་འགྲོ། ལ་ལ་ཐིག་ལེར་འགྲོ། ལ་ལ་ཤ་ཆེན་དུ་འགྲོ། ལ་ལ་མར་ཁྲར་འགྲོ། ལ་ལ་བྱ་རམ་དུ་འགྲོ། ལ་ལ་འབྲུ་ཚན་དུ་འགྲོ། ལ་ལ་ཚང་དུ་འགྲོ་བ་སོགས་གཟེགས་ནས། དེ་རྣམས་ལ་དྲིས་པས། སྟོབ་དཔོན་ཡིན་པ་ངོ་མ་ཤེས་ཏེ། འདི་དག་ནི་འཛམ་བུ་གླིང་བའི་མི་རྣམས་ཀྱི་ལུས་བསྟུང་ཟས་བསྟུང་བཀུག་པ་ཡིན་ཟེར། ཁྱེད་རྣམས་ཀྱིས་སྟོབ་དཔོན་པདྨ་ཨ་ཀ་རའི་དྲུང་ཏུ་མནའ་བོར་བ་མ་ཡིན་ནམ་བྱས་པས། ངེད་རྣམས་ཀྱི་དཔོན་མོས་མནའ་བོར་ཡང་ཁོ་མོ་ཅག་གིས་མ་བོར་རོ་ཟེར་བས། ཡང་ཐུར་ཀྱི་རི་ཕུག་དེར་དགྱིལ་འཁོར་གྱིས་ཐུགས་འཚང་མ་གཙོ་འཁོར་བསྡུས་པས་འབྱམ་ཐུག་བསྟུ་གཉིས་བྱུང་སྐད་དེ། ཐམས་ཅད་ཀྱི་སྒོག་ཐུགས་དང་སྐུབ་ཐབས་བརྙེས། གཙོ་མོ་རྣམས་དགྱིལ་འཁོར་དུ་བསྟུ། །འཁོར་རྣམས་ལ་སེམས་བསྐྱེད་ཕོག །ཐམས་ཅད་ཀྱང་མནའ་འདོར་དུ་བསྟུ་སྟེ་དམ་བཞག་གསུམ་པ་མཛད་དོ། གཞན་ཡང་ཡུལ་དེའི་གནོད་སྦྱིན་དང་སེན་པོ་དང་ཀླུ་གྲུབ་བ་ཅན་རྣམས་ཀྱང་བཀུལ། ཡི་དྭགས་བརྒྱ་རེ་ཞེས་བྱ་ཡུལ་དེའི་རྒྱལ་པོའི་ཕོ་སྐ་གདུག་རྩུབ་ཅེ་བ་གཅིག་ཡོད་ཀྱང་། རྒྱལ་པོ་བཀུལ་ནས་ཡང་ཞོར་ལ་ཐུལ་བར་མཉེན་ནས། སངས་རྒྱས་ཀྱི་བསྟན་པ་དར་བའི་ཕྱིར། མི་རྣམས་ཀྱང་འདུལ་དགོས་པར་དགོངས་ཏེ། རྒྱལ་པོའི་ཕོ་བྲང་དང་ཉེ་བའི་ནགས་གཅིག་ཏུ་བཞུགས། དེར་རྒྱལ་པོའི་བསྟུན་མོ་ཐམས་ཅད་དགྱིལ་འཁོར་མཆོད་པའི་གཟུངས་མའི་དོན་དུ་ཏིང་ངེ་འཛིན་ཀྱི་མཐུས་ཡང་ཡང་བཀུག་པས། རྒྱལ་པོས་ཀྱང་བསྟུན་མོ་རྣམས་མི་སྡོད་པར་ཤེས་ནས། ཕལ་པའི་གཟུགས་སུ་བསྐྱར་ནས་ཕྱི་བཞིན་དུ་འབྲངས་པས། དེ་རྣམས་སྟོབ་དཔོན་ཀྱི་མཐའ་བསྐོར་ནས་འདུག་པ་མཐོང་ངོ། །ནངས་པར་རྒྱལ་པོ་དམག་དང་བཅས་པ་མཆོད་ཚ་སྐ་ཚོགས་ཐོགས་ཏེ་སྟོབ་དཔོན་འཇོམས་དུ་འོངས་པ་ན། སྟོབ་དཔོན་གྱིས་ཡུངས་ཀར་གཏོར་བས། རྒྱལ་པོ་འཁོར་བཅས་ཀྱི་གོ་ཚ་དང་མཆོན་ཚ་རྣམས་ནི་ཆོག །མི་ཐམས་ཅད་ཀྱང་ཡན་ལག་ནས་ཁྲག་འཇོག་ཅིང་ལུས་རིངས། ངག་སྐུགས། ཉེམས་སྐྱོས་ཏེ་ཞག་གསུམ་ལུས། དེ་ནས་འཆི་བ་ལ་ཐུག་པ་ན། སྐྱེ་བོ་ཐམས་ཅད་ཀྱིས་གསོལ་བ་བཏབ་པས། སྟོབ་དཔོན་གྱི་ཐུམ་པའི་ཚུས་བཀུས་པས་སྐད་ཅིག་ལ་ཐམས་ཅད་བདེ་བར་གསོས་སོ། །དེ་ནས་རྒྱལ་པོ་འཁོར་བཅས་ཀྱིས་ཀྱང་ཞབས་ལ་ཕྱག་བཙལ། སྟོབ་དཔོན་གྱིས་གསུང་བཞིན་བསྒྲུབ་པར་བྱས་པས། སངས་རྒྱས་ཀྱི་བསྟན་པ་ཚུགས་ཤིག་གསུང་། ཡུལ་དབུས་མ་ག་རྒྱ་ནས་འདུལ་བ་མཁན་པོ་དང་། མངོ་སྐྱེ་མཁན་པོ་སྦྱན་དྲངས། བིརྒ་ཞེས་བྱ་བ་དང་། ཤཱཀྱ་ཞེས་བྱ་བ་དང་། སུ་རྒྱ་ཞེས་བྱ་བ་སྐེ་གསུམ་ལས་ཞེངས། རབ་གནས་སྟོབ་དཔོན་གྱིས་མངོད། སྐེ་སྐོང་གསུམ་གྱི་བཤད་པ་དང་ལག་ལེན་ཤང་ཚུགས་པ་བསྒོགས། སྟོབ་དཔོན་ཉིད་ཀྱིས་ནི་ཡུལ་དེར་མདོ་ལུགས་ཀྱི་ཐེག་པ་གཅིག་ཏུ་ཆེར་མ་གསུངས། རྒྱལ་པོ་འཁོར་བཅས་ལ་ཆོས་ཀྱི་གདམས་པ་མང་དུ་གསུངས། སྔལ་པ་དང་ཕྲན་པའི་སྟོབ་མ་དྲུག་ལ་རྒྱུད་དྲུག་བཤད། རྩོགས་རིམ་དང་ལས་ཆོགས་མང་དུ་གསུངས། སྟོབ་མ་དྲུག་པོས་ཀྱང་གྲུབ་པ་ཐོབ་པོ། །ཡུལ་སོ་སོ་ན་ཤུ་ཁང་ཆུང་དུ་ཕྱ་ཙམ་བཞེངས་ཏེ་ཐམས་ཅད་ཆུ་ཚོད་གཅིག་ལ་དུས་གཅིག་ཏུ་གྲུབ་པ་ཡིན་སྐད། དེ་ལྟར་ཡུལ་དེར་ལོ་བཅུ་གཉིས་ཙམ་བཞུགས་ནས་མཐར་བླ་གོས་ཀྱིས་གཤོག་པའི་ཚུལ་དུ་བྱས་ནས། ནམ་མཁའི་ལམ་ལས་ཀྱ་སྐྱར་གཤེགས་ནས་སྟོ་ནུབ་ངར་ཡབ་སྲིན་པོའི་གླིང་དུ་བཞུད་དོ་ཟེར། ལོ་བཅུ་གཉིས་ཞེས་པ་ཕྱེད་ལོ་ཡིན་ནམ་སྙམ་མོ། །དེང་སང་འགྲོ་ཕྱོགས་གི་གླིང་ན། དཔལ་ཆུ་གསང་ཐིག་ལེའི་རྒྱུད་ལ། བཤད་སྐྱབ་བྱེད་ཚད་སྟོབ་དཔོན་འདིའི་ལུགས་ཙོ་ན་ཡིན་ལ། དེ་བཞིན་དུ་རྩ་རྒྱུད་སྐོང་པོ་རྒྱན་གྱི་རྒྱུད་ཆེན་མོ་དང་། ཕུག་རྩོར་དང་། རྩོ་རྗེ་གཏུམ་རི། གཤེན་རྗེ་གཤེད་དང་རུ་མཚིན་དང་། ནག་པོ་ཆེན་པོ་དང་། མ་མོ་བདུན་སོགས་ཀྱི་རྒྱུད་དང་། ཀྱོག་པ་ཆུང་ངུ་མང་དུ་ཡོད་ཅིང་། ཡུལ་དེ་ན་མཁུ་གཅི་ཟེར་བའི་སྲེ་གཅིག་ཡོད་པར་སྟོང་བ་སྟོབ་དཔོན་ཡེ་ཤེས་ཞབས་ཀྱི་ནའི་རྗེས་འཁྲབ་ཡིན་ཞིང་། ཡེ་ཤེས་ཞབས་ཐུགས་ཐུས་བཞི་དང་བཅས་པའི་གསུང་ཀོ་ན་ལ་རྣེས་སུ་ཆེ་བས། དེ་རྣམས་ལ་སྟོབ་དཔོན་པདྨ་འབྱུང་གནས་ཀྱི་ལུགས་ཐོལ་དགེས་

