A PILGRIM'S GUIDE TO THE HIDDEN LAND OF SIKKIM
PROCLAIMED AS A TREASURE BY RIG 'DZIN RGOD KYI
LDEM' PHRU CAN

with English translation and introduction by MARTIN J. BOORD

Introduction

The text presented hereunder lists the sacred topological features encountered as one reaches the gateway from Tibet into the 'Hidden Land' (chos yul) of Sikkim. Revealed as a symbolic treasure text (ger mo) in Sikkim itself by a descendant of the story's main protagonist, it was transcribed into human language and propagated by the ger ston dNogs grub rgyal mtsan (1337-1408), one of the great masters of the rNying ma tradition of gnyanamrita and founder of the byang gter (Northern Treasures) school of Tibet. Said to be the reincarnation of sNa nam rdo rje bsdod 'joms, a close disciple of the Indian tantric master Padmasambhava and uncle of the 8th century Tibetan emperor Khri 'Ston lde'u btsan, dNogs grub rgyal mtsan was born in northern Lahul as the son of a tantric yogin. Upon his body were seen many auspicious marks including sacred seed-syllables and black and white moles upon his head. When he was just 11 years old, three feathered growths appeared on the top of his head and when he was 23 there were five. Because these growths looked like the feathers of a vulture he became known as rGyud kyi ldem 'phru can, 'the One with Vulture's Feathers'. Being a master of Buddhist Dharma, he also rose to prominence as rig 'dzin chen po (mahavidydhara), and this is the title which has been held ever since by each of his successive incarnations.1

Rig 'dzin rgyud ldem is furthermore famed for his discovery of the "Seven Hidden Lands", earthly paradises in which people could live happily in the peaceful pursuit of Dharma.2 Having opened the door to Sikkim, he is said to have worked countless miracles here and blessed

1 Edited from a blockprint produced at lhun gru dgos, obtained in Sikkim in 1994. Work on this project was carried out thanks to a generous award from the Stein- Arnold Exploration Fund administered by The British Academy (1993).
2 For a biographical outline of Rig 'dzin rgyud ldem and an account of his lineage, see M. Boord, The Cult of the Deity Vajrakila, Tring, 1993.
3 In his article Khumbu, the hidden valley, John Reichard lists the Seven Hidden Lands as: Khumbu, Helambu, Rongshar, Lapchi, Dolpo, Nubri and Sikkim.
dpal bo 'phred ri and the White Rock Cave of bkra shis lding as powerful places for meditation. In later years, his reincarnation also took out a treasure text from the cave at lha ri snying po, to the north of bkra shis lding. The Chronicle of the rulers of Sikkim describes a local cult dedicated to the holy mountain Gangs then mzhod lugs as contained in the work of a later Byang gter gter ston, Shes rab me 'bar. Sacred dances in honour of the deities residing on the five peaks of that mountain are annually performed by royal command on the full moon day of the seventh Tibetan month, and Rig 'dzin rgyud lde m'i himself recovered further gter ma from the central peak. This secondary revelation was in the form of images: one of Padmasambhava in wrathful guise and one of the goddess m'i thing kha. Letters announcing these discoveries were dispatched to Tibet suspended from the necks of vultures.

Apart from the gter ma which he himself revealed, Rig 'dzin rgyud lde m'i held the key to other lists of hiding places, and was thus instrumental in the aneathering of many more texts and powerful cuz objects. According to the text below, one such treasure, which encapsulates the message of all 84,000 doors of Dharma, is revealed to be hidden on the mountain of Maitreya behind Guru bka' mchog, the oracular lake of Padmasambhava in the area of Chorten Nyima.

Rig 'dzin rgyud lde m'i attained the rainbow body, passing away at the age of 71 in Zil goon, on the neighbouring ridge to bkra shis lding, in male earth mouse year 1408.

