

Drakngak Lingpa's Pilgrimage Guides¹ and the Progressive Opening of the Hidden Land of Pemakö

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Introduction

The 'hidden valleys' or 'hidden lands' (béyul, Wylie *sbas yul*) whose locations have been revealed and 'opened' throughout the centuries by successive Tibetan tertön ('treasure finders' or visionary lamas; *gter ston*) have been a topic of growing interest within Tibetan studies in recent years (Reinhard 1978; Diemberger 1990; Childs 1999). Like the terma ('concealed treasure'; *gter ma*) of teachings and sacred objects that were intended for future revelation, hidden lands were said to be concealed by Guru Padmasambhava in the eighth century as sanctuaries of peace and spiritual potency to be revealed in future times of political strife. Pemakö (*Padma bkod*; 'Array of the Lotus') is perhaps the most famous of such hidden lands, and has received particular attention from Western scholars for its alluring religious and geographical features (Sardar-Afkhami 1996, 2001; Baker 2004; Kingdon Ward 1926). Pemakö spans from Kongpo and Powo in the TAR, China, to Arunachal Pradesh, India, following the southward course of the Yarlung Tsangpo River as it leaves the Tibetan Plateau and flows through one of the planet's deepest gorges.² Tibetan

¹ This paper presents an English translation of three pilgrimage guides, or néyig (*gnas yig*; *gnas bshad*; *lam yig*): 1) *gNas mchog pre ta pur ri'i gnas yig shel dkar me long bzhugs so*// The Crystal Mirror Chronicle of the Supreme Sacred Realm of Pretapurī 2) *dGongs gsang zad med ye shes klong mdzod las; Dai wa ko ta'i gnas yig ma rig mun sel bzhugs*// The Chronicle of Devakoṭa That Clears Away the Darkness of Ignorance (from *The Treasure of the Inexhaustible Wisdom Expanse of Secret Enlightened Intention*) 3) *rTsa gsum dgongs pa kun 'dus las: Yang gsang pad shel gnas yig ma rig mun sel sgron me bzhugs*// The Chronicle of the Most Secret Pema Shelri Mountain: The Lamp Which Dispels the Darkness of Ignorance (from *The Unity of All Sublime Thought of the Three Roots*). I would like to acknowledge Lopon P. Ogyan Tenzin Rinpoche's help and encouragement in relation to the initial translation, and Geoffrey Samuel's assistance in revising it for publication.

² Pemakö is located at an altitude range of 2,000-3,500m (6,600-11,500ft) and spans 30,000 square miles. Pemakö is surrounded by high mountains (the tallest is Namcha Barwa in the north at 7,782m, or 25,531ft) and filled with some

Buddhists see the geographical layout of Pemakö as the body of the semi-wrathful wisdom Goddess Vajravārāhī, with her five chakras (energy centres in the subtle body; *rtsa 'khor*; Skt. *cakra*) marked by geomantic centres in the mountainous landscape.

The present paper presents a translation of a short collection of *néyig* ('pilgrimage guidebooks'; *gnas yig*) to Pemakö revealed by the tertön Dudjom Drakngak Lingpa (bDud 'joms drag sngags gling pa, ca. 1871-1929; hereafter Drakngak Lingpa), also known as Dudjom Namkhai Dorjé (bDud 'joms nam mkha'i rdo rje),³ likely during a period of political conflict in Eastern Tibet at the start of the twentieth century. The text is of special interest because it appears to illustrate a recent stage in the progressive opening of the hidden land of Pemakö along the lower Tsangpo River and up one of its tributaries, now known as the Yang Sang Chu ('Most Secret River'; *yang gsang chu*). This further opening effectively extended Pemakö beyond its limits as they seem to have been previously understood, and placed her most sacred sites – the Goddess' womb and secret chakras (*yang gsang gnas*) – on the Indian side of the Sino-Indian border where they have become accessible as pilgrimage sites to diasporic Tibetans. I have looked to a number of accounts by recent Western visitors for help in correlating the visionary landscape portrayed in the *néyig* and its geographical counterpart (Esler 2007; Levine 2011; Sanders 2014).

The first *néyig* of Pemakö were revealed in the mid-seventeenth century by the tertön Rigzin Jatsön Nyingpo (Rig 'dzin 'ja' tshon snying po, 1585-1656) at the time of Gushri Khan's Mongol invasion of Tibet (Sardar-Afkhami 2001; Baker 2004). Jatsön Nyingpo sent his disciple Rigzin Düdul Dorjé (Rig 'dzin bdud 'dul rdo rje) to open Pemakö for Tibetan pilgrims and to convert the local abo-

of the planet's most diverse forms of terrain, vegetation and wild animals. The Yarlung Tsangpo River, whose headwaters originate near Mount Kailash, flows into Pemakö through the Tsangpo Gorge after leaving the Tibetan plateau, and then becomes the Siang and Brahmaputra rivers as it runs through Arunachal Pradesh to the plains of Assam (Grothmann 2012: 22-23).

³ bDud joms drag sngags gling pa is also commonly known by his ordination name Ngag dbang dge legs. Like most Tibetan tertöns he had many Dharma names; in his short biography he is given more than six (sPrul sku padma rig 'dzin, 2013: 7, 8). There is some uncertainty about Drag sngags gling pa's dates, based on possible printing errors of his birth year in the biographies by sPrul sku padma rig 'dzin and the dates of the fourteenth Karmapa, whom the tertön is recorded in the biographies to have met. The year of his passing has also not been specified. A discussion between Lopon P. Ogyan Tanzin and sPrul sku padma rig 'dzin (who is the reincarnation of Drag sngags gling pa) resolved that the tertön's birth took place in a sheep year and his death at the age of fifty-eight. The dates given here are inferred on the basis of this information (see Cantwell 2015: 1, n. 1).

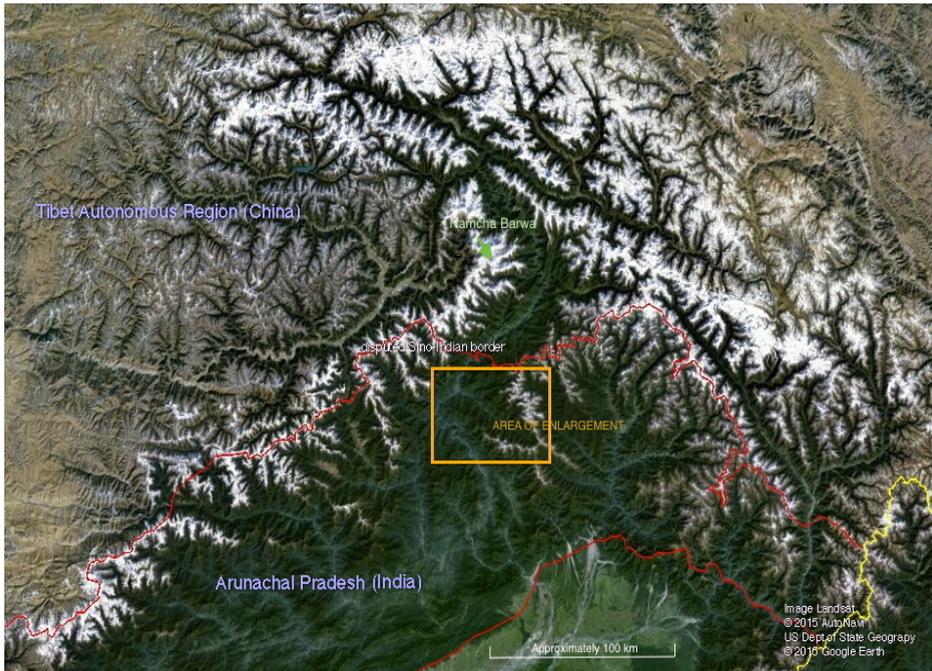
original population to Buddhism (Sardar-Afkhami 1999: 1-2). Following néyig descriptions and meditative visions, a series of later tertön were involved in the progressive conversion of the Pemakö region and the 'opening' of pilgrimage routes to successive chakras surrounding the course of the Tsangpo River. Thus Garwang Chimé Dorjé (Gar dbang 'chi med rdo rje, b.1763) is said to have re-opened the head and throat chakras, and the Fifth Gampopa (sGam po pa, O rgyan 'gro 'dul gling pa, b.1757) is said to have opened the Goddess' heart chakra (Sardar-Afkhami 1996: 6, 8). As visions and accounts of the five chakras increased, however, inconsistencies between their various locations became common. As Sardar-Afkhami mentions, it seems that different lamas identified the chakras in reference to their immediate environment, depending on where they had settled in Pemakö, and efforts were not always made to conform to past visions of the chakras' locations (Sardar-Afkhami 1996: 8, n. 7).

The first decade of the twentieth century was a period of major political disturbance in Tibet, with the violence instigated by the Qing dynasty official Zhao Erfeng against Tibetan monasteries in 1905 and his subsequent invasion of Eastern and Central Tibet. Nearly two thousand Eastern Tibetans (Khampas) migrated to Pemakö around this time, many following tertön and their néyig prophecies to further open the hidden land (Grothmann 2012; Sardar-Afkhami 2001). These Khampas are now one of the main groups of inhabitants of Pemakö, along with people of the Adi, Mishmi and Memba tribes who are native inhabitants of the region (Grothmann 2012). It was likely under these circumstances, sometime in the early twentieth century, that the tertön of our present guidebooks migrated to Pemakö in search of the innermost womb and secret chakras of the Goddess Vajravārahī.

The following translation comprises three different néyig describing salient portions of the Yang Sang (*yang gsang*) or 'Most Secret' region of Pemakö. These néyig were recorded by the treasure revealer Drakngak Lingpa through a process of rendering five cryptic syllables from his revealed terma. Drakngak Lingpa was born in Lhatsedrak, a sacred place of the Five Mañjuśrī Families in the Nangchen region of northern Kham. His principal guru was the first Drubwang Tsoknyi Rinpoche (Grub dbang tshogs gnyis rin po che, b.1828) whose pith instructions guided him to tantric realization. He also received teachings from Jamgon Kongtrul ('Jam mgon kong sprul, 1813-1899) who authenticated his realization and status as a treasure revealer (Cantwell 2015; sPrul sku padma rig 'dzin 2012).

In the néyig Drakngak Lingpa is prophesied by Guru Padmasambhava as an emanation of the renowned consort and disci-

ple of Yeshe Tsogyal, Atsarsalé (A tsar sa le).⁴ He is also celebrated in his hagiographies as the rebirth of Mahāsiddha Saraha as well as of Taksham Nuden Dorjé (sTag sham nus ldan rdo rje, 1655-1708),⁵ an earlier tertön who also revealed texts on Pemakö's innermost realms (sPrul sku padma rig 'dzin 2012; Baker 2004). By the power of Drakngak Lingpa's past prayers and connection with Guru Padmasambhava, he would be impelled to wander through Himalayan hidden lands, opening their maṅḍalas and receiving revelations, sometimes publicly (Cantwell 2015).



Two maps showing an overview of the whole Pemakö region (above), and the valley of the Yang Sang Chu river (the area covered in the néyig), a tributary off of the Upper Siang Valley in Arunachal Pradesh, India (below).