རོ་བ་དང་། དཔལ་མཆོག་དང་པོ་དང་། གོང་དུ་སྨོས་པ་དེ་ནམས་ཤིན་ཏུ་དར་བར་ཡོད། རྒྱུད་དེ་དག་དང་འབྲེལ་བའི་བསྟན་བཅོས་དང་། གསང་བ་འདུས་པའི་མན་ངག་ཀྱང་སློབ་དཔོན་འདིས་མཛད་པ་ཡོད་པར་སྣང་ངོ་། །མཁའ་འགྲོ་མ་རྣམས་དམ་བཞག་དང་པོ་མཛད་པའི་གནས་དེ་ལམ་པ་སྟེ་ཟེར། བྱག་ལ་ཕྱག་གིས་བཅོས་པའི་མེ་ཐབ་ཡོད། དམ་གཞག་ཕྱི་མ་གཉིས་མཛད་པའི་གནས་ལ་ཞཔ་སྟེ་ཟེར་ཏེ། མཁའ་འགྲོ་མ་རྣམས་ལ་ཕུར་བུས་བཏབ་པའི་ཕུར་བུའི་རྩེས་སྟོང་ཐག་ཙམ་དང་། གྲུབ་པའི་ཕུར་བུ་དེ་རྣམས་སྐྱེ་བོ་ཐལ་པའི་སྐྱོང་ཡུལ་དུ་མི་སྡོད་པས། གཞན་རྣམས་ཡལ་ཀྱང་། གཅིག་མ་འོངས་པའི་ཞེམས་ཙན་ཡིད་ཆེས་པའི་དོན་དུ་ཡེ་ཤེས་པ་སློབ་དཔོན་གྱི་སྐུ་ལ་བསྟིམས་ནས་རྩལ་གྱི་ཕུར་བུ་བཞག་པ་ཡིན་ཟེར་བ་སྐུ་རྩོ་ཤིང་ཟངས་སྡུགས་སོགས་གང་དུ་ཡང་མཆོན་དུ་མེད་པ། བཅོས་མ་མི་འདུ་བའི་རང་བྱུང་ཕྱ་ཏུ་ཆེ་ཞིང་མིའི་བོངས་ཤམ་འགྱུར་ཙམ་ཞིག་ཡོད་ཅིང་། དེ་ཡང་དང་པོ་ཤིང་ལ་བཅོས་པའི་ཕུར་བུ་ཐ་དུ་ངེ་ཡོད་པ་ལ། དེ་ཀྱབ་པའི་དུས་རབ་ཏུ་འཕེལ་ཞིང་ཆེ་ཆུང་སྣོས་གང་བྱས་ཤུ་འགྲོ་བ་འགྲོ་འོང་དང་གསུང་གི་སྐང་གཤེགས་ཤུ་དངོས་དང་འདྲ་བ། འབར་ཁེང་འཁྲིགས་པ་ཞིག་ཏུ་ཀྱུར་ལ། དེ་རྐབས་ཐ་མེན་ཐུགས་འཚང་མའི་གཙོ་ཆོ་ཞིག་ལུས་རི་རྒྱལ་ཙམ་དུ་བསྐྱུར་ནས་བྱོས་པར་བརྟམས་པ་ལ། ཕུར་བུ་དེ་ཡང་རི་བོ་ཙམ་དུ་ཀྱུར་ནས་བཏབ། སྐར་ཡེ་ཤེས་པ་སློབ་དཔོན་གྱི་སྐུ་ལ་བསྟིམས་པས། འོད་འཕྲོ་བ་དང་མེ་འབར་བ་སོགས་ཤ

མགོན་དེའི་ཕྱིན་ཆད་སྐྱིང་ལ་ཞུགས་པ་ཙོ་ནས་སོ། །འཇིག་རྟེན་གྱགས་རྗེས་འཁང་དང་ཐུ་མ་སྐ་བཙན་ཅན། །དེ་རྣམས་ཚུལ་འདིར་མོས་སྐབས་བདག་ལ་རེ་བའང་མེད། །བདག་དང་བདག་ཚོག་རྗེས་འཐང་རྣམས་ཀྱི་དད་པའི་རྟེན། །དམྱོད་ཕྲན་རྣམས་ཀྱི་ཡིད་དང་རྣ་བའི་བདུད་རྩི་ཡིན། །

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་གསུང་རྟོ་རྗེའི་སྐུལ་བའི་སྐུ་ཚོ་རྒྱན་གྱི་སྒོབ་དཔོན་ཆེན་པོ་པདྨ་འབྱུང་གནས་ཀྱི་རྣམ་པར་ཐར་པ་ཡིད་ཆེས་གསུམ་ཕྲན་ཞེས་བྱ་བ་འདི་ཡང་། རང་དང་ལྷན་ཅིག་གནས་ཤེང་རྒྱ་བ་གཙོང་སྐྱོན་གྱན་དགའ་དཔལ་བཟང་ཞེས་བྱ་བས་བསྐུལ་ཞིང་རང་ཉིད་ཀྱི་དད་པའི་གསོས་སུ་འགྱུར་བར་བསམས་ནས། རྒྱལ་ཁམས་པ་ཀུ་ར་ནུ་ཐས་རང་ལོ་སུམ་ཅུ་སོ་དྲུག་པ་ལ་ནགས་རྒྱལ་གྱི་དབེན་གནས་ཪོ་མོ་ནང་དུ་སྐྱར་བ་དགེ་ལེགས་འཛེལ། །མངྒ་ལཾ

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Endnotes

[1] The defining feature of 1610 Tibet was the Gelugpa sectarian geopolitical struggle for total political and religious control over the region. The Karma Kagyu (Red Hat) Sect was closely allied with, and patronized by, the ruling Tsangpa kings. They controlled the majority of political leverage in central Tibet. The newer (but rapidly growing) Gelug (Yellow Hat) Sect was centred around Lhasa. In 1610, the Gelugpa were led by a Mongol prince [later backdated to be called the 4th Dalai Lama]—a strategic alliance meant to secure foreign military backing.

In 1610, the political tensions routinely erupted into violence. For instance, the Tsangpa prince Karma Phuntsok Namgyal captured the Drepung monastery area, a major stronghold of the Gelug sect, as part of an ongoing effort to curb the Yellow Hat faction's growing sectarian influence and worldly, political aspirations.

Unable to defeat the Tsangpa dynasty alone, the Gelugpa faction spent the decade around 1610 building tight diplomatic ties with various Mongol tribes. Mongol warriors were frequently invited into Tibet to defend Gelug monasteries from the Tsangpa kings. This set the stage for the massive geopolitical shift in 1642, when Güshi Khan of the Khoshut Mongols would eventually invade Tibet, overthrow the Tsangpa dynasty, and hand absolute temporal and spiritual power to the 5th Dalai Lama, as created by the Mongolian military leadership. For more on Je Tāranatha's life-story see David Templeman's PhD thesis (2009).

[2] See Tomlin, Adele. "Mother Tārā and Padmasambhava Guru of All Lineages: 'Aspirations to End Adversity' with 17th Karmapa (Part VI)." *Dakini Translations and Publications*, January 27, 2021. https://dakinitranslations.com/2021/01/27/mother-tara-and-padmasambhava-guru-of-all-lineages-aspirations-to-end-adversity-with-17th-karmapa-part-vi/.

[3] Tāranātha. *Endowed With Three Confidences: The Life-Story of Padmasambhava* (Padma 'byung gnas kyi rnam thar gsal byed yi ge yid ches gsum ldan). In Rinchen Terzo Chenmo (Rin chen gter mdzod chen mo), edited by Jamgon Lodro Thaye ('Jam mgon kong sprul blo gros mtha' yas), vol. 1, **Shechen Publications, 2007–2008**, pp. 207–60. Buddhist Digital Resource Center (BDRC), purl.bdrc.io/resource/MW1KG14_0D29B6.

[4] Jamgon Lodro Thaye, editor. *Endowed With Three Confidences: The Life-Story of Padmasambhava* (sLob dpon chen po padma 'byung gnas kyi rnam thar ba gsal bar byed pa'i yi ge yid ches gsum ldan (slob dpon padma'i rnam thar rgya gar lugs). In Rinchen Terzo Chenmo (Rin chen gter mdzod chen mo, vol. 1), **Ngodrup and Sherab Drimay, 1976–1980,** pp. 250–94. Buddhist Digital Resource Center (BDRC), purl.bdrc.io/resource/MW20578_26A7BC.

[5] Tāranātha. *Endowed With Three Confidences: The Life-Story of Padmasambhava* (sLob dpon padma 'byung gnas kyi rnam thar yid ches gsum ldan). Collected Works of Tāranātha (gSung 'bum tā ra nā tha) (Per Durma: dpe bsdur ma), vol. 38, **Krungo Tibetan Publishing House (Krung go'i bod rig pa dpe skrun khang), 2008,** pp. 55–104. Buddhist Digital Resource Center (BDRC), purl.bdrc.io/resource/MW1PD45495_00563F.

[6] For an English translation of the text by David Teasdale (Lotsawa House, 2019), together with a Tibetan edition, see: https://www.lotsawahouse.org/tibetan-masters/taranatha/three-reasons-for-confidence . My English translation differs in quite a few respects from Teasdale, in particular, the title, and my extensive Introduction and Endnotes provide crucial explanatory context and background lacking in the Lotsawa House edition. In any case, it is always good to have more than one translation of a text to compare and contrast with the original Tibetan!

[7] Yet all the other sources mentioned in the brief footnotes are cited in full. I will be forwarding this new translation to both Teasdale and Lotsawa House.

[8] In particular, see Tomlin (2017) *Tāranātha's Commentary on the Heart Sutra*, my published book on Tāranātha's view on emptiness (Zhen-tong, the Empty-of-Other view), which he claimed was also taught implicitly taught in the Heart Sūtra.

[9] For the use of foreign armies, military and violent force to takeover Tibet, there is no more obvious example of the 17th Century Gelug-Mongolian alliance, whose murderous takeover caused mass destruction, censorship led to their creation of the Dalai Lama (Mongolian name) institution that had both political and spiritual power for the first time in Tibet, over the other main lineages. See my essay: "The Mongolian-Gelug Shadow over Tibet: Six Decades of Failed US-Gelug Policy." *Tea House: Buddhistdoor Global*, Tomlin, Adele, August 2024. https://teahouse.buddhistdoor.net/the-mongolian-gelug-shadow-over-tibet-six-decades-of-failed-us-gelug-policy/.

[10] See my *Survivor's Testimony* where such actions were taken by "monks" without discussion or good reason, see here: https://dakinitranslations.com/survivor-testimony-abuse-smear-campaign-adele-tomlin/. This is not the first time women have been banished by male teachers though.

[11] **Semdé** (སེམས་སྡེ) and **Padmasambhava** are two deeply interconnected pillars of Dzogchen (The Great Perfection), which is an important practice tradition in the Nyingma school of Tibetan Buddhism. Semdé translates directly to **"Mind Series"** or **"Mind Division"**. According to Nyingma tradition, the Dzogchen teachings are split into three main series, originally categorized by the Indian master Mañjuśrīmitra:

- **Semdé (Mind Series):** Focuses on introducing the practitioner to the **nature of the mind** (*sems nyid*). It teaches that all external appearances are merely the display or creativity (*tsal*) of our own primordial, awakened mind.
- **Longdé (Space Series):** Focuses on the primordial dimension of emptiness.
- **Mengakdé (Instruction/Upadesha Series):** Focuses on direct, secret pith instructions that bypass conceptual frameworks entirely.

Historical accounts note that Padmasambhava received the complete transmission of all three series of Dzogchen—including **Semdé**, **Longdé**, and **Mengakdé**—from his master, the great Indian mahasiddha **Shri Singha**.