Presented here is one of the texts propagated by Rig 'dzin rgyud lde m'i which deals with the gateway area from Tibet into the Hidden Land of north-west Sikkim, an area of unrivalled scenic beauty and richly fertile soil known nowadays as Chorten Nyima. This name also refers to a mountain range of 14 peaks, to the highest peak along that range, to the general area and to a particular monastery. Chorten Nyima is an extremely active pilgrimage centre, with up to 100 pilgrims or more arriving from Tibet per day, and there is a retreat hermitage for one dozen or so nuns to the west. The three cliff-top stupa mentioned in the text are the pilgrims' focal point, but of almost equal importance are the three sky-burial sites and the medicinal springs renowned for their eight attributes of pure water, which are now bottled and marketed in Tibet as 'Chorten Nyima Mineral Water'. The upper storey of the assembly hall in the local temple contains images of Hayagriva and Mahayoganjula, as well as a small spontaneously manifest phur pa engraved with an image of Hayagriva. The rTa mrig lha khang (Hayagriva Temple) encloses the meditation cave of Padmasambhava.
in which are to be found four highly revered sacred stones, one of which is known as the Stomach of the Mother Goddess and another which bears the imprint of the guru's foot, supposedly impressed into the rock when he was just eight years old. Popular folklore cites Chorten Nyima as the destination for all those who need to be purified of the sin of incest. A two-day circumambulation route of the area comprises the glacial oracular life-spirit lakes of the great guru and his consort. Our text speaks of a lake 'of the trinity of Gold, Coral and Conch' which may be three local spirits, or may be a reference to treasures held within the lake's gift. Its companion lake is unequivocally identified in our text as possessing oracular qualities.

Most of the events related in our text are well-known to the pilgrims who visit the place, although in somewhat naive form. Our text makes explicit, for example, that the central player in the historical drama of the site was a simple yak herder recognized as the 'genuine embodiment' (sku dngos) or reincarnation of the famous monk Nam mika'i snying po. Local tradition, however, believes Nam mika'i snying po himself to have meditated here. The numerous springs of the area are known locally as Phyag phreng brgya bang brgyad, 'The 108 Rosary [Beads],' and are believed to have sprung from the actual beads of the guru's rosary, not from his words as stated in our text.

The three sky-burial grounds that overlook the monastery do, indeed, contain the extraordinary features of an unusual rock formation, etc., mentioned in the text. Pilgrims climb up on to the ridge to the east of the monastery where they throw themselves down upon the sacred earth in order to mimic their own death and connect themselves bodily with the promise of higher rebirth spoken of in our text. They then leave behind them some token pieces of clothing, hair, fingernail cuttings and drops of blood, with which these sites abound.

On top of the opposite ridge, to the west of the monastery, is a large rock bearing the ubiquitous inscription OM MANI PADME HŪM, beneath which is a short tunnel with a narrow opening. Known as the sDe pa dkar nag, it indicates a black, through shades of grey, to white scale of sins, and it is believed that the degree of difficulty experienced by attempting to crawl through this passage is an indication of the state of one's karma. Could this be the rock of Samantabhadra that is mentioned in our text?

Just a short distance south of this, marked by a grove of prayer-flags, is Go ru sman chu, the spring of healing water created by Padmasambhava when he thrust his kya'phrug pa staff into the ground.
Iconographic and mythological details of the various local gods and spirits mentioned in the text are to be found in the prayer books used in monasteries throughout Sikkim.

Herein is contained the guide to rDo rje ngyi ma, a secret inventory of the sacred personages and divine guides, all of whom have already attained the blissful condition of enlightenment.

