1. As for the account of Guru Indrabhuti:
2. In the country of U.rgyan., there were five hundred thousand cities.
3. Two kings ruled them.
4. Indrabhuti ruled the two hundred fifty thousand cities of Sambhota.
5. At the same time, King L.a.lndra ruled the two hundred fifty thousand cities of La.nking.labu.".
6. To the king of Sambhota, Indrabhuti, there was a sister, La.kshmi-la.m. so-called, who was seven years old.
7. (La.kshmi-la.a) was given to the son of the king of Lang-kabur!, Jalandra, because of the asking ( for her hand ).
8. King Indrabhuti gathered all of his ministers, and while they were advising (him) (they said):
9. "Jalandra does not practice Dharma. Except for that, all other things are equal," and, so saying, it was promised to give (La.kshmi-la.a).
10. To a messenger they said: "There is a difference between one who practices Dharma and one who does not practice Dharma. (Nevertheless) we will join families." And they sent him back.
11. After that, in the following year, the son (of Jalandra) came to Sambhota.
12. He met with La.kshmi-la.a, and then departed to his own country.
13. Indrabhuti bestowed and sent many presents of gold, silver, horses, cows, and the like.
14. He (the prince) set out towards his own country, and his father said: "Where is your wife?"
15. "Because the daughter was young, they wouldn't let her go," he said.
16. (The father) said: "That's proper!"
17. At that time, Indrabhuti had many wives.
18. Because they all had nothing but riches in the Dharma, the nobility, together with the queens, after requesting from Lama Va.lma.pa.
initiation and spiritual instruction, were striving for attainment.

When the lady had attained the age of sixteen years, Jalendra sent a message about the method of giving the lady into marriage.

Since the lady's mind was depressed towards the world, she did her siddhi.

While attaining the siddhi of 'earth-discovering', she welcomed sweepers and the like.

Those who had gone to heaven are made clear in the lady's own biography.

After that, King Jalendra gave a message to King Indrabhuti with news about the way the lady was doing: "The 'earth-discovering' which has thought about the generation of the lady is proper. (But) making oneself peaceful and blissful is not proper," he said.

After that, Indrabhuti's thought: "The usefulness of my sister's being born is piling up. To the fact that I am of little benefit to the kingdom, there is great contradiction. It is necessary that I give it up and practice Dharma," he thought.

He entrusted the kingdom to his own son and made him attain a good house.

After twelve years, he attained to Mahamudra.

Since the retinue didn't know (about this), the son and the retinue of subjects set out to see him.

They commenced to open the door of that one (house). From the sky, (they heard):

"Do not open the door. I am here," he (Indrabhuti) said.

Hearing this, (they) looked to the sky and they saw that he was dwelling (there).

Then there was born the joy of having attained as much as the first bhumi.

Saluting according to their faith, they sat down to one side.

Having stayed in the sky for seven days, the royal father, to the son and the retinue of subjects, said:

"Thought cannot penetrate the depth and expanse of the Dharma."

Together with the remnant of seven hundred people, he went to heaven with this very body.

The account of Govu Indrabhuti is complete.
NOTES ON THE TRANSLATION

2. Auspicious: Skt. Uddhāra. Presently Swat State in the Paki-
stan Himalayas; also the home of Gesu Rinpoche.

6. Sam-bhola: Spelling resembles Shambhala, a mythic Tibetan
paradise-realm. Although Shambhala is usually said to be in the
north, Sam-bhola is to the west.

9. "does not practice Dharma": is not a Buddhist.

13. Indrabhuti sends gifts as dowry. It is customary in many Eastern
countries to have a two-stage marriage: a betrothal, at which time
dowries are paid and the union is often consummated; and a
wedding held some time later.

18. "nothing but faith in the Dharmas": This implies faith as opposed
to experience and direct knowledge. Because of this lack, the
wives are seeking the teachings.

18. Lama We. ba.pa.: Literally, the one with a goitre.

19. We assume that the wedding took place at this time. This would
account for Lakšmikāra's depressed state as described in line
twenty.

20. "mind was depressed toward the world": Tib. yid. byed.
This may also be translated as "to renounce".

21. "earth-discovering" siddhi: We do not know just what this
siddhi is. However the image of getting in touch with the basic
face of the world is carried through in her acquaintance with the
sweepers, who occupy a very low caste position.

22. This topic is discussed in the biography of Lakšmikāra, who is
said to be one of the 84 Mahārājas. This story now returns to
Indrabhuti.

23. Probably Śāndra is upset with Lakšmikāra's unorthodox behavior,
although he does respect her spiritual accomplishments. In his
Hindu kingdom, the idea of a princess (of kṣatriya caste) associates
with sweepers is quite outrageous.

24. This is the turning-point of Indrabhuti's life, and is a common
motive in the lives of the Mahābhīshācas. We find similar inspira-
tions in the lives of Ti. la.pa., Na.ro.pa., and others.

25. "attain a good house": Probably an idiom referring to
Indrabhuti's getting the affairs of state in order for the trans-
fercence of power to his son.
"the first bhumi": Tib. sa.dung.po.
"sat down to one side": A way of showing respect to an exalted person.
"went to heaven in this very body": This refers either to immortality or, more likely, to the siddhi of 'skywalking', which is spontaneously attained in many of these biographies. (Mircea Eliade, in his studies on Shamanism, concludes that references to flying are a way of speaking about ecstasy).