The "Second Buddha": While Padmasambhava is most famous for anchoring the *Mengakdé* (Secret Instruction) cycle and hiding treasure texts (*terma*) across Tibet, he mastered and validated the entire Dzogchen vehicle. His very presence and pith instructions pointed directly to the core view of Semdé: that the uncontained, naked wakefulness of the mind *is* the Buddha mind.

It is said that Padmasambhava worked alongside the Tibetan King Trisong Detsen and masters like **Vairotsana** (the primary translator of early Semdé texts from Sanskrit to Tibetan) to plant these exact "nature of mind" teachings into Tibetan history. This is nowhere to be found in Tāranātha's account though.

[12] See my article on the modern phenomenon of mass empowerments here, Tomlin, Adele (2024). "'Leaping from the Precipice' with the Unexamined: Vajrayāna Empowerments for the 'Unexamined Masses' and the Question of Their Accordance with the Buddhist Tantras and

Samayas." *Dakini Translations and Publications*. 16 June 2024. https://dakinitranslations.com/2024/06/16/mass-empowerments-accordance-buddhist-tantras/.

[13] Here the Tibetan word used is mu-chor (དེ་ཙམ་མུ་ཆོར་ཟད་) which literally means "noise" and I have translated it as blabbing noise དེ་ཙམ་མུ་ཆོར་ཟད་ .

[14] **King Devapāla** (r.c. 812–850) was the most powerful ruler of the Pāla Empire within the Indian subcontinent. He was the third king in the line, and had succeeded his father Dharmapāla. **Devapāla** was the zenith of the **Pāla Empire's geopolitical power**, ruling from his capital at **Pataliputra** in the historic region of Magadha. He effectively transformed his kingdom into a formidable pan-Indian empire, expanding its borders far beyond Bengal and Bihar into northern, western, and southern India. Following the tradition of his predecessors, Devapala was a devout **Paramasaugata** (supreme worshiper of the Buddha). He spent vast resources maintaining the international prestige of **Nalanda University** and Vikramashila.

[15] **Magadha** was an ancient Indian kingdom and one of the 16 *Mahajanapadas* (great nations) that became the nucleus of India's greatest empires, including the Mauryan and Gupta Empires. Strategically located in the fertile eastern Gangetic plains—encompassing what is now **modern-day Bihar**—its unique geography, rich resource bases, and aggressive rulers allowed it to transform from a regional state into a dominant imperial power.

[16] **Uḍḍiyāna:** While Magadha was the physical and imperial center of India, **Uḍḍiyāna** (frequently located by historians in the Swat Valley of modern Pakistan or associated mystically with Odisha) held an entirely different status in Buddhist lore:

- **The Land of the Ḍākinīs:** In Tibetan tradition, Uḍḍiyāna is viewed as a *Beyul*—a sacred, hidden land inhabited by tantric yogis and celestial beings.
- **Birthplace of Padmasambhava:** It is famously recognized as the birthplace of Guru Rinpoche (Padmasambhava), who brought Buddhism to Tibet.

Recently, modern Indian historian, Niraj Kumar has located Uḍḍiyāna at a major lake in Java, Indonesia, which I visited and documented recently in 2024, see here: Tomlin, Adele. 2024. "Revealing and Visiting Guru Padmasambhava's Oḍḍiyānā in Java..." *Dakini Translations and Publications*, May 18, 2024.

[17] Tāranātha maps **King Hayalīla's** reign as directly parallel to that of King Devapāla of Magadha (c. 812–850 CE). This places his rule squarely in the 9th century. This is a precise historical and

literary parallel. According to **Tāranātha** the reign of King Hayalīla over the legendary realm of Uḍḍiyāna explicitly synchronized with the rule of King Devapāla over Magadha. Tāranātha notes that during this shared era, both regions flourished "all in accordance with the Dharma," highlighting a golden age of Vajrayāna Buddhist transmission across the subcontinent.

[18] The words in Tibetan are others could not “take’ or “overpower” Padmsambhava. བོན་གྱུང་ཐམས་ཅད་མཐུན་པར་གཞན་གྱིས་ཐུབ་པར་དཀའ་བར་ཡུང་བསྟན་ནོ།

[19] I wonder sometimes why women like **Sukhadarī** are termed as “prostitutes”, but at that time, perhaps that is how they were seen for the practices they engaged in. Yet, in the esoteric mappings of (Uḍḍiyāna), practitioners like the prostitute **Sukhadarī** are intimately linked with the revelation of the **Mahāyoga** and **Anuyoga** tantras. Rather than existing purely as conventional physical beings, entities of this lineage often acted as *Vidyādharas* (Knowledge Holders) or *Ḍākinīs* who guarded secret mantle practices in the charnel grounds and hidden palaces of the realm.

[20] The Lotsawa House translation refers to the Tibetan word *kyemo tsal* སྐྱེད་མོས་ཚལ་ this as “pleasure-grove” but am not sure why. I have translated it as *orchard grove* or *forest*.

[21] **Four stages of approach and accomplishment** —

1. approach (Tib. *nyenpa*)
2. intimate or close approach (Tib. ཉེ་བསྙེན་, *nyenyen*, *nye bsnyen*)
3. accomplishment (Tib. *drubpa*)
4. great accomplishment (སྒྲུབ་ཆེན་, *drupchen*, *sgrub chen*)

These can be related to the four visualizations for mantra recitation.

[22] Vidyā-mantras (རིག་སྔགས་) refer to early awareness or knowledge mantras, which are also explored in the 17th Karmapa, Ogyen Trinley Dorje's teachings (2021) on the origins of secret mantra, as translated and compiled by myself here (https://dakinitranslations.com/2021/10/08/the-power-of-true-words-original-buddhism-forbidden-mantras-and-the-reign-of-buddhist-emperor-ashoka-origins-of-secret-mantra-by-17th-karmapa/ Tomlin, A. 2021).

Vidyā translates to "knowledge," "craft," or "awareness" in this specific historical context. These mantras appeared in early Indian and Buddhist periods. People used them for protection, healing, or worldly gains. As the 17th Karmapa recently taught, the historical Shakyamuni Buddha

permitted certain protective "true words" (like the Great Peacock King mantra), but prohibited lower craft-mantras used for aggressive or worldly magic. The teachings explain how secret mantra concepts connect back to the earliest decades following the historical Buddha. The Karmapa emphasizes that mantras function as a form of "true words" meant to benefit and protect rather than harm.

[23] Trailokyavijaya (*Khams gsum rnam rgyal*) and Yamāntaka (*Gshin rje gshed*) are two of the Ten Wrathful Ones (*Daśakrodha, Khro bo bcu*), — the ten main deities in the mandala of Vajrakilaya, surrounding the main deity in each of the ten directions. For a list of them see: https://www.rigpawiki.org/index.php?title=The_Ten_Wrathful_Ones.

[24] Tāranātha provides a list of eight charnel grounds, associating the young Padmasambhava'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 Ḍākārṇava Scriptural Tradition," World Sanskrit Conference, (Japan: Hiroshima University, 2018), 7.

[25] The word *siddhi* is དངོས་གྲུབ། *ngo-drub* in Tibetan and means genuine attainments or accomplishments of spiritual practice, which are often divided into the common (or mundane) and the supreme.

[26] Here the Tibetan says *severely obstruct attaining desired accomplishments* (འདོད་པའི་དངོས་གྲུབ་ལ་ཉེན་ཏུ་བར་དུ་གཅོད་པ་).

[27] **Buddhajñānapāda** (also known as *Buddhaśrījñāna*, *Jñānapāda*, or *Śrījñānapāda*; active c. **770–820 CE**) was one of the most prominent and influential scholars and practitioners in the history of Vajrayana Buddhism, recognized for his foundational role in institutionalizing and organizing tantric doctrine.

Key Achievements & Historical Significance

- **Founder of the Jñānapāda School:** He founded the Jñānapāda tradition, which is the older of the two primary exegetical schools interpreting the *Guhyasamāja Tantra*. His scriptural exegesis significantly shaped the development of the "Completion Stage" (*niṣpannakrama*) practices.
- **First Abbot of Vikramashila:** He served as the first warden or tantric master (*ācārya*) of the famous Vikramashila Mahavihara, a premiere center of Buddhist learning established by King Dharmapāla in modern-day Bihar, India.
- **Pāla Royal Preceptor:** Prior to his monastic leadership, he operated as a highly influential guru within the court of the **Pāla Empire**, which was the dominant political power in East India at the time.
- **Lineage Connection:** He was a direct disciple of **Haribhadra**, the illustrious scholar of the *Prajñāpāramitā* (Perfection of Wisdom) literature. In the Tibetan tradition, he is also noted for his close visionary relationship with the Bodhisattva Mañjuśrī.

Surviving Works and Teachings

Although some of his original Sanskrit texts remain, a significant portion of his intellectual output survives today via historic Tibetan translations. His core theological and autobiographical perspectives are preserved in:

- **The Mukhāgama** (specifically the *Dvitīyakramatattvabhāvanā-mukhāgama*): His most celebrated treatise. It weaves a unique mixture of personal narrative, visionary revelations, and structured ritual liturgies designed to bring practitioners to the realization of absolute reality.
- **Prajñāpāramitā Commentaries:** He authored a commentary on the verse summary of the Perfection of Wisdom texts, demonstrating a synthesis between mainstream Mahayana philosophy and esoteric Vajrayana rituals.

- Later Tibetan masters, such as Jigme Lingpa, pointed out that the doctrinal frameworks and philosophical terminology introduced by Buddhajñānapāda closely parallel the profound tenets later formalized in the Great Perfection (*Dzogchen*) lineages.

[28] In historical Tibetan accounts, Buddhajñānapāda is documented as meeting Dharmāṅchura in a mountain cave to the northeast of Vajrāsana (Bodh Gaya). Additionally, texts note a monastery at **Dharmāṅchura** where monastic or tantric lineage transmissions and ordinations took place under Buddhajñānapāda's prectorship.

[29] The **Mahāsāṃghika tradition** was an early major school of Indian Buddhism that formed after a major division in the monastic community around the 4th century BCE. Its name means "The Great Assembly" because it represented a larger group of monks who separated from the more traditional elders. It emerged around 383 to 350 BCE following early Buddhist councils in places like Vaiśālī and Pāṭaliputra.

One account states the group split from the conservative Sthaviravāda (School of the Elders) because they disagreed on strict monastic rules and allowed more flexibility for everyday practitioners.

For a recent teaching by the 17th Gyalwang Karmapa, Ogyen Trinley Dorje on this tradition and the various Northern and Southern accounts leading to the split, see the transcripts with detailed slides and images, created by myself on the dakinitranslations.com website, here: https://dakinitranslations.com/seventeenth-karmapa-ogyen-trinley-dorje-1985/.