Homage to the Lord of the World (Lokesvara). In the beginning, here, in this holy supreme field of those gone to bliss (sugata) who have attained the great stage of Vajradhara on the thirteenth bhumi, inseparable from the hidden land of 'Bras ljongs (Fruitful Valley),

the best of all [places], the preeminent field of the supremely noble
Avalokitesvara, prophesied by the venerable Ärya Tārā and Indra, king of the gods, the holy supreme field in which Padmasambhava demonstrated his sovereignty on a hundred occasions, just before the time when the second buddha, the great ācārya of Odgalāmya himself, departed to the land of the rākṣasas (cannibal demons) in the southwest, a son was born through the power of former aspirations into the family of Hūṇ rī in Silkām, and his father was the vidyāhara mThong mchog mthong grol. Outwardly he exhibited the characteristics of a kerdman. Inwardly he was a master of the Old School of guhyamantra, and at all times he continuously exerted himself reciting the propitiatory prayers of his chosen deity (tjetdevatā), Avalokitesvara Mahākāruṇā.

Going forth as a kerdman, responsible for both yaks and sheep for a period of about three years, he engaged himself solely in the recitation of mantra. During the day all the cattle and sheep would go off on their own to their grazing sites, and in the evening they would return by themselves without anyone herding them. In ways such as this he performed a whole series of wondrous deeds and then, on the 18th day of the first month, as a sign of his accomplishment, from the heart of the Ärya Mahākāruṇikā there emanated the blazing bright red form of Hayagrīva. Neighing three times with the cry of a horse, he declared: 'I need this delightful shepherd's hut.' Full of faith, the shepherd

[Blockprint reads brang s.]
prostrated himself, and presenting him with an abundant array of offerings (gpayawakbye), said:

In order to purify the defilements of sentient beings in this degenerate age, I am prepared to build a stūpa as your place of residence, just as it appears in my mind." Having been prayed to like this, Paramāśāvā replied, "Although it is proper to erect a stūpa, it would be unsuitable for it not to contain any relics." In India, in the charnel ground of Śitrānas, there is a self-arisen image of myself in red coral, one cubit tall. [This image] is inseparable from myself and I shall give it to you." Thus he spoke.

During the construction of the stūpa, while the dorje (‘treasury-vase’) was being erected, that previously mentioned self-arisen coral image of Hayagrīva came down from the sky as the heart relic.9 When the stūpa was complete, at the time of its consecration (pratīṣṭhā), the sound of a horse neighing three times [was heard], and it is said that, even in this degenerate age, when fortunate beings with the right karmic connection go there, a toriśe’s neigh can be heard. As for its

8 'Supreme Victim'; an epithet of Hayagrīva.
9 gzingpo stong, lit. 'oriented support (dibrung).
10 thugs dgon, 'mental support'.
name, it is known as the 'Hayagrīva’s Stūpa of Peace’ (rTa’ mgrin zhi ba’i mchod rten).

Furthermore, Paramāśva uttered this prophecy: ‘Now the time is approaching when the great [guru of] Odjiāyna (Padmasambhava) will go to the southwest and all your prayers, too, will be fulfilled over and over again.’ Thus he spoke.

Some time later, during the tenth day of the month of Vaśākha, there came a yak with a hairy underbelly which was outwardly the support of the mountain deities Olags phu rtse lnga. Inwardly the support of the rGyal chen sku lnga of bSsam yas dpal lcog monastery and, secretly, the support of Gangs chen mdzod lnga. The herdman, being of a very violent disposition and full of arrogant pride, struck it with his staff three times. Thereupon, its spirit downcast, the hairy yak ran off to the land of the snowy mountains while all the ordinary cattle and sheep took fright and bolted as well.