⁴ A' tsar sa le, also A rya sa le: the Nepali consort and disciple of Yeshe Tsogyal
⁵ A.k.a. sTag sham bsam gtan gling pa, an important seventeenth century tertön. Among sTag sham's revealed treasures were descriptive texts about Pemakö as well as the life story of Yeshe Tsogyal. He is also said to have revealed the *rTsa gsum yi dam dgongs 'dus* terma cycle that is connected with the third Chronicle in the following translation.



As mentioned above, these néyig and visions accompanying them have placed the two lower womb and secret chakras of Vajravārāhī on the Indian side of Pemakö, in the Yang Sang Chu region of the Upper Siang district in Arunachal Pradesh. The womb chakra is placed at Pema Drepung mountain near Devakoṭa in the Yang Sang Chu valley, and the secret chakra (“Kilaying Dzong”) at the confluence of the Yang Sang Chu and Siang rivers just south of Tuting. Devakoṭa has become a focal point for modern pilgrimages to the Yang Sang Chu region. It is “the gathering place of dakinis” surrounded like petals of a lotus by Pretapuri (with its Lake Dhanakoṣa), Pema Shelri and Potala mountains (Sanders 2014; Esler 2008). A single circumambulation around Devakoṭa is said to bring ten billion siddhis (Levine 2011).

It is interesting to see the néyig has further imbued the region with sanctity by placing in it several important holy sites that have long been identified at other places. Devakoṭa, Pretapurī, Lampāka and Lake Dhanakoṣa – all pilgrimage sites mentioned in the néyig – are among the 24 *pīṭha* or ‘seats’ of male and female tantric deities mentioned in scriptures of the Saṃvara and Hevajra tantra cycles (Sugiki 2009: 523-524). These *pīṭha* appear to have originally been Śakta sites that were later appropriated by Buddhist tantra; this is apparent in the *Cakrasaṃvaratantra* where they are discussed as actual locations that have been taken over by Buddhist deities (Samuel 2008; Davidson 1991). Devakoṭa’s original location is gen-

erally identified in the Dakshin Dinajpur district of present-day West Bengal; Pretapurī, Lampāka and Lake Dhanakoṣa (Padmasambhava's legendary birthplace in Oḍḍiyāna) also have long-standing geographical referents at other places in the landscapes of India, the Himālaya and Tibet. The location of these holy sites seems to have always been flexible (Sugiki 2009). After the demise of Buddhist tantra in India in the thirteenth century, Devakoṭa, for example, came to be identified at four other locations in Tibet depending on the religious, social and political dynamics of different times and places (Huber 2008: 109).

Potala Mountain and Māratika are yet two other important holy sites that have been relocated in Pemakö by the tertön, both on the pilgrimage route around Devakoṭa in the Yang Sang region. Potala Mountain is the legendary dwelling of the Bodhisattva Avalokiteśvāra, hypothesized by some to be Pothigai mountain in the Tirunelveli district of Tamil Nadu, India (Hikosaka 1998). The name Potala was of course also given by Tibetans to the Potala Palace of the Dalai Lamas in Lhasa. The present néyig guides pilgrims to Potala Mountain in the Abroka range southeast of Tuting. Māratika, the holy cave from the life story of Padmasambhava where he and Mandarava attained the siddhi of long life, is most commonly thought in recent times to be located at the Halase caves of Eastern Nepal.⁶ In the néyig, Māratika is one of four caves flanking Devakoṭa hill in the Yang Sang Chu valley.

A unique feature of Pemakö as a hidden land overall, and of Drakngak Lingpa as a tertön, is the apocalyptic prophecy that assigns Pemakö's womb chakra as the 'Deathless Extreme Secret Place' (*'Chi med yang gsang gnas*) from where the seeds of humanity will regenerate themselves after being extinguished at the end of the Dark Age. These seeds are said to be stored in a treasure chest under Padmasambhava's throne at the top of Devakoṭa hill (Esler 2008; Sanders 2015).⁷ Along with these néyig, Drakngak Lingpa revealed part of Padmasambhava's throne at the top of Devakoṭa.

⁶ The identification of Māratika in the néyig as one of the four "caves of transcendental yogic accomplishment" on Devakoṭa Mountain appears to be older than today's more popular identification of Māratika with the Halase caves in the Everest region of eastern Nepal. According to Katia Buffetrille, the narrative of Māratika in eastern Nepal only developed in the 1980s (Buffetrille 1994, 2012).

⁷ From the second Chronicle of Devakoṭa in the néyig: *gzhugs khri gter sgrom 'dzam gling snying nor yod* / "the throne. . . which safeguards a treasure chest, the heart jewel of this earth". Oral traditions of Pemakö prophecies state that from this location all classes of creatures will gather as seeds and regenerate themselves from the womb of the Goddess in a new cycle of time, after having become extinct at the end of a dark age (Sanders 2015: 9).

This throne is considered in some oral traditions to be Pemakö's most important terma (Levine 2011).

Drakngak Lingpa shared a close collaboration with the late Dudjom Rinpoche, 'Jigs bral ye shes rdo rje (1904-1987). It was at the invitation of Drakngak Lingpa that Dudjom Rinpoche first visited Pemakö in his late teens and bestowed the empowerments of the Rinchen Terdzö⁸ for his first time in Devakoṭa. Dudjom Rinpoche in turn prophesied the benefit that the treasures of Drakngak Lingpa would have for beings in future times (Esler 2008).

The translation that follows was carried out under the guidance of Lopon P. Ogyan Tanzin Rinpoche, a respected lama and scholar who was born in Pemakö to a family of ngakpas (*sngags pa*; tantric lay practitioner) descending from the tertön Pema Lingpa (*Padma gling pa*, 1450-1521), and who has visited the sites described in these néyig several times on pilgrimage. The original Tibetan néyig are written in four-lined verses, and as visionary pilgrimage guides to an earthly pure land the wording is at times cryptic. It was necessary to expand the English translation in order to translate the verses intelligibly, as well as to include Lopon P. Ogyan Tanzin Rinpoche's comments and interpretations that were given to clarify the passages and to assist people using the translation as a pilgrimage guidebook. Words in square brackets are Rinpoche's additions and are not in the original Tibetan text.

The Crystal Mirror Chronicle of the Supreme Sacred Realm of Pretapurī [within the Hidden Earthly Pure Land of Pemakö]

Prologue

Here are written the five secret symbols.

Eh ma!

From primordial unobstructed Dharmadhātu, unchanging and free of all concepts, the play of the sublime manifest intention miraculously appears as five secret symbols of the ḍākinīs. The time has now ripened to decipher their hidden meaning.

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⁸ *Rin chen gter mdzod*, a sixty-three volume collection of important treasures attributed to Guru Padmasambhava and his closest disciples, compiled by 'Jam mgon kong sprul with the assistance of 'Jam dbyangs mkhye brtse'i dbang po.

Pemakö's significance⁹

In the future, when human life begins its decline at the age of twenty years, when violence and degeneration, wars, famine and epidemics prevail, as a result of powerful vengeful aspirations made previously by enemies of the Dharma, armies at the four borders will stir and the beings of Tibet, the Land of Snows, will suffer a time of great sorrow and loss. However, due to previous blessings of the Buddhas Samantabhadra and Śākyamuni there will endure the hidden sacred realm of Pemakö, where the landscape is formed by the holy body of Vajravārāhī, Queen of the Ḍākinīs. Having attained there the accomplishment of the state beyond birth and death,¹⁰ the great Vidyādhara Padmasambhava raised the Victory Banner of Unceasing Dharma.

Throughout the five valleys, six regions and nine realms are laid out the five chakras of Vajravārāhī, and therein are hidden countless Dharma treasures¹¹ of Guru Padmasambhava, sealed with the protection of his blessings and prayers. Thus no hostile forces can destroy this hidden, holy land, a naturally perfected, self-arisen vajra fortress. It is a celestial realm of this earth, a hidden realm of the vidyādharas, the outer, inner, secret and most secret holy body of Vajravārāhī. How wondrous and miraculous is this land!

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⁹ The subtitles in this English translation are given to clarify the content of the néyig and are not in the Tibetan text.

¹⁰ This seems to allude to Padmasambhava's attainment of long-life siddhi at Māratika Cave, which as mentioned in the introduction has been relocated by the néyig to a cave on the side of Devakoṭa hill in Pemakö.

¹¹ The practice of revealing hidden religious treasures (*gter ma*) was carried out in India, according to Indian legendary material (Sardar-Afkhami 2001: 43, n. 54). In Tibet this practice became a fully-developed tradition of revelation whereby mystics underwent visionary searches for scriptures and sacred objects whose existence and concealment were attributed to Guru Padmasambhava. The revealers (*gter ston*) were prophetically appointed, and upon discovering a 'treasure' (*gter ma*) the revealer could recall entire teachings and prophecies received from Guru Padmasambhava in a past life. Among other purposes, revelation of these treasures served to demonstrate continuity with a past authentic source of the teachings (Thondup 1986; Gyatso 1991; Sardar-Afkhami 2001).

Essential explanation of Pemakö as the maṇḍala arrangement of the five chakras of the wisdom goddess Vajravārāhī¹²

Outwardly this sacred realm appears as the joyful land of Pemakö, while its nature is the maṇḍala arrangement of the Goddess Vajravārāhī's five chakras.¹³ The sow-faced snow peak protruding into the sky is the very face of Vajravārāhī, surrounded by clear manifestations of Cakrasaṃvara and his retinue. A long conch shell radiating rainbow lights marks the throat chakra of Vajravārāhī, where continual night fires burn in cremation grounds, which are the realms of Mahākāla and his seventy accompanying protector deities. Vajravārāhī's heart is marked with an auspicious knot and lies in a luminous land, where the waters of the rivers possess the five wisdoms and the site of an overhanging cliff is a maṇḍala of peaceful and wrathful deities. The navel chakra of Vajravārāhī lies in the place known as Pema Drepung [Rinchen Pung]¹⁴ and at its centre appears the Copper Coloured Mountain, the celestial abode of Guru Padmasambhava. This magical landscape, the very body of Vajravārāhī, how beautiful it is to behold! From the secret great bliss of Kīlaya, Dorjé Phurba manifests in the landscape of Kilaying Dzong where deadly insects

¹² The narrative of Pemakö as the maṇḍala arrangement of Vajravārāhī's five chakras became popular after the 17th century, particularly with the revelations of sTag sham nus ldan rdo rje (1655-1708) that described the Tsangpo River as her central channel and regions along the River's course as her chakras (Baker 2004: 31).

¹³ The following passage outlines the five chakras of Vajravārāhī – face (or head), throat, heart, navel and secret. A popular contemporary narrative identifies the upper three chakras in Southeastern Tibet (now the Tibet Autonomous Region [TAR], China), with the head at Kangri Karpo, the throat below Gyala Pelri and her two breasts the peaks of Namcha Barwa and Gyala Pelri. The present néyig and visions accompanying them have identified her two lower chakras in the upper Siang district of Arunachal Pradesh, India, with the womb chakra near Devakoṭa in the Yang Sang Chu valley, and the secret chakra ('Kilaying Dzong'; sometimes referred to locally as 'Kila Yangzom') at the confluence of the Yang Sang Chu and Siang rivers just south of Tuting.