[30] This seems to be referring to the *One Hundred Thousand Verses on Vinaya* (*'dul ba 'bum sde*). The core of the *One Hundred Thousand Verses* is the Mūlasarvāstivāda Vinaya, which is said to comprise 4 main sections split into 7 major works. Mūlasarvāstivāda Vinaya ['Dul ba 'bum sde]. Degé Kangyur, Toh. 1–7. Translated from Sanskrit into Tibetan by Jinamitra, Sarvajñādeva, Dharmapāla, and Cog ro Klu'i rgyal mtshan.

[31] Buddhaguhya (*Sangs rgyas gsang ba*, late 8th c.). For a short biography, see: https://treasuryoflives.org/biographies/view/Buddhaguhya/10546

[32] The complete map of the **Five Inner Tantras** mentioned by Tāranātha are:

1. The Gathering of Secrets (*Guhyasamāja Tantra*)

- **Tibetan:** གསང་བ་འདུས་པ། (*gsang ba 'dus pa*)

- **Significance:** Universally recognized as the "King of Tantras," this text serves as the foundational pillar for the **Father Tantra** classification. It focuses primarily on the generation of the illusory body, the manipulation of the winds and channels (*prana* and *nadi*), and the clear-light nature of mind.

2. The Net of Magical Illusion (*Māyājāla Tantra*)

- **Tibetan:** སྒྱུ་འཕྲུལ་དྲྭ་བ་ (*sgyu 'phrul drwa ba*)
- **Significance:** This text forms the bedrock of the Mahāyoga tradition. It outlines how the entire phenomenal world—all appearances and sounds—is inherently a magical illusion, mapping directly out into the peaceful and wrathful mandalas of enlightened deities.

3. The Secret Moondrop (*Guhyabindu Tantra*)

- **Tibetan:** གསང་བའི་ཐིག་ལེ་ (*gsang ba'i thig le*)
- **Significance:** It acts as the esoteric bridge focused intensively on the *bindus* (vital essences or "moondrops") within the subtle body to generate unshakeable primordial bliss and rapid realization.

4. Union with the Buddhas (*Buddhasamayoga Tantra*)

- **Tibetan:** སངས་རྒྱས་མཉམ་སྦྱོར་ (*sangs rgyas mnyam sbyor*)
- **Significance:** Associated deeply with the **Mother Tantra** elements of the inner systems, this text focuses on the ultimate equality (*samata*) and non-dual union of all enlightened realities. It is prized for its profound methods of transforming ordinary sensory experiences into pure nectar.

5. The Garland of Activity (*Karmamālā Tantra*)

- **Tibetan:** ལས་ཀྱི་ཕྲེང་བ་ (*las kyi phreng ba*)
- **Significance:** This tantra concentrates specifically on the dynamic, awakened activities (*phrin las*) of a Buddha—namely pacifying, enriching, magnetizing, and subjugating. It provides the practical framework for a practitioner to manifest enlightened energy actively within the relative world.

[33] **Tirāhut (Tirhut)** is said to actually be the historical and geographical name of the **entire northern region of Bihar**, rather than just a single old city. The region sits north to northwest of Vārāṇasī—the specific historical context breaks down as follows. Tirhut seems to be a corruption

of the Sanskrit word *Tīrabhukti* (meaning "riverbanks" or "borderland"). It historically denotes the **Mithila region**.

The Capital of Videha: The actual ancient capital city of the Videha kingdom was **Mithilā** (frequently identified with modern-day Janakpur in Nepal or sites like Balirajgarh in Madhubani).

- **Evolution of the Name:** During the Vedic period, the area was known as the Videha kingdom. From the Gupta period onward, the names *Tīrabhukti* and *Tirhut* replaced *Videha* to describe the entire territory. Today, it remains an official administrative division within Bihar.

[34] **Kāmarūpa** was an ancient kingdom in the eastern part of the Indian subcontinent that lasted from roughly 350 CE to 1140 CE. At its peak, the state covered the Brahmaputra Valley, parts of Bengal, Bhutan, and northern Bangladesh. First appeared in the 4th-century Allahabad pillar inscription of Samudragupta. Religions were mainly Hinduism (Shaivism and Shaktism) and Buddhism.

[35] **Campāraṇa** is said to be the Sanskritized or ancient name traditionally identified with the modern Champaran District located in the northwestern region of North Bihar, India. The name originally derives from *Champa-aranya* (Sanskrit: चम्पारण्य), which translates to the **"forest of Champa (Magnolia) trees,"** referencing a time when the region was a vast forest inhabited by solitary ascetics.

[36] It seems the "great river Bhati" may be referring to the **Bagmati River**, a highly sacred, trans-boundary waterway that serves as the foundation of Kathmandu civilization. It originates from the **Bagdwar area** in the Shivapuri Hills, located at the northern edge of the **Kathmandu Valley** in Nepal. The river enters India at Shorwatia (or Bairgania) in the Sitamarhi district of **Bihar**, rather than Champaran (*Campāraṇa*). It then flows through several northern Bihar districts, including Sheohar, Muzaffarpur, Darbhanga, and Khagaria. The Bagmati does not drain directly into the Ganges. Instead, it functions as a major tributary that joins the Burhi Gandak River (or braids into the Kosi River system at Badlaghat), which subsequently flows into the River Ganges.

[37] **Trimala** (often historically linked to **Tirumala** or the kingdom of Trimala) refers to an important region in ancient southern India where **Guru Padmasambhava** traveled and spread Vajrayana Buddhist teachings. It was a thriving, deeply spiritual kingdom and a prominent Buddhist

stronghold during Padmasambhava's era. Its devoted practitioners provided significant spiritual offerings and resources to major monastic universities like Odantapuri.

Modern researchers and traditional lineages often identify this historical kingdom with the region surrounding the famous Tirumala hills (Tirupati) in Andhra Pradesh, India. According to some online research, the Tirumala sandalwood forests are located in the Seshachalam Hills of the Eastern Ghats, in the Chittoor district of Andhra Pradesh, South India.

According to this account, Guru Padmasambhava traveled through Trimala to clear negative energies, teach esoteric tantras, and guide local practitioners toward rapid realization.

[38] **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'.

[39] **Śivasthān** (*gnas*) means a sacred site where Śiva resides. There is a profound cross-pollination between the abodes of Śiva and the activities of **Padmasambhava** (Guru Rinpoche) across the Himalayan landscape. A central element of Padmasambhava's hagiography is his journey through India, Nepal, Bhutan, and Tibet to tame wild, local, or non-Buddhist forces and convert their domains into protected Buddhist *gnas*. Places originally recognized as powerful, untamed hubs of local deities (often localized as Śiva or his attendants) were physically and spiritually "bound" by the Guru to serve the Buddhadharma.

It is said that several of the most famous pilgrimage sites shared between Hinduism and Tibetan Buddhism double as both a *Śivasthān* and a major site of Padmasambhava's realization. A prime example is **Maratika Cave** (Halesi Mahadev) in Eastern Nepal. To Hindus, it is a holy cave of Lord Shiva; to Vajrayana Buddhists, it is the exact ney (*gnas)* where Guru Padmasambhava and Princess Mandarava attained the siddhi of immortality. See my articles about that here: Tomlin, A. (2020). *'Praises to Mandāravā' by Jamyang Khyentse Wangpo*. Dakini Translations and Publications. https://dakinitranslations.com/2020/07/10/new-translation-praises-to-mandarava-by-jamyang-khyentse-wangpo/

Because they both conquered the raw, esoteric energies of the charnel grounds, Padmasambhava's wrathful and semi-wrathful emanations often carry a *khaṭvāṅga* (trident) and human skulls, sharing an intense, powerful aesthetic reminiscent of Shaivite ascetics.

[40] In Hindu traditions, **Śiva**, the third deity of the Trinity, is generally worshiped in the aniconic form of the **liṅga**. Literally, Śiva means auspiciousness and liñga means an emblem. Hence Śivaliṅga means an emblem of auspiciousness. A **naturally arisen Śivaliṅgaṃ** is traditionally referred to as a **Svayambhū Liṅga** (meaning "self-born," "self-manifested," or "self-existing"). Unlike man-made *Kṛtrima* liṅgas that are carved from stone, molded from clay, or cast in metal, a naturally arisen liṅga is formed entirely by the forces of nature. In Hindu philosophy and Agamic texts (like the *Kāraṇāgama*), these are considered the most sacred, powerful, and spiritually potent forms of Śivaliṅgas. Because they manifest on their own, they do not require preliminary purification rituals (*Prana Pratishtha*) prior to worship.

Whether the Śivaliṅga is a phallic emblem or not is debated. Phallic sects have existed in all countries and in all civilizations.

[41] **Odantapuri** (also known as Uddandapura) was a major center of Buddhist learning in ancient India. Bihar's Lost Buddhist University. Odantapuri stands as one of ancient India's most significant yet tragically lost centers of Buddhist learning. The grand design of its monastery was so famous that it served as the primary model for the construction of Samye, Tibet's very first Buddhist monastery. Like Nalanda and Vikramashila, it was destroyed during the late 12th century by the forces of Bakhtiyar Khalji.

[42] In the traditional hagiographies of Guru Padmasambhava, **Baṅgala** (the ancient name for the **Bengal region**) is a highly significant location where he accomplished profound spiritual milestones, performed miracles, and subdued harmful forces. Key narratives connect Padmasambhava to the land of Baṅgala: completing his early studies, Padmasambhava’s master sent him to meditate in a forest near the city of **Pandruva** (identified as ancient Pandua in Bengal).

[43] Translating ancient Tibetan geographical terms into modern coordinates reveals two highly compelling candidates for this "magical" lake: one based on localized monastic legends and the other on regional topography.

The Geographic Clues

1. **The Land of Baṅgala:** While "Baṅgala" traditionally refers to Bengal, during the Pāla Empire (which ruled both Bihar and Bengal), the boundaries blurred under a single political and spiritual umbrella.
2. **Southwest of Nālandā:** The ancient ruins of Nālandā Mahāvihāra serve as the exact geographic anchor.
3. **Bāgala:** This is a clear phonetic Tibetan rendering of **Badgaon** (also spelled Bargaon or Baragaon), the ancient village that sits directly adjacent to the Nālandā ruins.

Based on these markers, historians and geographic surveys point to two possible physical locations for the lake:

Candidate 1: The Sacred Lakes of Badgaon (Most Likely Local Fit)

The village of **Badgaon (Bāgala)** is surrounded by ancient, man-made lakes (*pokharas*) that date back to the university's peak. In local lore, Nālandā itself was named after a *nāga* (serpent deity) that lived in a local tank.