\[11\] Blockprint reads gsuang.
When the herdsman set off in their pursuit, there arose a vision of a great beam of light, and the cattle and sheep calmed down and became peaceful. Then he saw what he took to be the genuine presence of Padmasambhava, the great master of Odditya, clearly manifest and seated upon a great throne of Zahor with the princess Mandalarav on his right, Ye shes mtsho rgyal on his left and with a retinue of male and female vidyadhara, mahasiddhas and gāktinis assembled all around. With fervent faith and devotion, [the herdsman] prostrated himself and asked: 'Oh, precious guru, from where have you come? Where are you staying now? What is the purpose of your journey? The guru replied: 'Ho! I am the Lotus-born, and in order to subjugate the rākṣasas I am departing now for the southwest.' Thus he spoke.
Once again with fervent faith and devotion the herdsman prostrated himself and, having presented a rosary of sapphire that had formerly been offered by the Indian mahāsiddha Maitreya and a top-ornament of precious white stone which he happened to have, as the meditative support for a mandala, he made this request: 'During the period of the final 500 years, the lifespan of humans is short and there are many diseases, demons and evil circumstances. In particular, the ten non-virtues15 abound, as well as the five heinous crimes16 and the five that are nearly as bad,17 and so on. During this time, when much evil karma is accumulated, what special means of taming [living beings] can be found in this place of saṃgha-jugation? What signs, furthermore, are to be seen in the rocky mountains all around this place? What do they represent? May the [teacher from] Oddisena, you who know the past, present and future, please hold me with your compassion and explain these things to me.' Thus he asked.

The guru then made a scattering of words just as if he had scattered [the beads of] that rosary and immediately there gushed forth a spring of nectar with eight good qualities,18 and a stream like that of the river Ganges flowed down from the foot of his throne.

15 Killing, stealing, sexual misconduct, lying, slander, harsh speech, frivolous talk, covetousness, malice, preaching false doctrines.
16 The murder of one’s mother, father, or an arhat, the shedding of the blood of a bodhisattva or causing a division among the saṅgha.
17 The rape of a female adept (arhat), the destruction of the root of bodhicitta, the killing of a monk or nun in training the theft of the property of the saṅgha, and the destruction of a stupa.
18 The eight good qualities of pure water are that it is cool, sweet, light, soft, clear, soothing, pleasant and wholesome.
Wonderful! From the foot of the throne where the buddhas of the three times are gathered, there come into being 100 springs of nectar. By washing [with this water], all diseases, demons and obstacles become pacified and, by drinking it, all karmas and sins become pure. One should use this water particularly for the purification of the ten non-virtuous acts and the five heinous crimes. As a sign of the confused (incestuous) relationships between siblings, brothers and sisters, in the degenerate age, the wind of the demented earth, which at that time has lost its vitality, causes barelop and it is certain that beings are bound for the vajra hells. Due to bodily contact with all manner of evil and the carrying of corpses of the dead, wisdom and awareness are curtailed and the channels of bodhicitta dry up. Even though such things appear as clearly as in a mirror wiped free of grim.¹² all these sinful acts, the five terrible deeds and so on, are purified. This [sacred spring] is the entire treasury of my Padmasambhava’s, mind and it performs an ablation just like the flow of the river Ganges which is unequaled.

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¹⁹ Blockprint omits na.
²⁰ Blockprint omits su.
²¹ Blockprint reads gi.
²² Blockprint reads krad.
²³ The text says ‘a mirror wiped free of rust’ due to the use of metal mirrors in Tibet.
[anywhere in the world] with Vajrásana at its centre, beneath the sun or above the earth.

Furthermore, on the rocky mountain to the back [of this place] is an image of Vajravājra and the natural manifestation of his mandala. The central mountain is the sacred mountain lerm (‘base seat’) of the planet Rāhu and, behind that, there is the lake of the trinity of Gold, Coral and Conch which is destined to be opened by a future heir of the herdsman, but I will not elaborate on the details of this just now.

At a spot within earshot\(^{22}\) to the east of that place, on a rocky mountain which is the abode of the buddha Maitrya, is the site of a treasure which encapsulates the meaning of all the 84,000 doors of Dharma. It is prophesied that [this treasure] will be taken out by a future heir of the herdsman. To be precise concerning his name and birth-year: it will be extracted at the time of the third generation from the present rTogs ldan dpal bo of the Rig ’dzin jam dbyangs Hūh ri family, but I will not elaborate here on all the details of the family and time.