¹⁴ This identification of Pema Drepung as Rinchen Pung was given by Lopon P. Ogyan Tanzin Rinpoche. The identification of the navel (or womb) chakra with Rinchen Pung agrees with the *sPo bo lo rgyus* and revelations of Kun bzang 'od zer gar dbang 'chi med rjo rje (b. 1763) (Sardar-Afkhami 1996). It differs, however, with the accounts of sTag sham nus ldan rdo rje (a previous incarnation of Drakngak Lingpa), sLe lung bshad pa'i rdo rje as well descriptions in the 'Luminous Web' of Rig 'dzin rdo rje thogs med that identify Rinchen Pung instead with Vajravārāhī's heart chakra. Kun bzang 'od zer was unusual in identifying the chakras not with precise locations, but with entire sections of the Brahmaputra gorge (Sardar-Afkhami 1996: 8). Ian Baker explains that the Vajravārāhī's five chakras generally refer to areas in Pemakö encompassing several pilgrimage sites (Baker 2004).

and snakes crawl within frightful cremation grounds. Harrowing cliffs and dreadful gorges, arid desert heights, snow mountains and forests are patterned throughout this land. Sublime and unsurpassable is this magical place of Pemakö, the utterly perfect outer, inner and secret pure realm of Vajravārahī.

The mountain outwardly appearing as Gyala Pelri is the abode of manifesting deities beyond number. Inwardly it is the thunderous mountain of Namcha Barwa, where the Five Vajrasattva Families and countless bodhisattvas abide.

In the secret pure land of eastern Pemakö dwell Vairocana and his retinue of peaceful and wrathful deities, spontaneously arisen and distinctly arranged in the landscape.

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**Particular physical characteristics of Pemakö, and
[Chimé]¹⁵ Yang Sang, the womb chakra of Vajravārahī
(Devakoṭa Mountain and Pretapurī)**

Inwardly, the upper end of the valley called Dremo Jong is steep and narrow, while its lower end is wide. The mountain peaks and valleys together form the petals of an open lotus, and the sound of the river's rushing waters can be heard constantly. Monkeys play as gods play and the calls of the birds are sweet songs of Dharma. Forests are thick with medicinal and richly scented trees and at all times rainbow lights appear. Crops are abundant beyond measure, with an array of sublime sweet and sour tastes. No hostile forces can destroy this fortress-like valley. It is the incomparable Enjoyment Body, Sambhogakāya, the outer, inner, secret and most secret supreme realm.

Brief description of Devakoṭa Mountain

Outwardly the garden-like place of Devakoṭa Mountain is the maṇḍala of Guhyasamāja, the gathering place of ḍākinīs of the Mother Tantra. In essence it is indistinguishable from Dhumātālā,

¹⁵ 'Chimé' ('deathless') is an oral comment from Lopon P. Ogyan Tenzin Rinpoche and not in the Tibetan text. This title seems to be connected to the prophecy of Pemakö's womb chakra being the 'Deathless Extreme Secret Place' (*Chi med yang gsang gnas*) from where the seeds of humanity will regenerate themselves after the end of a dark age.

[the great city of *ḍākinīs* in *Oḍḍiyāna*].¹⁶ Self-arisen buried treasure chests hold precious Dharma treasures of the three transcendent qualities. It is the unequalled pure realm of this very earth.

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Particular characteristics of Pretapurī¹⁷

The landscape of Pretapurī forms a fully opened lotus, and the nectar waters which flow through this holy land are luminous and possess the eight sublime qualities.¹⁸ The five lakes here are of the nature of the Five Buddha Families and their waters are the colour of clear, lapis blue. Wondrous and amazing are these waters, inseparable from the waters of Lake Dhanakoṣa in the pure realm of *Oḍḍiyāna*. At the heart of the island Citta, which lies in the centre of the Lake, is the miraculous Gandola Temple, one in nature with that of *Oḍḍiyāna* where uncountable Sambhogakāya deities gather.¹⁹ Upon seeing this place one's obscurations to knowledge will be cleared and negative karma accumulated over a thousand eons will be purified. Whoever completes thirteen circumambulations of Pretapurī will instantly reach the transcendent state where there is no discrimination between male and female, nor good and

¹⁶ According to Matthieu Ricard (in a personal communication with Toni Huber in 1992), *Dhumātālā* is identified as the Buddhafield of *Vajrayoginī*, with whom *Vajravārāhī* is interchangeable (Huber 1999: 267, ch.4, n. 21). *Dhumātālā* is another important tantric site relocated in *Pemakö* by the *néyig* that has an earlier geographical referent in another location. In this case, *Dhumātālā* is thought to have been in the Swat Valley of northwest Pakistan, a location identified with the tantric site of *Oḍḍiyāna* (Tucci 1971: 397 n.1, 399 n. 4; Huber 1999).

¹⁷ Pretapurī (local variants also Tretapuri, Titapori, Tsetapuri, Cittapuri) is one of the three abodes of the Three Kāyas (of the Lotus Family; *Padma'i rigs*) that are said to surround like petals the central hill of *Devakoṭa*: *Amitābha's* abode of *Pema Shelri* (*Dharmakāya*), *Avalokiteśvāra's* abode of *Potala* (*Sambhogakāya*) and *Padmasambhava's* abode of Pretapurī (*Nirmanakāya*).

¹⁸ *yan lag brgyad*; 'the eight branches' or 'the eight qualities': Pure water is said in Buddhist sūtras to possess eight qualities: crystal clarity, coolness, sweetness, lightness, softness, soothing to the stomach, free of impurities, clears the throat.

¹⁹ *Oḍḍiyāna* (also *Uḍḍiyāna* ; *o rgyan*, *u rgyan*) is held to be the birthplace of *Guru Padmasambhava*, as well as the place of origin of many *Vajrayāna* and *Dzogchen* teachings, and has thus placed an important role in the history and dissemination of Tibetan Buddhism. Many scholars seem to agree with Tucci's assertion that *Oḍḍiyāna* was located in the Swat Valley of Pakistan (Tucci 1940). However, the question of *Oḍḍiyāna's* actual location is quite complex, given that by the time of our sources it had evolved into a country of legend and myth rather than physical reality (Geoffrey Samuel, personal communication 2015).

evil. For whoever makes a single circumambulation of this earthly pure realm, the door to all lower rebirths will be closed. These and many other inconceivable qualities are to be gained in this pure land.

The earth here is filled with precious, sealed Dharma treasures and at all times rainbow lights appear in the sky. Those of pure view can see the faces of the deities that abide here and receive from them many auspicious prophecies. Whoever exerts oneself in Dharma practice in this holy land will attain the liberated rainbow body and by making offerings and aspirations all hindrances and obstacles of this life will be removed, the eight fears²⁰ will be pacified and the six fortunes²¹ will increase. The seed of a vidyādhara²² will be planted in the mindstream of anyone who settles in this sacred place. By the power of the lakes' clear and lustrous nectar-like waters, all sicknesses, harmful forces, obscurations and obstacles will be removed, providing one has not already been be-headed nor one's heart torn out. Except for those instances where previous karma has fully ripened, by the power of these waters one will be separated from all untimely death and gain the longevity of a hundred years. By a single drop of this water entering the mouth, without doubt one will be healed of all sicknesses and attain liberation. How wondrous are these liberating and purifying waters! Guru Padmasambhava himself declared,

"These wonders are true and undecieving. If they prove to be false I myself will be reborn immediately in hell. Only those of fortune will find their way to this hidden, sacred land. Those lacking sufficient merit will be unable to reach it. [It is Mahākāla's oath to drive countering forces from this pure realm]. Therefore, if you doubt the truth of these accounts [Mahākāla] will drink the blood of your heart. Protectors of this holy place, guard well this sacred land and its Dharma treasures! RAKSHA HUNG!"

²⁰ 'jigs pa brgyad; 'the eight fears': drowning, thieves, lions, snakes, fire, demons, captivity, elephants.

²¹ skal ba drug; 'the six fortunes': power and wealth, physical form, glory, reputation, wisdom, enthusiastic perseverance.

²² In Tibetan Buddhism a vidyādhara ('awareness holder'; rig 'dzin) is a wisdom being who abides in or 'holds' an enlightened state of pure awareness or 'rigpa'.

The discovery of Pretapurī and Devakoṭa Mountain and their significance

At the end of this five hundred year period of enduring Dharma,²³ when human life begins its decline after twenty years, due to the inventions of evil spirits a multitude of diseases, conflicts and famines will spread throughout the land of Tibet. An outbreak of war between the armies of Upper and Lower Tibet, the Hor and the Mongols, will flash and crack like thunder and the glorious doctrine of Dharma will decline like a setting sun behind mountain peaks. Untimely deaths will come unexpectedly and lead to agony in the hell of unceasing torment. When the evil age appears in these ways, [Pemakö], the most secret of all secret sacred places, will become a fortress-like haven providing vajra protection from all fears. Concerning the one who will discover this secret place and thereby open the door of liberation for sentient beings, [Guru Padmasambhava thus foretold]:

*"The one now known as Aryasalé will be born in the future as the secretly named Dudjom, Destroyer of Evil, bearing a red birthmark. His birthplace will be that known as Lhatsedrak, home of the Five Manjushri Families, and he will be born to a bodhisattva father of a high, noble lineage. By the power of previous deep and profound prayers he will be impelled to travel as a mendicant throughout hidden sacred places. If Mara's obstacles do not deceive him, his karmic imprints will ripen and he will discover many major and minor hidden sacred places, revealing Dharma treasures. In this way such an unsurpassable liberator of beings will appear in the future. He will meet with twenty-five dākinīs born of good lineages, and by practicing with them he will be able to extend his life to seventy years. However, at this time he must beware of meeting a woman of an unpropitious lineage, which would create dangerous obstacles like crossing a narrow passage over an abyss. To avoid this danger, by relying on the combined practice of Vajrakīlaya and Amitāyus he will have protection like that of an iron fence and will overcome all onslaughts of obstructing forces.
These words I speak are the infallible truth."*

²³ According to Indian Buddhist cosmology, as in texts like the *Abhidharmakośa*, Śākyamuni Buddha appeared in the world when the average human life span was 100 years. In these texts the Buddha's teachings were foretold to remain for 5,000 years after his death, a period divided up into progressively less spiritual epochs of 500 years in which the human life span would decrease an average of five years each time (Sardar-Afkhami 2001: 49).

SAMAYA

Prophecy of times to come

In the East the Chinese tiger pouncing in the air, in the South an elephant moving westwards, in the West a peacock dancing, in the North a yellow bull leaping and running, and in the centre a tortoise groaning in pain, these are the signs that the time has come for people to make their way to the hidden land of Pemakö.²⁴

Migrating through the secret valley of Anulung, continuing alongside the Langchen River, they will arrive in Pemakö, the miraculous pure land of great joy. All throughout this pure land are forests and lofty mountain peaks. The soaring Pöngedenpa Mountain smells at its heights of incense and is covered in forests neither too dense nor too sparse. Utterly beautiful to behold is this land of Pemakö. During the day celestial birds sing melodious songs and in all directions rainbow lights appear. Mother *ḍākinīs* and sky-goers dance with delight, hosts of deities and wisdom beings assemble like clouds, and powerful Dharma protectors and guardians gather in a fury. In all four directions nectar falls continuously like a gentle rain. There are countless caves marked with signs of spiritual accomplishment, including the extraordinary secret cave of Guru Padmasambhava, which is the meeting place of mother *ḍākinīs*, inseparable from the Gandola Temple of *Oḍḍiyāna*. In the West is the cave known as Khading Nyidapuk, where Guru Padmasambhava engaged for seven months in the Red Garuda *sāghanā* that embodies all buddhas, thereby accomplishing many siddhis and becoming inseparable from the wisdom of *Jñāna Garuda*.