The primary candidate matching the text's description is the **Surajpur/Badgaon Lake**, situated immediately southwest of the main historic village. For centuries, it has been a major pilgrim destination tied to water, solar deities, and ancient ritual practices.

Candidate 2: Ghora Katora Lake (The Regional Fit)

If Tāranātha was referring to a larger, dramatic natural landmark further "southwest" into the hills rather than a village pond, **Ghora Katora Lake** is the prime regional fit.

- **Location:** Located southwest of Nālandā near Rajgir.
- **The Legend:** It is an ancient, natural reservoir completely surrounded by forested mountains. It is deeply tied to royal history and myths—its very name means "Horse Bowl," stemming from a legend that it was formed by the hoofprint of a mythical horse.

[44] This corresponds to the modern town of **Bodh Gaya** in the Gaya District of Bihar, India. The "Vajra Seat" (*Vajrāsana*) specifically refers to the exact spot under the sacred Bodhi Tree where the Buddha attained enlightenment, now housed within the Mahabodhi Temple Complex. **Rājagṛha:** This is the modern city of **Rajgir** in the Nalanda District of Bihar, India. The "crystal boulder" refers to one of the many famous rock and hill formations surrounding this ancient valley capital.

[45] Here the Tibetan refers to **Blazing** and **Resounding Laughter** འབར་བ་དང་བཞད་པ. When a practitioner reaches an advanced stage of mantra recitation and absorption, specific signs of *siddhi*

(spiritual accomplishment) manifest to indicate that their mind has successfully unified with the deity's wisdom energy. In the context of wrathful or heroic deity practices, the signs are often intense, symbolic, and elemental:

- **Blazing Fires:** Represents the fire of *Tummo* (psychic heat) or the primordial fire of wisdom that completely incinerates ego, ignorance, and negative energetic blockages.
- **Resounding Laughter:** Symbolizes the wrathful, triumphant laughter of the deity (often associated with the seed syllables *HA HA*, *HE HE*, or *HI HI*). This laughter shatters dualistic illusions, conquers demonic or obstructing forces, and expresses supreme, unshakeable bliss.

How the Twenty-One Signs are Grouped

While narrative texts often cite "blazing and laughter" as primary examples rather than detailing all 21 items inline, Vajrayana tradition typically classifies these signs of mantra and meditation mastery into three distinct layers:

- **Outer Signs (Physical & Environmental):** These include the ritual objects (like a *kīla* dagger or a *torma* offering cake) spontaneously emitting heat, sparks, or smoke; hearing unexpected celestial music or thunder; and noticing a sudden shift in local elemental forces.
- **Inner Signs (Experiential & Visionary):** The practitioner experiences direct visions of the buddhas, bodhisattvas, or the specific *Heruka* deity. This can also include dreaming of purifying elements, flying, or receiving symbolic transmissions.
- **Secret Signs (Ultimate Realization):** In the words of great masters the absolute and most definitive signs of accomplishment are not external miracles, but a **sharp decrease in afflictive emotions**, an unshakeable inner peace, and the effortless arising of non-referential compassion.

[46] The **Kīla** (Sanskrit:कील) or **Phurba** (Tibetan:ཕུར་བ) is a three-sided ritual stake, peg, or dagger deeply rooted in Indo-Tibetan Buddhism, Shamanism, and Vedic traditions. Rather than serving as a physical weapon for combat, it functions as an esoteric spiritual tool utilized in meditation, consecration, and tantric rituals to pin down, transfix, and conquer negative energies, obstacles, and demonic forces.

Symbolism & Meaning

- **The Sanskrit term "Kīla"** literally translates to "peg" or "stake," functioning to anchor or tether spiritual energy to a specific ground.

- **The triple-edged blade** represents the severance and destruction of the three primary spiritual poisons: ignorance, attachment, and aversion.
- **Mastery over cosmic realms** is embodied by its three sides, symbolizing absolute command over the realms of desire, form, and formlessness.
- **The Makara (sea monster)** frequently decorates the junction where the handle connects to the blade, projecting power and fierce protective capability.
- **Wrathful deity pommels** crown the top handle, commonly showcasing the faces of fierce guardian entities like Vajrakīlaya, Bhairab, or Hayagriva to channel transformative spiritual force.

[47] **Śīlatvā** is a spiritual consort of Padmasambhava associated with specific Vajrakīla meditation practices. She served as the master's spiritual consort (*karmamudrā*) during meditation on the mandala of wrathful deities. While Padmasambhava is most widely known for his primary consorts like Yeshe Tsogyal and Mandarava, tantric histories reference several other figures like Śīlatvā in specialized ritual and sadhana contexts.

[48] *nāga* ནཱ་ག་ are serpentine beings who dwell in water or subterraneously and possess great intelligence, wealth and magical powers, such that they have the capacity to inflict illness and obstruction on those who displease them or to bestow boons on those who propitiate them. They are included among the eight classes of gods and demons (*aṣṭagatyaḥ; lha 'dre sde brgyad*). See also: "Nāgas and Territorial Deity Cosmologies in Monsoon Asia: Tantras, Mantras, and Worldly Rituals in Comparative Perspective." Conference and Webinar, collaboration by ERC MANTRATANTRAM and ERC MANTRAMS, 19–20 Sept. 2025, Harris Manchester College, University of Oxford.

[49] During his time in India, Padmasambhava constructed a small temple dedicated to Tārā at the great monastic university of Vikramashila Mahavihar.

[50] In the land of **Kaccha** (historically associated with the Kutch region near Gujarat/Sindh), located near the ancient kingdom of Uḍḍiyāna, there was a highly respected Buddhist community where even the king was a scholar (*paṇḍita*) who held lay vows. A Turkic or Muslim ruler from Pāgada (in the land of Molatāna/Multan) launched a military campaign against Kaccha, destroying several monastic colleges.

Kaccha (The Marshy Coastland): Corresponds directly to the **Kutch District** in the state of Gujarat, western India, this waterlogged, coastal region was bordered by the Indus River delta to

its west and the Arabian Sea. **The Nīli River Route:** The "Nīli River" mentioned in the text refers to the lower stretches or blue tributaries of the **Indus River system**. The Indus serves as the natural geographical highway connecting the rugged northern highlands of Uḍḍiyāna down to the flat, marshy delta of Kaccha.

[51] The **"Turkic king of Pāgada in the land of Molatāna"** mentioned by Tāranātha does not refer to a localized king inside Central Asian Turkestan, but rather to the **Ghaznavid or Ghurid dynasties** (who were ethnically Turkic rulers originating from Central Asia). Historically, this most likely points to figures like **Mahmud of Ghazni** or later Ghurid commanders. These rulers pushed down the Indus River system into South Asia, famously conquering the Emirate of Multan (*Molatāna*) and expanding their campaigns toward western India—including the wealthy coastal targets of Gujarat and Kutch (*Kaccha*). It is unclear which regions Pāgada and Molatāna in Turkestan refer to.

[52] The **threatening mudrā** is known as the Tarjani Mudra, a powerful hand gesture that signals a warning, threat, or energetic boundary. It is used by guardian deities in Hindu and Buddhist traditions to warn negative forces away from sacred spaces. Often seen in wrathful deities who channel fierce energy and strict boundaries to transform anger and protect beings from harm.

[53] 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. Drāmiḍa (South India/Tamil region) is cited in traditional hagiographies and prayers as one of the key regions where Guru Padmasambhava traveled, practiced, and benefited sentient beings.

- **Geographical Association:** *Drāmiḍa* is an ancient Sanskrit term corresponding to the Dravida region in Southern India. In certain traditional accounts (such as alternative historical or regional hagiographical assertions), it is connected to his wider movements or where local populations preserved memories of his miraculous departures and presence.
- **Spread of Activity:** Prayers invoking his legacy, like the *Barché Lamsel* (The Prayer That Removes All Obstacles), explicitly list Drāmiḍa alongside Oddiyana, India, and Zahor as places where he manifested activities to help others.

- **The Macro-Region (Drāmiḍa):** This encompasses the entire southern peninsula (see map). In Tibetan and classical northern texts, this was the broad catch-all term for the non-Indo-European, Dravidian-speaking south.
- **The Sub-Region (Triliṅga Dēśa):** Located in the northern half of Drāmiḍa (outlined on the map). It marks the specific linguistic and spiritual zone of the Telugu people, strictly bounded by the three legendary Śiva temples.

[54] The Tibetan reads: དེ་བས་ཀྱང་བོད་ཁམས་སུ་འགྲོ་དོན་ཆེ་སྟེ། ཕྱོགས་འདིའི་ཐོན་ནས་ཤིན་ཏུ་ཝ་ཐག་རིང་བ་ཞིག་ཏུ་ཁྱེད་དང་། མཚན་འདི་ཉིད་རྒྱས་མཚན་དུ་བྱས་ཏེ་གདུལ་བྱའི་ཞིང་དུ་མ་ཐུར་གཅིག་ཀྱང་མེད་པ་ཟུ་ཅུར་སྣང་བས་སོ། །

[55] 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 sub-continents surrounding Jambudvīpa—our human world—and is located to its southwest.

[56] *rākṣasa* སྲིན་པོ། sinpo in Tibetan is referred to as **a**n ogre or cannibal demon. One of the eight classes of gods and demons. Rākṣasas inhabit the southwestern continent of Cāmara, wherein lies Zangdok Palri, the Copper-Coloured Mountain of Glory.

[57] Nyingma Kama (*rnying ma bka' ma*) or the collection of texts of the oral transmission lineage of the Nyingma School.

[58] **A Garland of Views** (*Man Ngag Lta Ba'i Phreng Ba*) is a short, foundational text attributed to the eighth-century Indian master Padmasambhava. A concise guide outlining philosophical views, meditation practices, and spiritual results. It presents the Nyingma tradition's system of the **nine vehicles** (the three outer/common vehicles, three outer tantras, and three inner tantras ending in Dzogchen). It is derived as a commentary on a passage from the *Guhyagarbha Tantra* and belongs to the Nyingma Kama (oral transmission) collection.

For an English translation of *A Garland of Views* (*man ngag lta phreng*), see: Padmasambhava and Jamgön Mipham, *A Garland of Views*, 2016.

[59] 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:

1) *The Testimony of Ba* (*r/sba bzhed*),
2) *The Extended Testimony of Ba* (*r/sba bzhed rgyas pa*) and

3) *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.

[60] *The Testament of Ba,* also called the *Testimony of Ba* or **Ba-Zhey** *Dba' bzhed*, is an ancient Tibetan historical text that records how Buddhism was first established in Tibet. It describes the spread of Vajrayana Buddhism, the rule of King Trisong Detsen, the building of the famous Samye Monastery, and early religious debates.