\(^{22}\) Blockprint reads tshan.
\(^{23}\) A distance of one krua (rgyangs grags), about 500 yards. Blockprint reads rgyangs grays.
In front of that there is a lake, and if one looks into it, questions are clarified concerning the future birth-stars and so on of individual beings that will arise due to the influence of whatever karma and sins they may have, just like [looking into] the hand mirror of Yama, Lord of Death.

On the rocky mountain that lies to the east of there are countless naturally produced images of buddhas and bodhisattvas.

Blockprint reads sphyi.
Travelling to the north of that place, the gākinī Ye shes mchog rgyal presented a vast manḍala of assembled offerings and made this request: ‘During the final period of 500 years, when the six auspicious medicines28 do not cure disease, when skilled doctors cannot diagnose illnesses, when holy mantra-holders fail to eradicate enemies and obstructors, and so on, for such a time as this [may the guru please bestow] his special means of subjugation.’ When she had made this request, from the spot where [Padmasambhava] of Odjāṇā had planted his staff, there flowed out a healing stream of nectar possessed of eight virtues, and the guru said: ‘Ema ho! During the period of the [last] 500 [years], this stream here will be more effective than even the six auspicious medicines. It is a river Gangen, beneficial when the elemental sprites (bhūta) are in turmoil, spreading [everywhere] in the guise of the eight classes of demons, [an antidote] to the 360 suddenly-arising mental injuries and the 404 contagious diseases – especially to all leprous diseases caused by the demon Rāhu and nāgas. [It is an antidote to] any [problem] whatsoever except the maturation of former deeds.’ Thus he spoke.

To the north of this, should one enter just once beneath the feet of the supreme heruka Samantabhadra, king of wrath, who enacts emptiness and compassion, wisdom and skilful means, in union with his consort, the sins and obscurations of the three lower realms will be purified.

27 Blockprint omits lār.
28 Nutmeg, cloves, camphor, sandalwood, saffron and cardamom.
29 Blockprint omits saying rje.
Furthermore, travelling one krosa towards the northeastern corner, there are the three charnel grounds, outer, inner and secret, which are commensurate with Śītavana or Laktakākita in India. Among these, in the secret charnel ground, arise embroiled emanations of the twenty-five dākinis, with hides of human skin and so forth, spontaneously appearing on the boulders. At this sacred site, when one places a corpse there in the evening, by early morning it will be completely gone, devoured by jackals and vultures. And it is promised, furthermore, that those deceased will be reborn in the sacred sites of the dākinis of the twenty-four pīthas and in the upper realms.

To the northwest of this, at a distance of one krosa, there is a precipitous gorge, self-arising in the form of food for the gods (naivedya), a cloud of offerings of the five sensory types that bring delight to the jinas and their sons (buddhas and bodhiatvatas).

30 Blockprint reads rgyangs grags.
31 Blockprint reads lang ka b-rings pa.
32 Blockprint reads g yung sogs.
33 Blockprint reads gro.
34 These hides of human skin are the seats of the godesses.
With regard to the history of the three self-arisen stupas of this supreme buddha-field, Ye shes rgyal and the herdsman made a request in these words as they both presented a vast array of assembled offerings: 'What are the characteristics of this place and what are the benefits of making pilgrimage, prostrations and circumambulations? May the guru who knows the past, present and future please tell us without concealing or keeping anything back.' Thus they requested.

And the great [master of] Odgâåña said in reply: 'The two of you must each construct a stūpa as it arises in your mind and one [built by both of you] together. For the relic to be inserted in the latter you must invite from the heaven 'Arrayed in Turquoise Leaves' (the paradise of Tān̄k), the one-cubit-high, self-begotten crystal image of the noble Avalokiteśvara for which you must prepare a welcoming party with a ritual procession of monks in yellow robes, offerings and so forth.'