²⁴ Though it is not directly indicated in the *neyig*, we can infer that the *tertön*, Drakngag Lingpa, was part of a movement of Tibetans fleeing to Pemakö in the early 20th century, taking the invasion of the Younghusband expedition, the depredations of Zhao Erfeng and imperial China's western expansion onto the Tibetan Plateau as signs that the time was ripe to depart for the hidden land. The animals listed in this passage as analogies for countries involved in Tibet's political circumstances of the time could be, with speculation, interpreted as follows: China the tiger; Russia, or Mongolia, the yellow bull; India the elephant; and Britain the peacock. The tortoise groaning in pain in the centre is presumably Tibet. An example of a wave of Tibetan migrants to Pemakö at this time was a group of nearly two thousand eastern Tibetans who in 1902/03 followed *rjes drung 'jam pa byung gnas*, a *tertön* from Riwoche in Kham, in search of the 'innermost secret site' (*yang gsang gnas*) of Pemakö. With the encroaching invasion of the Kuomintang armies in nearby Powo, *rjes drung* returned to Riwoche and died there soon after, leaving his Tibetan followers behind in the Mishmi territory of Pemakö (Sardar-Afkhami 2001; Grothmann 2012).

The hidden treasures of Pretapurī

As a sign of having perfected the unobstructed samādhi of the Red Garuda deity, Guru Padmasambhava hid twenty-five Dharma treasures of Garuda activity here. Whoever does one circumambulation of this place will rise above all hindrances created by harmful nāga forces.

In the southeast is Rinchen Kundu Ling, the realm of Vajrasattva where a great cliff in the shape of a lion looks out to the sky. Here are hidden twenty-five various Dharma treasures related to wealth and architecture. Any sincere prayers made here are fulfilled.

In the northwest is Osel Lhalung, the dwelling place of the gods, known also as White Rock Tashi Dzong, a supreme hidden place which holds twenty-five Dharma treasures as well as all worldly needs and desires.

In the northeast the place known as Tumdrak Trekché is a great garden of trees and meadows, wherein a cave marked at its rear with a symbol indicates the hiding place of five treasures of black magic.

In the southwest is the place called Gawa Khyil, the Wheel of Bliss, where five treasures of art, medicine and architecture are hidden. In addition to these in the land below are deposits of gold, silver, copper, lead and minerals that can be effortlessly forged. Various precious stones can be found here, as well as five hidden sources of salt water. When the appropriate time has ripened all of these resources will be unearthed and put to use.

Guru Padmasambhava vowed to come again in manifold emanations of his body, speech, mind, qualities and activity. When favourable times and conditions unfold without obstruction, his emanations will gradually reveal these treasures for the good of sentient beings and create causes for glorious happiness and prosperity.

SAMAYA

Colophon

The tertön Dudjom Namkhai Dorjé rendered this chronicle from the five secret syllables, which are the spontaneous display of his vast wisdom awareness of the great empty expanse of Dharmadhātu.



**The Chronicle of Devakoṭa That Clears Away the Darkness
of Ignorance (from The Treasure of the Inexhaustible Wisdom
Expanse of Secret Enlightened Intention)²⁵**

Prologue

Here are written the five secret symbols.

The five secret symbols were spontaneously rendered from a vision of the unimpeded vajra continuum in the luminous space of awareness. The time has come to set forth their inner meaning. Please listen well oh fortunate ones!

SAMAYA

The original creation of the hidden pure land of Pemakö

In the beginning of the phenomenal universe of three thousand enduring worlds was primordial great emptiness, from which were born the four elements of earth, water, fire and air, arising one by one and existing in support of each other. From the four elements spontaneously emerged the four continents with its central Mount Meru. At the summit of the Mountain in the hands of the Universal Buddha is a begging bowl filled with a measureless ocean of sparkling nectar. In the centre of the ocean grows a celestial wish-fulfilling tree bearing an abundance of leaves, fruits and flowers. On the stamen of each flower is a Nirmāṇakāya realm and depending on the common merits and fortunate karma of beings throughout the world, the petals of the lotus flowers become pure lands on earth. The earthly sphere of Vajravārāhī's holy body is the maṇḍala of her five chakras containing outer, inner, secret and most secret realms. Being a pure land on this earth it is thus named Pemakö, the Sacred Formation of the Lotus.²⁶

In the past, Śākyamuni and other buddhas have blessed and expounded on this realm in the Four Tantras.²⁷ Outwardly it is

²⁵ *sGongs gsang zad med klong mdzod*: a terma cycle of Drakngak Lingpa.

²⁶ This description is similar to other accounts of earthly pure lands, or hidden lands, found in Buddhist cosmology of the Abhidharmakośa and Tibetan terma. Related mythologies of the hidden lands describe them as the 25 petals of a lotus that fills the begging bowl of Buddha Vairocana (Dilgo Khyentse 1999; Sardar-Afkhami 2001: 9).

²⁷ *rgyud bzhi*; 'the four classes of tantra': according the New Schools of Tibetan Buddhism (*gSar bsgyur*) they are *Kriya*, *Carya*, *Yoga*, *Anuttarayoga*. Hidden

called Pemakö, the realm of great bliss. Rocky gorges run steep and narrow like passing through the inside of a goat's horn. Jewel-shaped mountain ranges stretch across the landscape, while the pastures and forests are enveloped in rainbow lights. Various species of birds sing the Dharma with their sweet calls, and major and minor sacred sites located throughout the land are numerous beyond expression. Uncountable caves exist marked with signs of Guru Padmasambhava's yogic accomplishments, [and by his ordinance the land is infused with the presence of Dharma protectors].

In this secret land of Vajravārahī's five chakras, arisen from the Dharmadhātu, lotus flowers bloom even during the winter season. Simply being present here is sufficient to lead one to an auspicious death, and will establish in oneself the seed of the lasting joy of the Nirmāṇakāya.

This is the infallible truth proclaimed by Guru Padmasambhava. Therefore, oh fortunate ones, reflect on it within your hearts!

SAMAYA

Approaching the sacred Devakoṭa Mountain through the valley of Dremo Jong

In the rice valley called Dremo Jong,²⁸ the most secret land of great bliss, the passes and valleys of the mountains are arranged as an open lotus flower. The roar of the rivers sound a wrathful mantra, and like a canopy over the trees and forests is a constant veneer of rainbows. The rivers and streams flow with luminous nectar and in all parts of the valley fall cool, light showers from a thin cloud cover above. The medicinal herb named Ludu Dorjé²⁹ that grows

lands were especially expounded in the those tantras later classified in Tibet as the Mother Tantras (Sardar-Afkhami 1996).

²⁸ Presumably Dremo Jong (*'bras mo ljongs*) is a local and/or ancient name for the Yang Sang Chu valley. Sikkim has the same Tibetan name Dre-Jong (*'bras ljongs*), but is nowhere near an entrance route to the Devakoṭa of our present *néyig*.

²⁹ *Klu bdud rdo rje*, *Codonopsis ovata*, grows at altitudes between 2,000-4,200m. Having a light or dark flower and tuberous root, the herb is included in Tibetan pharmacopeia as a cure for leprosy and other ailments associated with *nāgas*, as well as joint stiffness and rheumatic pain. The herb is also said to possess minor sedative and psychoactive properties, and to be taken by yogins in order to enhance siddhis (Lopon P. Ögyan Tenzin Rinpoche, personal communication 2005; Huber 1999; Dowman 1997). In *Cult of Pure Crystal Mountain* Toni Huber discusses the use of Ludu Dorjé by Drukpa yogins in their tantric preparations at Mount Tsari in Southeast Tibet, particularly in the so-called rainbow-light pellet (*'ja' tshon ril bu*) that the Drukpa Kagyupa are famous for. Ludu Dorjé is said to grow on the slopes of Mount Tsari and serious tantric

here attests to the land's purity. One hundred major and one thousand minor treasures of precious gems, grains, medicines and architecture are concealed in this valley. No hostile forces can destroy this vajra fortress-like realm.

The significance and qualities of Devakoṭa Mountain³⁰

The clear-light realm of Devakoṭa Mountain is inseparable from Dhumātalā [in Oḍḍiyāna], the realm of deities and ḍākinīs of the Mother Tantra. It is the dwelling place of Cakrasaṃvara with his 725 accompanying deities, as well as Guhyasamāja and his retinue, where guardians and Dharma protectors as numerous as stars in the sky vigorously engage in Dharma activities. Fortunate ones who merely come to this place will experience spontaneous realization, but those devoid of merit will receive severe consequences for their wrong views. By practising meditation here one can attain perfect Buddhahood in this lifetime, or upon reaching the bardo can attain the Sambhogakāya, the Enjoyment Body of complete

practitioners on pilgrimage there rely on the taxonomy of ritual manuals and experienced lamas to find the correct herb, and then carefully ingest it for its powerful hallucinatory and bodily effects. Pilgrims and residents around Mount Tsari tell stories about the unusual effects that Ludu Dorje has on animals and humans who incidentally, or accidentally, ingest the herb (Huber 1999: 98-99).

³⁰ Devakoṭa, more correctly Devīkoṭa (Tib. *Lha mo mkhar* or *Lha mo rdzong*; 'Citadel of the Goddess'; also in Tibetan sources as Devīkoṭa and Devīkoṭī), was originally a holy site (*pīṭha*) located in West Bengal that was celebrated by Buddhist and non-Buddhist tantric practitioners as a seat of the goddess. As a *pīṭha* Devakoṭa is generally understood to be the location of a certain part of the goddess' body, sometimes corresponding to a part of the internal body of the yogin. Various Buddhist and non-Buddhist tantric systems identify the body part differently, however, and give differing explanations of its significance (Huber 2008; Sugiki 2009: 522 ff.). In the *Kālika Purāṇa*, for example, Devakota is an important *pīṭha* where the goddess Satī's two feet fell on the ground (Sircar 1973: 17). According to this néyig Devakoṭa is associated with Vajravāhī's womb chakra and is "the gathering place of ḍākinīs of the Mother Tantra". The location for Devakoṭa described in the present néyig corresponds to the circular hill near Mangkota village that is encircled anticlockwise by the Yang Sang Chu river, a tributary of the Siang running northwest towards Tuting in the Upper Siang district of Arunachal Pradesh. This location differs from various other celebrated Devakoṭa sites in Tibet and India. After the demise of Buddhist tantra in India from the thirteenth century, Tibetans came to identify Devakoṭa at four places in Tibet: Tsari, Kharchu, Phabongka and Tsadra Rinchen Drak. Tibetans also hypothesized four Indian locations for Devakoṭa, usually never having been to India and speculating on the basis of scriptural passages: Varendra in present-day Bengal, near Pāṭaliputra in Bihar, Devikottai near Pondicherry and Kāchari Hills to the east of Varendra (Huber 2008).

enlightenment. Beings like butchers who have committed heavy sins during their lifetimes, but make efforts to purify in this holy place, will be reborn to a stainless brahmin-like lineage. The door to all lower rebirths will be closed for whomever makes one complete circumambulation of Devakoṭa Mountain. The merit created here by prostrating, offering lights, performing rituals and so forth is equivalent to the merit created by performing these activities millions of times in other places. The fruit of a month of yogic practice in this earthly pure realm is equal to that of a year of yogic practice in an ordinary place. A single outer circumambulation of this holy place will bring ten billion siddhis, while making thirteen circumambulations in one day will lead directly to the transcendent state that is beyond the dualism of virtue and non-virtue.