Tradition says it was written down by Ba Salnang, a monk and noble court member from the Ba family. The earliest surviving pieces of the text are manuscript fragments from Dunhuang that date back to the 9th or 10th century. Scholars study these early writings to understand how Tibetan empire history was recorded and passed down. See: van Schaik, S. (2021). Reflections on the original form and function of the *Testimony of Ba* from Dunhuang. In L. Sernesi & V. Tournier (Eds.), *Bringing Buddhism to Tibet: History and narrative in the dBa' bzhed manuscript* (pp. 57–74). De Gruyter. doi.org

[61] The **Kama** བཀའ་མ། *bka' ma/* are the transmitted teachings of the Nyingma school, which are passed on in a long or 'distant' lineage. Unlike the *terma* (*gter ma*) revelations, which are transmitted in a short or 'close' lineage.

[62] Here Je Tāranātha seems to be engaging in a critical edition approach to the text, possibly the first in the Tibetan Buddhist tradition!

[63] King Tri Songdetsen (ཁྲི་སྲོང་ལྡེ་བཙན། 742–c.800) was the second of the three great spiritual kings of Tibet and is credited with establishing Buddhist monasticism in the country, following the founding of Samyé Monastery. He invited Śāntarakṣita and Guru Padmasambhava to Tibet and is counted among the latter's chief disciples. (Note that Tri is a title, so it is incorrect to write Trisong as if it were his first name.)

[64] **Śāntarakṣita** (725–788 CE), also called **Ācārya Bodhisattva** or the Bodhisattva Abbot, was a renowned 8th-century Indian Buddhist philosopher and abbot of Nalanda University who established Buddhism in Tibet. Invited by Tibetan King Trisong Detsen, he oversaw the construction of Samyé, the first Buddhist monastery in Tibet, and served as its first abbot. He ordained the first seven Tibetan monks, creating the foundational Tibetan Sangha under the Mūlasarvāstivāda monastic tradition. He created a combined philosophical system known as Yogācāra-Mādhyamika, uniting Madhyamaka, Yogācāra, and the logic of Dharmakīrti. Before passing away, he predicted doctrinal conflicts in Tibet and advised the king to invite his brilliant disciple, Kamalaśīla, to defend the Indian tradition.

[65] **Lung Tshuk Palace** (*pho brang klung tshugs*) was situated in upper **Yarlung**, a cradle of ancient Tibetan civilization and home to the early Tibetan kings (the Yarlung Dynasty). It was one of the early imperial structures erected during the expansion of the Tibetan empire. According to historical records, it was built alongside other foundational structures like the **Pang Thang Palace** (*pho brang 'phang thang*)—see note below.

Tibetan texts note its establishment during the reign of early emperors—often associated with the lineage of **King Tridu Songtsen** or surrounding imperial rulers—marking a period when royal residences shifted across strategic valleys in Central Tibet.

[66] **Pang Thang Palace** (Tibetan: *pho brang 'phang thang*) was a prominent royal palace located

in the upper **Yarlung Valley** of Tibet. It was built by King **Tri Detsukten** (*Khri lde gtsug bstan*, r. 710–755/756), who is also known historically as Me Agtsom and was the father of the King Tri Songdetsen. The palace is highly significant in Tibetan history for several reasons:

- **The Pang Thangma Catalog**: The palace gave its name to the *Karchen Phang Thangma* (*dkar chag 'phang thang ma*), one of the oldest and most important imperial catalogs of translated Buddhist texts compiled during the early 9th century.
- **Royal Residence**: It served as a critical administrative and residential hub for the Tibetan Emperors during the Yarlung (Yarlung Dynasty) expansion era.
- **Cultural Shift**: Its construction marked a period of consolidating both political power and early state-sponsored Buddhism in the region.

[67] **Marpo Ri** (Tibetan: *dmar po ri*), meaning the "Red Hill," is the iconic hill in Lhasa, Tibet, that serves as the foundational site for the now world-famous Potala Palace. Long before the current Potala structure was built, the hill held profound political and spiritual significance:

- **Songtsen Gampo's Fortress**: In the 7th century, King **Songtsen Gampo** (the founder of the Tibetan Empire) moved his capital to Lhasa and built a nine-story palace fortress on Marpo Ri.
- **Sacred Retreat**: The hill became a center for meditation and early Tibetan statecraft. Two structures inside the modern Potala—the Chogyal Druphug (Meditation Cave) and the Phakpa Lhakhang—are believed to date back to this original 7th-century era.
- **The Potala Transformation**: In 1645, the **Fifth Dalai Lama** began construction of the modern Potala Palace atop Marpo Ri, unifying the spiritual and temporal governance of Tibet on this historic hill.

[68] The word Dre (bre) in Tibetan means measure.

[69] **Ba Salnang** (*r/sba gsal snang*) is traditionally credited as the primary author of the *Ba Testimony* (*sBa bzhed*), a foundational historical account detailing the arrival of Buddhism in Tibet, the construction of Samye Monastery, and the debates between Indian and Chinese Buddhist factions. Furthermore, historical tradition holds that he was one of the **The Seven Men to be Tested (Tib.** སྙན་མི་མི་བདུན་, se mi mi dun) the first group of seven Tibetans to receive full monastic ordination from the Indian master Śāntarakṣita to test whether Tibetans were capable of keeping the monastic vows.

He is also known as **Ba Yeshe Yang** སྦ་ཡེ་ཤེས་དབྱངས། (sba ye shes dbangs) Yeshe Yang of Ba aka Ba Salnang - the Monk Flying into the Sky. He is also a disciple of Padmasambhava, counted among the twenty-five disciples (*rje 'bangs nyer lnga*).

Also, credited with transcribing many of Padmasambhava's treasures, and concealing many of them himself, thus earning his name Ba (sba; conceal) Yeshe Yang. He is said to have received the knowledge of the secret script directly from the ḍākinīs, having traveled to their realm in a state of meditation.

[70] 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.

[71] **Yang Dronar** (phonetically rendered as *yang dro snar*) is a historical figure from the Imperial Era of Tibet (8th century), specifically recorded in classic texts like the *dBa bzhed* (The Testament of Ba). He was a Tibetan official or escort who lived during the reign of King Trisong Detsen. He is famously noted for accompanying the great Indian Buddhist master Śāntarakṣita out of Tibet to Nepal when anti-Buddhist factions among the royal ministers forced the master into temporary exile. Alongside another prominent minister, Ba Salnang, Yang Dronar safely guided Śāntarakṣita before the king later invited the tantric adept Padmasambhava to help establish Buddhism firmly in Tibet.

[72] **Dren Zang** (*'gran bzang*). According to classical Tibetan histories, such as Tāranātha's historical accounts and the *dBa' bzhed* (The Royal Narrative of Tibet), Dren Zang was a crucial station before Padmasambhava officially entered central Tibet.

The great Indian scholar Ācārya Bodhisattva (Śāntarakṣita) arrived first in Dren Zang. He met with King Trisong Detsen to discuss the obstacles facing the construction of Samye Monastery.

Recognizing that local spirits and hostile forces were blocking the Dharma, Śāntarakṣita advised the king at Dren Zang that Padmasambhava must be invited to tame the region's spiritual entities. From Dren Zang, the king sent specialized envoys (including Ba Mangjé Salnang) to the Nepal-

Tibet borderlands (Mangyul/Kyirong) to formally receive Padmasambhava. **Dren Zang** is located in the **Drakmar** (*brag dmar*) region or near the Drag Valley (*sgrags*) in southern-central Tibet, a core area of the early Tibetan Empire close to Samye and Lhasa.

Prior to Padmasambhava's arrival, Dren Zang was already recognized as a sacred or strategic site. Under King Me Agtsom (Trisong Detsen's father), it was recorded as the site of one of five early Buddhist temples built in the region **Dragmar Drenzang** (*Brag dmar 'Gran bzang*).

[73] **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.

[74] **Mangyul** (*mang yul*) was historically a major trans-Himalayan region and gateway connecting Tibet with Nepal and greater India. Specifically known as Mangyul Gungthang, it is situated in southwest Tibet, primarily centered around the **Kyirong** (Jilong) Valley near the modern border. Early Buddhist masters like Guru Padmasambhava and Śāntarakṣita traveled through Mangyul on their journeys to introduce Buddhism to Tibet.

It is a critically important historical border region, but to be precise, it serves as the historic

gateway between Tibet and Nepal (which then extends further south into greater India).

Located in southwestern Tibet along the upper Himalayan ridges near the modern-day Nepal border, Mangyul—specifically the **Kyirong Valley** area—lay directly across the principal trans-Himalayan thoroughfare connecting Lhasa and Central Tibet with the Kathmandu Valley.

Spiritual and Historical Importance

- **Padmasambhava's Entry Route:** When King Trisong Detsen's royal envoys successfully invited the Indian master **Guru Padmasambhava** and the Abbot **Shantarakshita** to Tibet,
- this was the exact mountain route they traversed. Guru Rinpoche famously entered Tibet through Mangyul and spent three months meditating and blessing the area before continuing on to the capital.
- **Milarepa's Retreats:** Upper Mangyul (specifically *Mangyul Gungthang*) is famously home to several sacred caves where the renowned yogi **Milarepa** attained major spiritual realizations.

- **The Imperial Highway:** Long before the 8th century, this gateway was utilized by the Nepalese princess Bhrikuti on her journey to marry the Tibetan Emperor Songtsen Gampo.
- **The Independent Kingdom:** In the 13th century, a descendant of the old Tibetan royal house established the independent kingdom of **Mangyül Gungthang** under Sakya overlordship, which controlled this highly lucrative trade and pilgrimage corridor for nearly four centuries.

[75] Kyirong (*skyid grong*) or Gyirong. The **Mangyul / Kyirong Valley** (མང་ཡུལ་ / སྐྱིད་གྲོང་།) is located right along the modern Tibet-Nepal border. This lush alpine valley served as the exact physical corridor where Padmasambhava transitioned from the Nepalese kingdoms into the high Tibetan plateau. Interestingly, this was the site of a horrific flooding caused by glacial melting in August 2026, causing huge destruction to that area and thousands of lives lost.

Dzara Bagya Cave (ཇ་ར་ཕྱ་ཀྱ་ཟབ་ཕུག) is the historic cave in upper Mangyul where Padmasambhava stayed upon entering Tibet. It was here that he met **Bami Thiser**, the royal envoy dispatched by King Trisong Detsen to formally invite him to Central Tibet to establish the Dharma.

Gungthang Pass (གུང་ཐང་ལ།): Standing at a critical geographical junction, this pass separates the deep valleys of Mangyul from the arid grasslands of Central Tibet. It remains an immensely holy site, marked historically as a point of both entry and his eventual spiritual departure from the Tibetan land.