36 Blockprint reads lo bryaγ.  
37 Blockprint reads ser sbyeng.
Again, the herdsman questioned him crossly with the words: 'How can this be done? For I have not a single disciple, either male or female.' To which the guru replied: 'You must present boundless offerings emanated by your mind.' Thus he spoke.

It is said that then the herdsman, with fervent faith and devotion, summoned assistants and arranged groups of males to his right and females to his left, and then presented boundless offerings of the five sensual qualities set out in front. On that occasion, just as the sun was rising, a golden five-pronged vajra appeared in the eastern sky in sight of the herdsman and, while he experienced boundless happiness and joy, the sun rose and the crystal 'basis of offerings' (i.e. the heart of the stūpa) came forth from the sky so that everything took place just as spoken of above. When they had positioned it as a relic, Ye shes rtsa rgyal and the herdsman together erected [the stūpa].

34 Blockprint reads rdi bshad.
Moreover, when it came to the time of throwing grains in the air during the elaborate consecration ceremonies of that particular 'Stūpa of the Self-originated Crystal [image]' and the 'Stūpa of the Herdsman' constructed by the herdsman and the so-called 'Stūpa of the Nomad Woman' erected by Ye she tsho rgyal, a shower of flowers came down and, due to the auspicious circumstances made clear above, the names of the stūpas at the place called Vajra Sun (rDe rje nyi ma) came to resound [everywhere] like thunder.

Following that, the great [master of] Odāśāna went to the place of the Hundred Springs and said: 'As for the benefits of making prostrations, circumambulations and offerings to these [three] stūpas, they are as was stated before with regard to these springs. The virtue of whatever deeds are performed here is increased 100,000 times, a marvel that goes beyond the limits of speech. And the same is true for the accumulation of sins. In particular, [this place is] supremely beneficial for a woman who wishes for a son. If even the beginning of a prayer is uttered here, it will immediately be fulfilled without impediment.'

38 Blockprint reads phyag brgyas
While he was uttering these words, the sky became filled with mother goddesses and dakinis who arrived from the holy land of Tibet, the realm of snow, welcoming him with an invitation to the southwest. His mind engaged with thoughts of not having finished instructing the king and subjects [of Tibet], he stamped with his foot upon a boulder in front of [the spring] with eight qualities, leaving his footprint as the support of blessings. Turning his face and gazing towards the southwest, he said: 'TTi SAMAYA. Seal! Seal!'

As for the herdman of that period, he was one man with three names. To the glorious Hayagriva and to the world in general, he was known as 'the herdsman'. The great [guru of] Dêtsänmya gave him the name Padma ciks 'phel, the supreme leader, and the speaking statue of the crowned buddha in Byang phug gave him the name mTsül thobs and declared him the [incarnation of] the mahâsiddha Kârañjadeva.40 In reality he was the genuine embodiment of the monk Nam mkha'i snying po who lived to be 100 years old, and if one prays to him with

40 Also known as Kârañjadeva, one of the 84 mahâsiddhas. See: David Templeman, Taranâtha's Life of Kârañjadeva/Kârañjadeva, LTWA Dhammaśala, 1989.
body, speech and mind, it has the blessing power of 100 individual rites of longevity.

At the end [of his life], his body attained the form of a rainbow ('realized the rainbow body'), and he became the recipient of offerings for an assembly of gāttinis in the buddhafield of Sukhāvatī. His mind took up residence in the three stūpas and within images in his likeness, and when he spoke he promised to return in a succession of births for the benefit of the doctrine and sentient beings, and so on.

It is said, furthermore, that circumambulations of gāttinis are made around the three self-arisen stūpas, and that non-human spirits offer songs of worship. [Such things] are made clear in the pilgrim's guide taken from the treasure site of dGa' ri brag (Rock of the Mountain of Joy).