It is Guru Padmasambhava's vow that all explained herein is the infallible truth.

SAMAYA

The outer four directions and eight sub-directions of this sacred place are marked as the abodes of Mañjuśrī, Chenrezig, Tārā, Vajrasattva, Heruka's eight deities, Hayagrīva and Troma. Each of these are surrounded by countless subsidiary sacred abodes of Vaiśravaṇa and other deities.

On the four sides of Devakoṭa Mountain are caves of transcendental yogic accomplishment, and at the four corners are the four charnel grounds and the four trees of vital life energy, wherein reside a ceaseless display of *ḍākas* and *ḍākinīs*.

In the northeast is the hidden bliss cave of Vajravārāhī, in which her heart chakra is marked by an auspicious knot of eternity. From the centre of the auspicious knot a red *sindhura*³¹ sub-

³¹ In Vajrayāna *sindhura*, literally "sediment from the banks of the Indus," refers to red earth mineral substances found at a Vajravārāhī (or Vajrayoginī) sacred site. Such red mineral substances are often seen as the menstrual blood of Vajravārāhī, equated with energy drops of the subtle-body that allow for blissful awakening in tantric practice (*byang sems dmar po*) (Huber 1999: 96). For example, Phodrang Kyomotso lake at the summit of Sherab Drillburi, a sacred mountain of Vajravārāhī near Mount Tsari, is also called the Ocean of Sindhura and the red substance suspended in its waters is regarded as Vajravārāhī's generative fluid and menstrual blood (Huber 1999: 96-97). This is also the case with the *sindhura* found in Vajravārāhī's hidden bliss cave on the northeastern side of Devakoṭa hill in Pemakö. As stated in the present passage of the néyig: "From the centre of the auspicious knot a red *sindhura* substance is exuded, the secret drop of red bodhicitta. To taste it is to taste the seed of buddhamind, which gives rise to the supreme wisdom of bliss and emptiness". Along with being cherished as a blessed substance, *sindhura* is sometimes used in goddess-related tantric rituals and divination procedures (Huber 1999: 96).

stance is exuded, the secret drop of red bodhicitta. To taste it is to taste the seed of buddhamind, which gives rise to the supreme wisdom of bliss and emptiness, pacifies all disease and causes life and youthfulness to increase.

In the Māratika Cave are hidden five treasures of instructions on realizing the deathless state. From the rock walls of this cave seeps luminous long-life nectar water with the wish-fulfilling powers of a full moon. To wash with this nectar water, drink it or taste it increases longevity and splendour.

At the peak of Devakoṭa Mountain sits the throne where Guru Padmasambhava eternally abides, and which safeguards a treasure chest, the heart jewel of this earth. It is filled with the Eight Life Supporting Jewels that bestow vitality, such as turquoise, as well as twenty-five naturally arising Dharma treasures.

The Vajra Body of Hayagrīva and Vajravārāhī in union dwells in a rock marked by the syllable LAM. Therein is hidden the profound secret sādhanā of Hayagrīva, called *The Unity of All Sublime Thought*. The exterior of this rock is marked with seven rope-like jutting lines which seal this secret treasure within. On the right end of the rock many seed syllables of BHRUM appear one on top of the other, indicating that within are hidden the outer, inner and secret sādhanās of peaceful and wrathful Mañjuśrī. Their guardian is [Mahākāla], holding a curved knife, who aids those of fortune in seeking this Dharma treasure. Those lacking merit who deny the sacredness of this place he will kill and release.

Devakoṭa Mountain is the wish-fulfilling island of the four activities where all needs and desires are spontaneously fulfilled. It is a wondrous land, inseparable from the Pure Land of Great Bliss, where rebirth can be easily cast aside by oneself and others. By the power of the truth of previous aspirations made by the buddhas, the seed of happy rebirths will be sown in those with heavy negative karma. Those who exert themselves in Dharma practice here will attain enlightenment in this lifetime. Those who form a connection to this place will gather extraordinary merit by expressing faith and reverence through their body, speech and mind. Those who build stupas, temples or who settle in this holy land are declared by Guru Padmasambhava to be his very own messengers. Have faith and make supplications in this earthly pure land and your fortune will become complete. Hold wrong views regarding its purity and you will immediately suffer obstacles. By disparaging this holy land one's seed of liberation will be consumed, while

Ordinary red earth or vermillion (made from cinnabar) is sometimes used as a substitute for *sindhura* from an actual holy site. *Sindhura* (or sindoor) is also the red powder placed in the hair parting of married Hindu women.

leading seven people away from this place displays the unmistakable sign of being an evil incarnation. Therefore, abandon wrong views and protect your mind of faith with the hook of mindfulness. Do not make the mistaken choice of misery over bliss!

SAMAYA

Dopo³² Pema Drepung Mountain

To the southeast of Devakoṭa Mountain a majestic snow peak soars in the sky. It is known by the people who dwell in the region as Pema Drepung, the Lotus Rice Heap, and it is the most secret of all secret holy places, the self-arisen primordial realm of the Five Buddha Families. The record of this holy mountain and its qualities is sealed in the place known as Lampāka. When the time is ripe to reveal this record its seal will be broken and many fortunate beings will journey to this pure realm.

It is Guru Padmasambhava's vow that this is the undeceptive truth.

SAMAYA

Colophon

This middle-length record of Devakoṭa Mountain naturally arose as a scroll in the precious heart cave of five lights, from the pristine mind of the five wisdoms of Dharmadhātu. The essence of the enlightened sphere of emptiness has been refined and written as five magically-arisen secret symbols, which hold vast meaning within. Guru Padmasambhava decreed Ekajāṭī as the chief wisdom protectress of this Dharma treasure. It is thus guarded by her at all times with great vigilance.

VAJRA SAMAYA

At the request of Kushab Rinpoche from Dzogchen Monastery in Tibet, who on the auspicious occasion of his pilgrimage to Pemakö saw the need to reveal this holy land, the Tertön Dudjom Namkhai Dorjé interpreted the secret meaning of the five self-arisen symbols from the vast space of enlightened awareness.

³² "Dopo" is a local vernacular addition to the name Pema Drepung and is not in the Tibetan text.

Here are written the secret, self-arisen symbols.



**The Chronicle of the Most Secret Dupo³³ Pema Shelri Mountain
[and Potala Mountain]: The Lamp Which Dispels the Darkness
of Ignorance (from The Unity of All Sublime Thought of the
Three Roots)³⁴**

Prologue

Here are written the five secret syllables.

Eh ma!

From the primordially stainless, uncompounded Dharma Body of Dharmakāya is born the illusory Enjoyment Body of the Sambhogakāya Buddha, which manifests unceasingly in a diversity of forms in order to bring sentient beings to the peace of liberation. I prostrate to the Three Supreme Kāyas, the Three Bodies of the Buddha.

SAMAYA

Prophecy of the suffering to come in Tibet

Guru Padmasambhava spoke the following prophecy:

"I, Padmasambhava, have attained the peerless Vajra Body which is beyond birth and death. I have gained mastery of the five disciplines and my knowledge does not waver nor fluctuate over the three times.

I have come during a time of great fortune, comparable to the god realms, when the complete holy Dharma of both sutra and tantra is flourishing. The land is filled with accomplished yogins and yoginīs, and beings abide happily in accord with both Dharma and temporal law. The noble deities and āryas in their delight raise high the Banner of Victory.

³³ In this case as well, "Dupo" is a local vernacular addition to the name Pema Shelri and not in the Tibetan text.

³⁴ *rTsa gsum yi dam dgongs 'dus* is a terma cycle of sTag sham nus ldan rdo rje, a seventeenth century tertön who was a previous incarnation of Drakngak Lingpa. That fact that the latter two Chronicles are attached to different terma cycles (see note 17) suggests the possibility that the three néyig presented here as a compilation may have first been recorded on separate occasions and not intended as a group.

All beings dwell in peace and all sorrow is subdued.

However, as the world sinks into a degenerate age and human life begins its decline at the age of twenty years, evil forces and vengeful spirits will be strengthened and like a storm their malevolent activities will destroy the Dharma. The land will be occupied by demonesses, and male and female spirits as numerous as stars will wander throughout the land creating disturbances. Disturbances from the North and South will rouse conflict and China, Tibet, Hor and Mongolia will each vie for territory. One nation like a peacock will flaunt its feathers, another like a tiger will let out a savage roar, another like a stubborn bull will rear its horns, and another like a black dog will viciously growl. The four mountains and six valleys will be shaken by this posturing of war. The four great mountains will groan and the four pillars will flee to the borders. In the four valleys there will be an outbreak of civil war and in the four gorges fires will blaze. The yellow swan on the great northern lake of bodhisattva practice will become disturbed. The turquoise dragon will come disguised as a richly blue coloured peacock, and like a talking parrot uttering empty words will speculate and decide on the Dharma of China, Tibet and the gods. The one known as Karmaka will wield the lasso of love. In place of the sun's natural warmth fierce red flames will scorch the land. When these chief omens unfold the livelihood and conduct of beings will decline like a running waterfall and the people of the world will undergo enormous suffering and struggles.

However, due to the virtuous aspirations made by the present king of Taktsang,³⁵ his retinue and his male and female subjects, those people with fortunate seeds of karma will find their way to four steep hidden valleys. Those of ill-fated karma will be left to suffer conflict. What misery beings will undergo when such a time appears!"

Here Guru Padmasambhava gazed silently at the sky, and continued,

"The profound Dharma called The Unity of All Sublime Thought of the Three Roots will benefit sentient beings in the future. It is hidden in front of the snowy mountain known as Nalung, below a boulder marked with step-like grooves and the paw print of an ogress. Here a [white marble rock] marked by a bliss wheel is the place where the dākinīs gather to dance, a stage for their play of wisdom. Aryasalé,³⁶ present now among the citizens of Tibet, will bring about benefit for many beings in the future, but he will also encounter obstacles to his Dharma activities."

³⁵ *sPa gro stag tshang*: Paro Taktsang in western Bhutan.

³⁶ *A rya sa le*; also *A' tsar sa le*: the Nepali consort and disciple of Yeshe Tsogyal.

Having offered this prophecy and advice, Guru Padmasambhava exhorted his disciples to heed it from the depths of their hearts. He then entered into meditative absorption.

The causes of the Tibetans' suffering to come

Yeshe Tsogyal offered a maṇḍala of gold and turquoise to Guru Padmasambhava, and then appealed:

"Eh ma! How astonishing is all that you have said! Omniscient one of the three times, son of the Victorious Ones, Thötreng Tsal, please explain at which time and place in particular these events will occur, what conditions will lead to such an age of misery, and what counter methods can be relied on to ward off these evils? As to the one who will protect beings from these dangers, precisely when will he come and from where?"

Oh Great Saint and Guru, please answer our questions directly without concealing your knowledge from us."