[76] O Yuk (*'o yug*). **It is not clear but this is likely referring to Jowo Oyuk** (*jo bo o yug*) the native Tibetan name for **Mount Cho Oyu**. It is located in the middle of the Himalayas, precisely **20 kilometers west of Mount Everest**, right on the international border between **Tibet (China)** and **Nepal**. Standing at 8,188 meters (26,864 feet), it is the sixth-highest mountain in the world.

[77] This local spirit likely refers to Dorje Yubünma aka Gankar Shamema, the fifth Tenma goddess and the first in the group of four great yakṣiṇī, She resides at Lhaphu Gang in the Derge region of Tibet. She is white in colour, appears in the east, and usually rides upon a stag with no antlers. However, here she rides on a white horse. She wears multicoloured silk garments and golden ornaments. With her right hand she usually holds aloft an iron sickle with a golden handle, and with her left hand she holds a golden treasure vase. However, in this composition she hold a long-life arrow in her right hand and a plate filled with jewels in her left hand.

She is also known as Dorje Chenjigma (*rdo rje rgyan gcig ma*), and is recognized in some traditions as the leader of the twelve Tenma goddesses. The combination of the name Gangkar Shame Dorje Chenchigma literally means the Snow-White and Fleshless Vajra One-Eyed Lady. A legend relates how she once hurled a thunderbolt at Padmasambhava, who miraculously transformed it into a water-filled vase that he held on his palm. Awestruck by this miracle, she prostrated before him and ran into a lake. Padmasambhava then placed his vajra on the surface of the lake, causing its water to boil, which blinded the goddess's right eye and separated her flesh from her bones. In skeletal form she then begged forgiveness from Padmasambhava, who oath-bound her to protect the Dharma and then gave her this name.

[78] **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*).

[79] **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

[80] *yakṣha* གཉོད་སྦྱིན། *gnod sbyin/* in Tibetan, which literally means "harm-doer". *Yakṣhas* are semi-divine spirits who possess magical powers and are associated with trees and forests. Although mostly benevolent, their Tibetan name (*gnod sbyin*) suggests they also have a malignant side.

[81] **Nying Drung** (*snying drung*) is located in Dam (*'dam*). Nying Drung (*snying drung*) is a historical and sacred locality situated in the region of Dam (*'dam*) in Tibet, frequently referenced in Tibetan Buddhist literature and historical narratives like the *Ba bzhed*. Dam (*'dam*) refers to the Damshö (*'dam shod*) marshlands or northern plains of Tibet, often associated with the area near Mount Lhabüi Nying (*lha bu'i snying*). It appears in traditional accounts regarding early Tibetan masters, terma (hidden treasures), and regional subjugation of local spirits or figures during the dissemination of Buddhism in Tibet.

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.

[82] The Tibetan here is bound and put on oath བཅིངས་ཤིང་དམ་ལ་བཏགས.

[83] The Tibetan is like a horse's corpse with mouth open རྟ་རོ་ཁ་ཕྱེ་བ་འདྲ་.

[84] Here the Tibetan says རུ་སྟེགས་རལ་པ་ཅན་ངོ་འཁྲབ་པ་ which is a non-Buddhist dreadlocked sadhu.

[85] **Shongwa** (*zhong ba*) is west of Lhasa, in the lower area of the Tölung Valley (*stod lung*) Shongwa (also known as *Zhongba* or *Gshong pa*) is a historical locality situated west of Lhasa, sitting in the lower area of the Tölung Valley (*stod lung*). This geographical area holds particular significance in Tibetan Buddhist history. It is renowned for **Shongpa Lhachu** (the "Divine Valley Water"), a spring of incredibly sweet, clear water traditionally believed to have been miraculously conjured by Guru Padmasambhava. According to spiritual lineage accounts, the riverbank at nearby Zurkhar (*zur mkhar*) marks the exact location where Guru Padmasambhava first encountered the Dharma King Trisong Detsen.

While this specific historical village rests just west of Lhasa within the Tölung Valley, it should not be confused with the massive, remote Zhongba County (*Drongpa*) which lies hundreds of kilometers away in far western Tibet near the source of the Tsangpo River.

[86] **The Mythic Route of Padmasambhava.** I have created an infographic of the route of Padmasambhava based on my translation and research on Je Tāranātha's account, see image in the main text. Also listed here:

1. **Mangyul / Kyirong Valley** (མང་ཡུལ་ / སྐྱིད་གྲོང་།)
2. **Nying Drung (Dam Region):** The starting point in the high northern marshlands (*'dam*), directly beneath the **Nyenchen Tanglha** mountain range. Here he spent three days and nights in a cave taming the local mountain spirits and subduing the vicious *nāga*.
3. **Leshö (Overlooking Penyü):** Traveling southward, he approached the pass overlooking the red valley of **Penyü** (*'phan yul*), binding its local deities under oath from afar.
4. **Yal Ralmo (Thölung Valley):** He descended directly into the **Tölung** river corridor (*stod lung*), restoring a collapsed mountain with a mudrā and lopping off the roof of the *Tsünmo Drang* cave.
5. **Shongwa (Lower Tölung):** Located in the lower valley basin just west of modern Lhasa. This is where he prodded his staff into the earth to materialize the seven sacred springs of **Shongwa Lhachu**.
6. **Kharnak:** Continuing along the mountain bends, he tamed a powerful *nāga* within a cave, where a Nepalese stonemason carved the historic image of Vajrasattva alongside a deer.

7. **Namshö & Zurkhar (Kharda):** The route finishes southwest of **Samye**, winding down into the lower Zurkhar region near the Tsangpo river basin, where he built and consecrated the five historic stūpas at Kharda

[87] **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.

[88] The Tibetan says "He will not be able to take/bear my homage/prostration". ང་ཡི་ཕྱག་བཙན་པོས་མི་ཐུབ་གསུངས་ནས.

[89] **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 young playmate of King Tri Songdetsen, 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.

[90] 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.

[91] The fire offering, *homa* or 'jinsek' (*sbyin sreg*) is a fire oblation in which offerings are made into fire, symbolizing the deity.

[92] **Zurphü Kyangbu Tsal Palace** (*pho brang zur phud rkyang bu tshal*).

[93] **Manasvī** (*gzi can*) is the name of a nāga king. Maldro (*mal gro*) is a district south of Lhasa.

[94] The place is called **Langpo Na** in Tibetan གླང་པོ་སྣ, which can be translated to Elephant's Nose.

[95] **Gyalpo Pekar** (*rgyal po pe dkar*) is more commonly known as Gyalpo Pehar (*rgyal po pe har*), the guardian spirit of Samyé Monastery. Padmasambhava (Guru Rinpoche) subdued Pehar in the 8th century during the construction of Samyé Monastery. **Oath:** Pehar promised not to harm living beings and became the chief guardian of Samyé. It is said that Pehar later moved to Nechung Monastery near Drepung during the time of the Fifth Dalai Lama. This is unlikely though as he was oath-bound not to harm living beings, and the Fifth Dalai Lama Gelugpa sectarians and

Mongoliam military murdered and harmed many beings, including great lineage masters like 10th Karmapa.

[96] **Yarlha Shampo** (*yar lha sham po*) is a powerful local spirit who presides over the mountain peak that bears the same name. **Yarlha Shampo** is a prominent mountain god and one of the four great mountain spirits of traditional Tibetan mythology and folk religion. He resides on the snow-capped peak of Mount Yarlha Shampo, which is located in the **Yarlung Valley** of Central Tibet.

Core Attributes and Lore

- **Appearance:** He is traditionally depicted as a powerful warrior riding a white horse or a great white yak, emerging from the mountain mists.
- **Pre-Buddhist Significance:** Long before Buddhism arrived in Tibet, Yarlha Shampo was revered as a primary ancestral deity of the Yarlung dynasty—the rulers who originally unified Tibet.
- **Subjugation by Padmasambhava:** According to Tibetan Buddhist tradition, when the Indian master Padmasambhava (Guru Rinpoche) came to Tibet in the 8th century, Yarlha Shampo initially opposed him with violent storms. Padmasambhava defeated the spirit, binding him by oath to protect the Buddhist teachings (Dharma). Today, he is considered a powerful *dharmapala* (Dharma protector).

[97] **'Guiding through the stages'** (*rim pa byed pa*) and 'stages' (*rim pa*).

[98] **Odren Palgi Zhonu** འོད་ཟན་དཔལ་གྱི་གཞོན་ནུ (also spelled *'O-dren Palgi Zhonu* or *'o bran dpal gyi gzhon nu*) was an important historical figure and master of the Nyingma lineage in Tibetan Buddhism. He lived during the imperial era of Tibet, around the 8th to 9th centuries. He received the early Dzogchen transmissions of the *Semde* (Mind Section) and *Longde* (Space Section) from the master **Nyak Jñanakumara**. Alongside Sokpo Pelgyi Yeshe, Wodren Pelgyi Zhonnu transmitted these highly esoteric instructions to **Nubchen Sanggye Yeshe** (c. 832–962 CE), who became one of the most vital pillars of the Nyingma tradition.

He belonged to the prominent **Odren clan**, a family line that produced several highly accomplished early Tibetan practitioners, including Odren Pelgyi Wangchuk (one of the twenty-five main disciples of Padmasambhava). See Treasury of Lives reference here: https://treasuryoflives.org/zh/biographies/view/o-bran-dpal-gyi-gzhon-nu/P2JM9

[99] **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 Vajravidāraṇā (*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, *Guhyapattrikā*, *Them yig gsang ba*).

[100] The Tibetan names of the two women whom Padmasambhava stated would be the consorts were **Chimza Lhamo** and **Kharchen Za Tsogyel** འཆིམས་བཟའ་ལྷ་མོ་བཙན་དང་མཁར་ཚེན་བཟའ་མཚོ་རྒྱལ་. **Chimza Lhamo** (also known as Tashi Chidren of Mon) is highly revered as one of his five principal consorts. She was an 8th-century Bhutanese princess from the Bumthang region (daughter of King Sindhu Rája). At the age of thirteen, she encountered Yeshe Tsogyel meditating in a Bhutanese cave and became her lifelong disciple. She later became one of the five principal consorts of Padmasambhava. In Tibetan lore, when Guru Rinpoche assumed his wrathful form of **Dorje Drolo**, Tashi Chidren famously transformed into the **flying tigress** that carried him to the sacred Tiger's Nest (Paro Taktsang) in Bhutan. **Kharchen Za Tsogyal (Yeshe Tsogyal):** The princess of Kharchen, Tibet was his main Tibetan consort, a master who recorded and hid his terma (treasure) teachings.