Apart from this, the words of the original manuscript, which speak extensively of prophesies and so on, are clarified in the Secret Guide to the Holy Places of the Hidden Land of Sikkim (sBas yul bral mo ljongs su grou ba'i gnas yig).41

41 By Lha btsun 'jigs med dpal bo, one of the three religious preceptors responsible for the enthronement of the first king of Sikkim at Yuk stamb.
The navel of the sacred land is Brag dkar bKra shis gdung. To the east is the concealed cave called the Secret Cavern of the Dākinis where mo mo goddessesses and dākinis gather like clouds. In the west is the Cave of Great Happiness [which is a place for] the accomplishment of a lifespan free of death. To the north is the Heart Cave of IHa ri rin chen (Precious Peak of the Gods) where many treasure sites of the five treasures are destined to be opened. The sacred places in eight directions from there are: gSang snags chos gling (Dharma Isle of Guhyamuktra), Padma gyang rtse (Peak of Lotus Happiness), Rab idan rtse mo (Peak of the Supreme Seat), the plain of Yuk buam and the stūpa of Nur gang which are twin sites of the doctrine of the four great yogas, Rī rgyal (Mountain King) [covered with] sandalwood, the king of trees, dPa’i bo Hūrh ri (Warrior Mountain Hūrh), the protecting lord of the intermediate area, Phag mo rong (Ravine of Vajrarāhrah) and Khral thung rong (Ravine of Henuka), rDo rje threng (Vajra Garland) and I’Cags sgrog threng (Garland of Iron Fetters), the 109 great lakes and so on, and all of those comprise the servants headed by Gangs chen mdzod lnga (the Great Snow Mountain of Five Treasures, the most sacred site in Sikkim).

42 Blockprint reads dbaus.
43 This may refer to the ‘five treasures’ of Rigs byin rgyod iodem. See M. Boord, The Cult of the Deity Vajracinta, pp. 25-26, for details.
44 Site of the palace of the earliest kings of Sikkim.
This hidden land of a hundred and a thousand lesser peaks of snow, together with IhHo nag po (Black South) and the one called rDo rje nji ma," comprise the portico of the northern entrance to the entire hidden land of Sikkim.

May the three, the outer, inner and secret protectors of the Dharma – Rāhu the supreme planet and the Seven Blazing Brothers ('Bar ba spun bdun) and the Goddess of Long Life (Jo mo tuhe ring ma) – be powerful! May they be like the sun and moon bringing benefit to sentient beings! SAMAYA rGYA rGYA!

41 The two tallest peaks in this area (Lhornak and Chorten Nyima) are seen as the gateposts to the pass which does not, however, run between them, but is situated further east along the ridge.
This having been written down by Ye shes mtsho rgyal in accordance with the pronouncements of the guru, it was concealed as treasure. Later, this treasure was taken from the right-hand side of a rock shaped like a lion on Hūri [mountain] by Rig ’dzin tsho dbang II, a descendant of the herdsman and the incarnation of his speech. It is said to have existed in the form of writing in symbolic characters in vermillion ink on sky blue paper. Then, at a time when the auspices of former prayers and the continuity of karma came together, the teachings came down, as prophesied, to the vidhādhara rGyud kyi ldam ’phrin la. Approaching by way of rDo rje nyi ma, the northern gateway between Tibet and the south, at the time when he opened the mouth of that passage to the holy land of Sikkim, he transcribed the symbolic letters into Tibetan script. Then, having bestowed in profound form the empowerments and oral instructions whilst performing an elaborate consecration of the treasures, a rain of flowers came down from the space of a clear sky. May it be auspicious for the world!

This new print was published by Rig ’dzin rtogs ldan dpa’ bo, the incumbent heir to the seat of Hūri ri.

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May the lives of the glorious guru be stable,
May happiness arise everywhere reaching to the sky,
May I and all others without exception gather an accumulation of merit and may our sins be purified.
Thus may we quickly be blessed with the attainment of buddhahood.
Let virtue abound!