Guru Padmasambhava replied:

"Alas! Listen well, Yeshe Tsogyal! The precise place will be the country of Tibet, and the precise time will be the year of the male iron monkey³⁷, during the age when human life begins its decline at the age of twenty years. As to the exact causes of the misery to come, one is the depletion of merit of the Tibetan people. Another is the previous evil aspirations and sorcery of malevolent forces, which will lead to the degeneration of Dharma and its followers. Many demons with powerful evil intent will gather and create conflict in the upper and lower parts of the country and as a result the nation will be divided into many small factions. The people will be paralyzed by doubt as to what should be done, and so will fail to engage in methods which can ward off these dangers. Although my ema-

³⁷ The male iron monkey year of this time period was 1920-21. Among several major political disturbances near that time, one that would have directly affected Pemakö and people moving towards the hidden land was Lhasa's annex of Powo (*spo bo; spu bo; spo yul*) after 1911. Powo is presently a southeastern region of the Tibet Autonomous Region (TAR) that verges on the northern part of Pemakö. It was virtually an independent kingdom from the thirteenth century when the Mongol-backed king of Tibet, Chos rgyal 'phags pa (1235-1280), empowered the local head lama of Powo with a royal proclamation and seal. When Powo's twenty-fifth king abdicated the throne to become a monk in the early twentieth century, it led to a series of conflicts and later a joint intervention by Lhasa and Qing military to usurp Powo's governance. When Chinese soldiers plundered Powo's wealth on their return to China in 1911 and further destabilized the region, Lhasa took the opportunity to seize control and Powo lost its independence (Samuel 1993: 77; Ronis 2011).

nations will speak of these coming evils and give instructions on how to avert them, the people will not believe or heed my warnings. Out of pride each person will blindly proclaim their own truth. Even though I myself will appear, it will be to no avail.

As to who will be the protector of beings, he by the name of Aryasalé is inseparable from me. Due to our common prayers he will come as my emanation, having the name Dudjom and auspiciously marked with five moles. He will be an emanation of the glorious Heruka, born in the area of Eastern Tibet called Chishung Lhatsé in the year of the sheep. He will not live in accord with the local people of this area and they will chastise and criticize him.

After he appears, inspectors from neighbouring countries will come on a reconnaissance [to Tibet], which will indicate that the time has come for all holy places and pure lands to come under Aryasalé's power. [His consort, by the name of Norbu, will be an emanation of Yeshe Tsogyal who abides at the Copper Coloured Mountain. She will assist Aryasalé in discovering the Dharma Treasure known as The Unity of All Sublime Thought of the Three Roots and in opening the door of the hidden earthly pure land of Pemakö, thereby upholding the holy Buddha Dharma]."

The formation of the [Dopo] Pema Shelri and Potala Mountains within the holy hidden land of Pemakö³⁸

Guru Padmasambhava then displayed the mudra of realization and gazing at the sky, and continued:

"Eh ma!

This phenomenal land, known conventionally as Pemakö, the innermost hidden land of the lotus, is a terrestrial Sukhavati, an earthly Pure Land of Great Bliss. As to its creation amidst the three thousand worlds of this universe, it originated within the centre of the perfumed waters in Vairocana's begging bowl, where grows the five-branched Wish-Fulfilling Tree of Bodhicitta. On its central branch is Mount Meru, while its surrounding four branches support the four continents of the four directions. The petals of the flower on the southern branch form the world of Dzambuling³⁹ and on its anthers sits Bodhgaya, the Vajra Seat where the thou-

³⁸ Pema Shelri and Potala mountains are known locally in Arunachal Pradesh as Pemashree and Riutala, or Eko Dumbing, respectively. Both are located in the Abroka Range south and southeast of Devakoṭa and the Yang Sang Chu valley.

³⁹ 'Dzam bu gling; Skt: *Jambudvīpa*: the human world in which we live; one of the four continents in Abhidharma cosmology that is trapezoidal in shape and

sand buddhas of this fortunate aeon manifest enlightenment.

On the northeastern petal exists the sacred mountainous land of [Chimé] Yang Sang, the most secret [deathless] pure realm, where lie the Lotus Crystal Mountain of Pema Shelri and Potala Mountain, [the mountain abodes of Amitabha and Chenrezig]. Being the unsurpassable perfectly pure realm on this earth it is thus named Pemakö, the Land of the Lotus.

By the blessings and aspirations of the Buddhas Samantabhadra, Śākyamuni and the Lotus-Born Padmasambhava, the truth of this earthly pure land is established and endlessly proclaimed, and prophesied by each of the thousand buddhas that will appear with the emerging and passing away of consecutive aeons. Seeing, hearing, recalling or reaching this supremely sacred land can purify a thousand aeons of negative karma and ensure higher rebirths. No hostile forces can destroy this mighty vajra-fortress. These words are the infallible truth, therefore oh fortunate ones, reflect on it within your hearts!"

SAMAYA

The discovery of the most secret pure realm and its revealer

The Ḍākinī Yeshe Tsogyal then asked [for clarification about the discovery of the most secret realm of Chimé Yang Sang in Pemakö and the one who will reveal it]:

"Eh ma! Victorious Guru Thötreng Tsal, please explain further regarding these prophecies you have made. Precisely when will this earthly pure land be discovered, and who will be its revealer, the one who leads sentient beings to liberation? What obstacles might he face to revealing this sacred land and what counter-forces can be used against them? What students, retinue and assistants will accompany him and how will they proceed in fulfilling this prophecy?

Please don't conceal your knowledge from us, but explain thoroughly about these times to come!"

Guru Padmasambhava thus replied:

"Eh ma! Listen carefully Lady of Karchen, Yeshe Tsogyal! Your questions are discerning. The revealer of this most secret hidden land and the

situated to the south of Mount Meru. It is so-called for the Jambubriksha or Jambu tree that is said to adorn it. The Jambu tree was presumed to be the rose-apple tree (*Eugenia jambolana*), though more recent scholarship suggests it is a variety of plum. According to legend, just one Jambu tree exists in this world and it is visible only to enlightened beings (Kongtrul 1995).

time of its discovery are as I have explained. He will abide in harmony with those of similar aspirations, but by necessity he will live apart from those with whom he is not in accord. Four assistants born in the years of the rooster, horse, mouse and ox will aid him in accomplishing his mission of revealing this earthly pure land. The consort who will accompany him in entering the hidden land will be the mind emanation of my present consort Kalasiddhi of Nepal. She will have the name Pema, and will be subdued yet impassioned with a mind of bodhicitta. Altogether, five dākinīs possessed of similar qualities will assist him in discovering various Dharma treasures.

Heeding all signs of auspiciousness, they will exert great effort and wield the armour of perseverance in order to accomplish the discovery of the hidden pure land. Along the journey four monks will appease land spirits and local deities with smoke and tormā ritual offerings, four tantric masters will make ransom offerings to repel malevolent spirits, and the five noble dākinīs will soothe conflicts with pleasing performances of song and dance. Twenty-five loyal henchmen will clear the route of obstacles, while fifty strong young men bearing weapons will defend against local tribes gathered in revolt against outsiders. From the surrounding borders they will proceed toward the centre of the hidden pure land, slowly and carefully like a tortoise, bringing all circumstances under their control with fearless conduct.

At this time the supreme emanation, the tertön himself will practise a non-conceptual meditation on the primordial expanse of Dharmadhātu, an inexpressible wisdom utterly free of all fixations, extremes and contrived activity. All gods, demons and untold variety of deities are indivisible from the empty nature of mind, the beginningless purity of Dharmadhātu, which encompasses the phenomenal appearances of the external universe and all that exists within it. This meditation is the unsurpassable method of subjugating all gods and demons. It is the joyful, vast, quintessential mind which attains the kingdom of Samantabhadra."

SAMAYA

The significance and qualities of [Dopo] Pema Shelri Mountain

The discovery of the most secret hidden pure land will entail profound activity, conducted carefully and discreetly. For essential instructions on how to proceed and the exact location of the hidden earthly pure realm the tertön Dudjom will look elsewhere to secret sources.

Of the outer, inner and secret realms of Vajravāraḥi's five chak-

ras, the secret realm is Kilaying Dzong,⁴⁰ Vajrakīlaya's Fortress. To its east are three mountains at the head of the valley, which are pure realms of the Three Kāyas, alongside the mountain of Devakoṭa, a maṇḍala of ḍākinīs. Traveling up through the Joyful Rice Valley of Drejong, which spans the lowlands between the mountains, one reaches a high mountain in a hidden land at the head of the valley. To its southeast is a great secret forest-garden, which leads further to a maṇḍala of ḍākinīs, the famous mountain known as [Dopo] Pema Shelri, which rises in the sky like an up-turned phurba dagger. Its three faces are spontaneous manifestations of the Three Kāyas, and when gazed upon from a distance this mighty peak, the abode of countless Dharmakāya deities, looks like a raised victory banner. The surrounding lands in the four directions of the mountain are a maṇḍala of the Four and Six Tantras,⁴¹ an extraordinary pure realm of variegated pure emanations.

To the south of Pema Shelri Mountain is the holy lake of Samantabhadra, the waters of which have the power to purify the four obscurations⁴² by washing, drinking or tasting them.

To the northeast of the mountain is the blood-red coloured lake of Ekajaṭī, shimmering like flames of a fire, a reservoir of wrathful activity that actualizes whatever is thought of.

To the east are numberless caves bearing signs and marks [of Guru Padmasambhava], as well as Wrathful Samantabhadra's Cave of Accomplishment of the Great Blissful Expanse, which induces strength, concentration, pure vision and realization.

[The land at the base of Pema Shelri Mountain] is filled with precious mundane treasures such as silver, gold, copper, iron, vermillion and [medicinal herbs], which will gradually be enjoyed in the future by fortunate beings.

⁴⁰ Kilaying Dzong (*K'i la dbyings rdzong*) is considered to be the vulva of the Goddess, located on the triangle of land at the confluence of the Yang Sang Chu and Siang rivers just below Tuting, Arunachal Pradesh. As for all five chakras, a consistent physical location of Vajravārahī's innermost secret chakra (*yang gsang gnas*) is not to be found at a fixed geographical point. Some texts say it lies in her heart chakra while others place it in the secret chakra of her vulva. These different perceptions may at least be partly due to the fact that in tantric practice the heart chakra opens only after the lower chakras have been activated (Baker 2004: 459). Many Tibetan Buddhists believe that Pemakö's *yang gsang gnas* is still yet to be discovered.

⁴¹ *rgyud sde bzhi drug*; 'the four and six tantras': According to the Old School of Tibetan Buddhism (*sNga bsgyur rnying ma*) the four classes of tantra are further classified as six when separated as outer and inner. The first three, *Kriya*, *Carya* and *Yoga* comprise the outer class, while *Mahāyoga*, *Anuyoga* and *Atiyoga* comprise the inner class.

⁴² *sgrib pa bzhi*; 'the four obscurations': karmic, emotional, cognitive, habitual.

In the four sub-directions are four mountains of Guru Padmasambhava, four holy rivers and four gardens, which together are like four magnificent gateways to the inner maṇḍala of Pema Shelri, the wish-fulfilling mountain that bestows inconceivable benefits.

Simply gazing at this sacred mountain purifies one thousand aeons of mental defilements, and a single clockwise circumambulation is equal in merit to one hundred circumambulations of the entire earth. The power of this innermost secret and unsurpassable realm inspires those of virtuous karma to engage in ardent Dharma practice, and all impure karma, wrong views and doubts are effortlessly overcome.