For more about both these women, see my article: Tomlin, Adele. 2022. *"Not a Mounted Tigress but a Powerful Cougar? Yeshe Tsogyel at Tiger's Nest (Paro Tagtsang) with Her Young Male Consorts." Dakini Translations and Publications*. October 13, 2022. https://dakinitranslations.com/2022/10/13/not-a-mounted-tigress-but-a-powerful-cougar-yeshe-tsogyel-at-tigers-nest-paro-tagtsang-bhutan-her-young-male-consorts-and-rape/.

The Five Principal Consorts (The Five Dakinis)

In broader Nyingma traditions, Padmasambhava is associated with five primary wisdom consorts, often called the five dakinis of his enlightened activity:

- **Yeshe Tsogyal** (Tibet) – Action / Speech body
- **Mandarava** (India) – Body / Long life
- **Chimza Lhamo / Tashi Chidren** (Bhutan/Mon) – Quality
- **Kalasiddhi** (India) – Enlightened Activity

- **Shakyadevi** (Nepal) – Mind

[101] **Chokro Zabu Chungmen** (*lcog ro bza' bu chung sman*) and Chokro Zalha Bumen (*lcog ro bza' lha bu sman*)

[102] **Kyungpo Taktsha** (*khyung po rtag tsha*).

[103] **Bé Dongzik** (*dbas ldongs gzigs*).

[104] The primary textual origin for the iconography of the wrathful deity **Hayagrīva** as a sovereign meditational deity (yidam) in the Nyingma tradition of Tibetan Buddhism is indeed rooted in the **Māyājālatantra** (The Net of Magical Illusion). In this class of literature, Hayagrīva emerges from his earlier roles as a minor attendant to Avalokiteśvara and is realized as the supreme Heruka of the Lotus (Padma) Family, representing the wrathful manifestation of enlightened speech.

While different treasure texts (*terma*) and monasteries have popularised unique variations (such as the *Tamdrin Yang Sang* or "Very Secret Hayagrīva" preserved by the Sera Monastery and Gelug tradition), the classical structural layout inherited from the *Māyājālatantra* framework features:

- **The Crimson Wrathful Form:** A blazing red complexion signifying the magnetising and transmuting power of the Lotus family.
- **The Green Horse Head:** Protruding prominently from his crown, representing the "neigh of the horse" that shatters delusion, subdues spirits, and proclaims the absolute truth of Dharma across the three realms.
- **Multitude of Faces and Arms:** Depending on the specific dynamic setup outlined in the text (such as the eight-armed or six-armed configurations), his hands hold symbolic tools—including the vajra, a skull-tipped staff, a lasso, or a sword—to forcefully cut through ego-attachment and obstacles.

[105] 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.

[106] That specific correlation is highly accurate within Vajrayana iconography. The image of **Hayagrīva** at **Ārya Palo Ling** is a direct depiction of the multi-faced, multi-armed wrathful manifestation detailed in the ***Māyājālatantra*** (The Net of Magical Illusion). In this specific tantric tradition, Hayagrīva represents the ultimate wrathful activity and **enlightened speech** of the Lotus Family (Padma Kula), manifesting to fiercely dismantle ignorance and severe obstacles that cannot be subdued through peaceful means.

[108] The historical connection between Padmasambhava (Guru Rinpoche) and the region historically known as **Rulak** (*Ru lag*) in Tsang (Western/Rear Tibet) relates to the following geographic and spiritual lineage:

1. The Historical Region of Rulak

In ancient Tibetan geography—specifically during the Tibetan Empire (7th–9th centuries)—the Tsang region was split into two wings:

- **Yeru:** The area surrounding the Nyang River (modern-day Gyantse and eastern Shigatse).
- **Rulak:** The area covering the upper reaches of the Yarlung Tsangpo River, extending west toward Ngari.

2. While there is no single modern highway named the **Rulak Road**, the trade networks and paths tracing through historical Rulak map closely to the paths Padmasambhava walked. According to Tibetan tradition, Padmasambhava walked across these paths to hide sacred texts (*terma*) and consecrate "hidden lands" (*beyul*) near the borders of Nepal, Sikkim, and Bhutan.

3. The name **Rulak** persists in Tibetan Buddhist history through specific monasteries. For example, **Rulak Drepung** was a major hermitage in Tsang. It was deeply associated with the Jonang (and later Gelug) school of Tibetan Buddhism, keeping the geographic identifier alive in sacred literature.

[109] **Butön Rinchen Drup** (*bu ston rin chen grub,* 1290–1364) was a famous 14th-century Tibetan Buddhist master, scholar, and Tibet's most celebrated historian. He is best known for organizing and cataloging the Tibetan Buddhist canon—the **Kangyur** (words of the Buddha) and **Tengyur** (commentaries). He put the texts into the systematic structure used today. He wrote a famous historical text called the *History of Buddhism* (*Chos-byung*) around 1322. This book remains widely read and praised by scholars.

[110] Padmasambhava's ability to appear countless times across India to benefit beings is directly equated to the historical appearances of **Virūpa, Lūyipa, and Jalandhara**. They are cited as the golden standard of supreme realization against which Padmasambhava's vast activities are measured. These are 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)*, (David Templeman, Dharamsala: Library of Tibetan Works and Archives, 1983).

[111] The word in Tibetan is yung-kar which means mustard seeds. In Vajrayana Buddhism and Tibetan medical traditions, mustard seeds hold significant symbolic and ritual importance, often used in protection or exorcism rites. They are also one of the **Eight Auspicious Substances** (***tashi dzegya*** or ***bkra shis rdzas brgyad***) a set of sacred offerings that are often offered to the Buddha or used in rituals to seek blessings, purification, and good luck. Also known as the "**bringers of good fortune**," these items form a core group of early Buddhist symbols that commemorate specific, pivotal moments in the life of Shakyamuni Buddha.

[112] Because the text states that this specific lineage occurred in a distant land where he built five unique temples in an hour, the names of those **six anonymous students from Drāmiḍa** were not explicitly recorded by name in the text; they are simply celebrated as the local realized masters who preserved *The Secret Moondrop Tantra* in that region.

[113] **"The Secret Moondrop Tantra"** (*Guhyabindu Tantra*) is classified as one of the five inner tantras belonging to the early transmission lineages. Tāranātha seems to have invoked this point historically to emphasize that these esoteric Vajrayana lineages were not fabricated or lost, but rather continuously preserved and practiced by authentic masters in India.

- **Guhya (Secret / Hidden):** Refers to teachings that are self-secret, meaning they cannot be understood by dualistic, ordinary conceptual thought without direct experiential realization.
- **Bindu (Moondrop / Vital Essence):** Translated literally here as "moondrop," a *bindu* in tantric anatomy refers to the subtle drops of energy or vital essence within the central channel of the subtle body, heavily associated with the generation of great bliss and luminous clarity.

Tāranātha's Defense of the Lineage

During the 11th to 17th centuries in Tibet, intense debates occurred between the *Sarma* (New Translation) schools and the *Nyingma* (Ancient) lineages regarding whether certain inner tantras had authentic Sanskrit origins in India.

In this text *Endowed With Three Confidences*, Tāranātha defends these ancient lineages. He utilized texts like the *Guhyabindu Tantra* to demonstrate that these specific inner yogic systems were not local Tibetan fabrications. He cites Drāmiḍa (Southern India) as a region where *The Secret*

Moondrop Tantra and related inner tantras continued to be uninterruptedly taught, practiced, and realized by living mahasiddhas long after many northern Indian monastic universities had declined.

[114] **The Ornament of the Vajra Essence** (Sanskrit: *Vajramaṇḍālaṅkāratantra*; Tibetan: དཔལ་རྡོ་རྗེ་སྙིང་པོ་རྒྱན་གྱི་རྒྱུད, *dpal rdo rje snying po rgyan gyi rgyud*; Derge Kangyur, D 490) is a highly significant esoteric scripture preserved within the Tibetan Buddhist canon. Just like *The Secret Moondrop Tantra*, this specific text plays a foundational role in the defensive and historical writings of Tāranātha. nRegistered as **D 490** (or Toh 490) in the **Derge Kangyur**, positioned within the Tantra collection (*rgyud 'bum*).

Again, in *Endowed with Three Confidences* Tāranātha brings up *The Ornament of the Vajra Essence* along with other lesser-known Indian tantras, to show the Indian roots of the inner Tantras and teachings.

[115] In this section of the text, Tāranātha is detailing the historical transmission and survival of tantric lineages in India and surrounding regions. Jñānapāda's most important close disciples who carried on his exact pith instructions. Tāranātha notes that even during his era, this specific community of practitioners strictly preserved and prioritized Jñānapāda's specialized lineage, allowing related esoteric practices—such as the *Hevajra* and *Śrī Paramādhya* tantras—to spread extensively.

[116] **Śrī Paramādhya** (*dpal mchog dang po*) is the Yogatantra version of *Adhyardhaśatikā Prajñāpāramitā*. This citation in Je Tāranātha's *Endowed With Three Confidences*highlights a fascinating intersection between **Prajñāpāramitā literature** and **Tantra**. The connection between these texts reveals how Buddhist thought evolved.

[117] **Lampasdyā** is the cave where the *ḍākinīs* were first bound and where the Master left a hand-made hearth. In Indian historical narratives of Padmasambhava, the initial taming and binding of oath-bound spirits occurred primarily in Uḍḍiyāna or the classical kingdom of Kamarupa (modern **Assam, Northeast India**). The name itself likely stems from a local Prakrit or regional dialect variant designating a specific cave site within these ancient boundaries.

[118] **Alapasdyā** is the named site of the second and third bindings, characterized by a thousand *kīla* dagger imprints on the rock faces. In mainstream Tibetan traditions, the primary site renowned for a massive number of *kīla* (phurba) imprints left behind by Guru Padmasambhava and his disciples during the subjugation of local spirits is **Asura Cave** and the surrounding **Yangleshö** area. This is located in **Pharping, Nepal** (just south of Kathmandu).

[119] ***Tsangnyön Kunga Palzang*** could be **Jedrung Künga Palzang** (also spelled *Kunga Pelzang*) was the 25th lineage holder of the Jonang school. He was the nephew and close disciple of the great master Jetsun Künga Drölchok. Künga Palzang held the monastic seat of Jonang Monastery and famously served as the primary root guru who recognized, enthroned, and transmitted the vital Dro lineage of the *Kalachakra Tantra* to Tāranātha.

[120] The **Jomo Hermitage in Nakgyal** (also referred to as *Jomonang* or *Jonang Richo Chenmo*) is a highly significant, historic Tibetan Buddhist mountain retreat located in the Jomonang Valley of the Tsang province in central Tibet. Historically, this remote hermitage served as a focal point for deep meditation and spiritual compositions, most notably byTāranātha.