This is the infallible prophecy given by Guru Padmasambhava.

SAMAYA

The significance and qualities of Potala Mountain⁴³

To the west of Pema Shelri Mountain is the self-arisen, majestic Potala Mountain. When looked at from afar the rocky slopes of its snowy peak appear like a glorious armed warrior, and its lower alpine meadows like a stealthily moving tiger or cheetah. It is the mountain palace of the great Bodhisattva Jinasagara Avalokiteśvara, from whose right eye tears of immeasurable compassion fell to the earth and formed the clear emerald lake of Green Tārā. From the lake the waters flow down through the Yang Sang valley on the right side of Potala Mountain, and washing with, drinking or tasting these waters possessed of the eight qualities pacifies the eight and sixteen fears.

From Avalokiteśvara's left eye fell tears which form the lake of White Tārā. Its clear white waters are imbued with the blessings of the Ārya goddess and have the power to bestow longevity, dignity and splendour. The waters flow down towards Darping and through the Ati Valley, where those settled on its shores are blessed with long-life and happiness.

To the east of the Potala Mountain is the prosperous land of the double vajra and the auspicious knot, where countless deities of

⁴³ Potala, or Potalaka (*Bo ta la*; known in the Tuting region as Riwo Tala, Riutala and Eko Dumbing) is yet another important Indian holy site that has been identified in Pemakö by the tertön. Potala is the legendary dwelling of the Bodhisattva Avalokiteśvara mentioned in the Avatamsaka, Gaṇḍavyūha Sūtras and the records of Xuangzang (Läänemets 2006). On the basis of these texts it has been hypothesized by Shu Hikosaka that ancient Potalaka is the real mountain of Pothigai, or Potiyil, in the Tirunelveli district of Tamil Nadu (Hikosaka 1998).

the Vajra Family dwell and where all disease, harmful forces and the eight fears are dispelled. In this sublime realm are the holy lake of Vajrasattva and the pacifying Vajra Cave, wherein are hidden treasures of pacifying architecture.

To the south of the Potala Mountain is the most excellent of all places, the sphere of the Precious Knot of Eternity, the joyful maṇḍala of countless deities of the Jewel Family. Here are found the holy lake of the Eight Herukas and the Jewel Cave, which holds all treasures of gold, silver, precious gems and increasing activity that actualizes all needs and desires.

To the west of the Potala Mountain is the blissful realm of ḍākinīs and countless deities of the Lotus Family. Here is the Great Blissful Lake and the Powerful Lotus Cave, where there are hidden treasures of controlling activity such as mastery of life-force and other spiritual powers.

To the north of the Potala Mountain is the realm of the wrathful yakṣa mantra, the dwelling place of numberless fierce deities of [the Karma Family] possessed of powerful skilful means. The Cave of Wrathful Accomplishment holds treasures of all wrathful methods of liberation, as well as the powerful secret tantra of black magic, called the Fire Garland. Whatever endeavours begun here are completed without obstacles due to the blessings of this land of great power and potential.

At the central peak of Potala Mountain Jinasagara Avalokiteśvara and all root and lineage lamas are gathered like billowing clouds. Around the middle of the mountain a multitude of wish-granting tantric deities dwell like a flurry of snow and rain. Around the base of the mountain ḍākas, ḍākinīs and Dharma protectors are assembled like stars in the night sky, and although unseen the roar of their compassionate voices can be heard. The waters flowing from the mountain are luminous nectar, and the rocky ridges glisten with drops of rainbow light. The [medicinal herb] known as Ludu Dorjé that grows on the mountain attests to the land's purity. Rainbow lights hover like a canopy over the forests and all species of birds pronounce the Dharma in their sweet songs. No hostile forces can destroy this secret holy mountain. By gazing at, hearing of, or reaching this sublime realm even those with negative karma like butchers will take higher rebirths in pure lineages and proceed unwaveringly towards liberation. Even animals that eat the grass and drink the waters of this pure land are able to leave footprints in stone and leave relics in their bodies after death. What need to speak of the miracles this pure land can display in humans? Reaching this pure land closes the door to lower rebirths, and simply taking seven steps towards it with the intention to arrive ensures that one will be reborn there in the next

life.

Tasting a drop of water or particle of dust of this sacred land purifies all evil karma and plants the seed of enlightenment in one's mindstream. Whoever guides seven people to this hidden sacred land proves oneself to be a messenger of Guru Padmasambhava himself. Those who clear paths to this hidden sacred realm, cultivate and develop the land or build temples here, regardless of their caste or gender, are decreed by Guru Padmasambhava to be his own manifestations.

A single circumambulation around the peak of the Potala Mountain is equal in merit to one billion recitations of the mantra of Amitābha. One circumambulation around the middle of the mountain is equal in merit to ten billion recitations of the mantra of Chenrezig. One circumambulation around the base of the mountain brings merit equal to infinite recitations of the mantra of Padmasambhava.

Potala Mountain is the very heart son of Amitābha, Chenrezig and Guru Padmasambhava, the unsurpassable, innermost secret hidden land of this earth. Therefore, oh fortunate ones, make aspiration prayers with faith and reflect in your hearts on this most holy hidden realm!

Those holding wrong views about this sacred realm will suffer immediate retribution from its guardian deity. As this is the infallible vow of Guru Padmasambhava, do not make the mistaken choice of misery over bliss!

SAMAYA

Colophon

For the benefit of future sentient beings this subsidiary chronicle of the holy mountain of Pema Shelri, along with *The Unity of All Sublime Thought of the Three Roots*, is hidden at the base of the great mountain in the place called Nalung. It will be given to the tertön known as Pema or Dudjom by the protector named Gangtsen, who [by ordinance from Guru Padmasambhava] fiercely guards this Dharma treasure and punishes all vow breakers and thieves.

VAJRA SAMAYA

GYA GYA GYA⁴⁴

⁴⁴ Being a terma (*gter ma*), or treasure text, the words are 'sealed' with 'GYA' (*rgya*, 'seal') to conceal its teachings outside of ordinary time and space until the prophesied time of its discovery (Sardar-Afkhami 2001: 65).

[The three doors of body, speech and mind in recording this chronicle are sealed with vajra secrecy.]

At the base of the great snow mountain in the place called Nalung, I, Dudjom, aided by my noble consort, Norbu, and ten further assistants, received the transmission of the original secret symbols. In the hidden garden of Khading Nyida Öpuk, the Luminous Cave of the Sun Moon Garuda, I began the rendering of their hidden meaning, and in the Mentang Cave of Great Bliss it was completed.⁴⁵

May it be virtuous!

Translated from the original Tibetan into English by Elizabeth McDougal (Tenzin Chozom) under the guidance of Lopon P. Ogyan Tenzin Rinpoche, at Uddiyana Dharmakaya Vihar, Sarnath, India, 2005.

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⁴⁵ At the time of writing I am unsure of the locations of 'Nalung', 'Khading Nyida Öpuk' and 'Mentang Cave.' I assume that 'Khading Nyida Öpuk' is the cave mentioned at the end of the third néyig where Dudjom Drakngak Lingpa recorded his revelation of this terma, and where Padmasambhava is said in the first néyig to have accomplished the Red Garuda sādhanā.

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ཨོཾ གནས་མཚོག་གི་ཏ་སུ་རིའི་གནས་ཡིག་ཤེལ་དཀར་མེ་ལོང་བཞུགས་སོཾ

ཨོཾ ཀམ་ལཱཾ ཨོཾ གདོད་ནས་མ་བཅོས་ཚོས་གྱི་དབྱིངས་མ་འགགས་མི་འགྲུར་
སྒྱུན་གྱིས་གྲུབ་ཤིང་འགགས་མེད་ཤིང་འཆར་སློབ་ལས་མེད་པའི་འཇུག་པའི་སྐྱེས་སྐྱེས་ལྷོ་
སྒྱུན་གྲུབ་གཞི་ཡི་ཡིག་གིས་ལས་མེད་པའི་གནས་ལ་བབ་པའི་དུས་ལ་བབ་པའི་ས་མ་ལྷོ་ དེ་ནས་མ་
འོངས་ཉི་ཤུ་མཐའ་མེད་པའི་སྐྱེས་སྐྱེས་ལྷོ་སྐྱེས་ལོག་མཐའ་མེད་པའི་སྐྱེས་སྐྱེས་
མཐའ་བཞེད་དམག་དཔུང་ཆེར་གཏོང་བའི་མཚན་ལས་མེད་པའི་གངས་ཅན་འགྲོ་བ་ལྷན་པའི་ཆོས་སྐྱོད་ལྷན་པའི་
བའི་དོན་སྤྱིར་དུ་ སྐྱེས་ཚེ་སངས་རྒྱུས་ཀྱི་བཟང་གིས་མེད་པའི་བྱིན་རྒྱལ་བའི་དོན་སྤྱིར་དུ་
གནས་པའི་དེ་ནས་སྐྱེས་པ་ལྷག་གྲུབ་དང་ དོ་རྩེ་བཅུན་མོ་ལྷ་རྩེ་ སྐྱེས་པའི་བཞུགས་པའི་བྱིན་གྱིས་
བརྒྱབ་སྐྱོར་ རིག་འཛིན་བསྐྱེད་པའི་གནས་ཀྱིས་ མི་རྣམས་ལ་བསྐྱེད་པའི་རྒྱལ་མཚན་བཅུག་ སྐྱེ་

འཛི་མེད་པའི་མངའ་བརྟེན་ནས་། འཛི་མེད་ཚེ་ཡི་མངའ་དབང་ཐོབ་། གཏེར་ཁ་བྱེད་སྤྲུལ་བརྒྱ་
 སྤྲུལ་། ལྗོངས་ལྷ་སྒྲིབ་དུག་ཞིང་ཁམས་དགུ་། འཁོར་ལོ་ལྷ་ལྷན་བཀོད་པ་རུ་། བྱིན་རྒྱབས་
 ལྷོན་ལམ་རྒྱ་ཡིས་བཏབ་། ཉོར་བདུད་གང་གིས་མི་ཤིགས་པ་། རང་བྱུང་ལྷུན་གྲུབ་དོན་རྗེ་རྗེས་།
 ས་སྲོད་རིག་འཛིན་སྤྲུལ་པའི་ཞིང་། རོ་མཚར་བཀོད་པ་ལྷུན་གྲིས་གྲུབ་། སྤྱི་ནང་གསང་བ་ཡང་
 གསང་ངོ་། ས་མ་ཡུ་། དེ་ནས་སྤྱིང་པོ་བཤད་གྲུལ་། སྤྱི་ལྷར་བདེ་ཆེན་བསྐྱབ་པོད་། འཁོར་
 ལོ་ལྷ་ལྷན་དཀྱིལ་འཁོར་དལ་། གངས་རི་པག་ཞལ་གནས་འཕྲོང་འདུ་། བདེ་མཚོག་ལྷ་ཚོགས་
 བཀོད་པ་བཀྲ་། མགྲིན་པ་དུང་རིང་འཇའ་འོད་འབྱིལ་། དུར་ཁྲིའོད་མཚན་མོ་མེ་འབར་ནི་།
 དཔལ་མགོན་བདུན་ཅུ་བཀོད་པའི་ཞིང་། ལྷགས་ཀར་དཔལ་བེའུ་འོད་གྱི་ལུང་། ལྷ་པོ་ཡེ་ཤིས་ལྷ་
 དང་ལྷན་། པ་ལྷང་གུར་སུབ་ཞི་ཁྲོའི་དལ་། ལྷེ་བ་བསྐྱེད་འགས་སྤྱངས་ནི་། དཔུས་སུ་ཟངས་
 མདོག་དཔལ་རིའི་དཀྱིབས་། བཀོད་པ་ལྷུན་གྲུབ་བལྟ་ན་སྤྲུག་། གསང་བ་བདེ་ཆེན་གྱི་ལ་
 དཀྱིངས་། རོ་རྗེ་ལྷར་པའི་བཀོད་པ་བཀྲ་། དུར་ཁྲིའོད་རབ་འཛིགས་བཀོད་པ་རུ་། འབྲུ་ཚང་
 དུག་སྤྲུལ་འཛིགས་པའི་ཞིང་། བྲག་གཡང་སྤྱི་གཡའ་རངས་པའི་ཚོང་། རྗེ་གངས་ནགས་ཚལ་བྱ་བ་
 ལྷེལ་། ལྷུལ་པའི་ཞིང་མཚོག་ལྷ་ན་མེད་། བཀོད་པ་རབ་རྗེས་སྤྱི་ནང་གསང་། སྤྱི་ལྷར་རྒྱལ་
 དཔལ་གྱི་རི་། ལྷུལ་སྤྱུའི་ལྷ་ཚོགས་ལྷེ་བ་འབྲུམ་། རང་ལྷར་གནས་ལྷགས་འབར་བའི་རི་།
 རོར་སེམས་རིགས་ལྷ་བྱང་རྒྱབ་སེམས་། ལྷེ་བ་འབྲུམ་སྤེལ་སོགས་བཞུགས་། གསང་བ་ཤར་སྤྱིང་
 རྣམ་དག་བཀོད་། རྣམ་པར་སྤྱང་མཚན་ལ་སོགས་པ་། རྣམ་སྤྱང་ཞི་ཁྲོའི་བཀོད་པ་བཀྲ་།
 རང་བྱུང་ལྷུན་གྲིས་གྲུབ་པའོ་། ས་མ་ཡུ་། དེ་ནས་ནང་ལྷར་འགས་མེ་ལྷོངས་། ལུང་མདའ་
 དོགས་ལ་ལུང་ལུ་ཡངས་། ལ་ལུང་པསྐྱེ་ཁ་བྱེད་དཀྱིབས་། ལྷ་སྤྱང་རུ་ལུའི་སྤྲུ་རྣམས་སྤྲོགས་།
 སྤྱིའུ་ཅེ་འཛོ་ལྷ་ཡི་གས་། འདབ་ཆགས་གསུང་སྤྲོན་ཚེས་སྤྲོགས་། ལྷག་པར་འཇའ་འོད་བྱ་བ་
 གཡོ་། ལྷན་སྤོས་ནགས་ཚལ་བྱ་བ་སྤྲོལ་། མ་ཚོས་ལོ་ཉོག་གངས་ལས་འདས་། ཁ་མངར་
 ལྷུར་བའི་རོ་མཚོག་མང་། ཉོར་བདུད་གང་གིས་མི་ཤིགས་རྗེས་། ལོངས་སྤྱུའི་ཞིང་མཚོག་ལྷ་ན་
 མེད་། སྤྱི་ནང་གསང་བ་ཡང་གསང་ངོ་། སྤྱི་ལྷར་རྒྱལ་ལྷ་གྲོ་འའི་ཚལ་། གསང་བ་འདུས་
 པའི་ཞིང་གི་དལ་། མ་རྒྱུད་མཁའ་འགོ་འདུ་བའི་ཞིང་། གསང་བ་རྒྱུ་མ་ཐལ་ནི་། རང་བྱུང་
 གཏེར་གྱི་སྤྲུལ་བྱ་ཡིས་། ས་འོག་རིན་ཆེན་གཏེར་གསུམ་བཀའ་། ས་སྲོད་ཞིང་མཚོག་ལྷ་ན་མེད་།

མཁའམ་ མེ་ཏོག་བརྒྱ་དགུན་ཡང་སྐྱེ་བའི་སེམས་ ཆོ་འཕེས་ཐོད་པ་པོར་ཚོག་ཞེས་གྲགས་པའི་མེམ་
 སྐྱེ་བ་སྐྱེ་ལ་སྐྱེ་འི་སེམས་ལོན་གཏན་བདེ་ཐོབ་མེད་ བསྐྱེ་བ་མེད་དོ་སྐྱེ་ལ་ལྷན་སྦྲིད་ལ་སོམས་མེད་ ས་མ་ཡུལ་
 དེ་ནས་ཡང་གསང་བདེ་ཆེན་འབྲས་མོ་སྐྱོད་སེམས་ ལ་ལུང་ཐམས་ཅད་བརྒྱ་ཁ་བྱེད་བྱིབས་མེད་ རྒྱ་སྐྱེད་
 ཐམས་ཅད་ཅུ་ལྷུ་འེ་སྐྱེ་བའི་སྐྱེ་སྐྱོད་གསེང་ ལེན་དང་ནགས་ཚལ་འཇམ་འེད་གྲུང་གྲིམ་སྐྱེད་ རྒྱ་སྐྱེད་
 ཐམས་ཅད་བདུན་ཅི་འོད་སྐྱེད་འབར་ ལུང་རྒྱང་རྣམས་ལ་ཀུན་བཟང་ཟིལ་པ་གཡོལ་ ལྷ་བདུན་དོ་
 རྗེ་འེས་པར་སྐྱེ་བའི་སེམས་ རིན་ཆེན་འབྲུ་སྐྱེད་བཟོ་རིགས་གཏོར་ཁ་རྣམས་ གཏོར་ཆེན་བརྒྱ་དང་
 གཏོར་ལྷན་སྐྱོད་རྩ་ས་གཏམས་ རོར་བདུན་གང་གིས་མི་ཤིགས་དོ་རྗེ་རྗེ་རྗེ་ དེ་ལྟོ་འེད་འོད་
 གསལ་སྐྱེ་ཡི་ཞིང་ རྒྱ་མ་ཐལ་མ་རྒྱུད་མཁའ་འགྲོའི་དལ་ བདེ་མཚོག་སྐྱེ་ཆོགས་བདུན་བརྒྱ་
 རྟེན་ལུ་དང་ གསང་བ་འདུས་པ་ཞིང་གི་བཀོད་པ་བཟུང་ ཆོས་སྐྱོད་སྐྱེད་མ་ལས་བྱེད་སྐྱེད་ལྟར་
 འབྲུགས་ རྣལ་ལྷན་རྣམས་ལ་ཉམས་ཉེགས་ཤུགས་གྱིས་འཆར་ རྣལ་མེད་རྣམས་ལ་བཀའ་
 ཚད་དཀའ་ལོ་འབེབས་ ལྷུ་བ་བཙོན་སྐྱེ་བུས་ཆོ་འདིར་མེད་ཅུང་ཐོབ་ བར་དོ་ལོངས་སྐྱོད་
 རྗེ་གསེང་བའི་སྐྱེ་ལུ་འེམས་ སྐྱིག་ཅན་ཤན་པ་ཅི་སྐྱེད་ཡིན་ན་ཡང་ སྐྱིག་སྐྱེད་སྐྱེ་བ་བཙོན་བུམ་ཟེའི་
 ལུ་ལུ་སྐྱེ་ གནས་འབྲེལ་འེ་ཡིས་འཁོར་བའི་སྐྱེ་སྐྱོ་ཆོད་ ལྷུ་མ་ཚོད་སྐྱེད་གསལ་སྐྱེ་སྐྱེ་སྐྱེ་
 རྣམས་ གཞན་ལ་བརྒྱ་སྐྱོད་ཁྱི་འབྲུམ་སྐྱེ་དང་མ་རྒྱུད་སེམས་ གཞན་ལ་ལོ་སྐྱེ་བ་གནས་འདིར་རྒྱ་
 གཅིག་དགོ་ མཐའ་བསྐོར་རེ་ལ་མི་རྒྱུ་དུང་སྐྱེད་བརྒྱ་ བསྐོར་ཚད་བཅུ་གསུམ་ཡར་གྱི་ཟང་ཐལ་
 འགྲོ་ བསྐྱེ་བ་མེད་དོ་ལོ་ལོའི་ཐ་ཆོག་གོ་ ས་མ་ཡུལ་ གནས་འདིར་སྐྱེ་ཡི་སྐྱོགས་བཞི་
 མཚམས་བརྒྱད་ལ་ འཇམ་དབྱེད་སྐྱེད་གཟིགས་སྐྱོལ་མ་དོ་རྗེ་ལེམས་ བཀའ་བརྒྱུད་སྐྱེད་པ་རྟེ་
 མགྲིན་ཁྱོེས་མ་དང་ སོ་མེད་རྟེགས་ལྷན་གནས་ཆེན་བརྒྱུད་དང་མི་ རྣམ་སྐྱེ་ལ་སོགས་གནས་
 ལྷན་གངས་མེད་བསྐོར་ རྟེན་གི་སྐྱོགས་བཞི་ཟང་ཐལ་སྐྱེ་བ་སྐྱེ་བ་བཞི་ མཚམས་བཞིར་དུར་ཁྱོད་
 བཞི་དང་རྒྱ་ལེན་བཞི་ དེར་གནས་དཔའ་པོ་མཁའ་འགྲོ་རྒྱུན་མི་ཆད་ བྱང་ཤར་གསང་བ་བདེ་
 ཆེན་དབྱེད་སྐྱེ་བུ་སྐྱེ་བུ་ དོ་རྗེ་མག་མོ་ཐུགས་ཀར་དཔལ་འེུ་དབྱེད་ གསང་བ་བྱང་རྒྱུབ་ལེམས་
 གྱི་ས་བོན་ལས་ འབྲུངས་པའི་བྱང་སེམས་དམར་པོ་སྐྱེ་རྒྱུ་ ལྷོད་བའི་བདེ་སྐྱོད་མཚོག་གི་ལོ་
 ཤེས་སྐྱེ་ རྟེན་གཏོན་ཀུན་ཞི་ཚད་པལ་ལང་ཚོ་རྒྱས་ མ་རྟེན་ཀར་ཚོ་བྱིད་རྣམ་ལུ་སྐྱེས་
 བདུན་ཅི་འོད་སྐྱེད་ཞེས་སྐྱེ་བུ་གསལ་པ་ཡི་ ཆོ་རྒྱ་རྒྱ་བ་ཡིད་བཞིན་དབང་གི་རྒྱ་ ལྷུས་འབྲུང་ལྷོད་

བས་ཚེ་དཔལ་གཟི་བྱིན་བསྐྱེད་ཅེ་ འཕུ་ཚེ་པར་འབྲུང་གནས་བདག་ཉིད་ཀྱི་ བཞུགས་ཀྱི་གཏེར་
 ལྷོ་མ་འཛེམ་གྱིད་སྲིད་ལོད་ཅེ་ ལྷ་གཡུ་ལྷ་གཏེར་ལོད་ལུ་ཚ་བརྒྱད་སྐུ་མེ་ འདུ་བྱེད་གཏེར་ཁ་
 ཉེར་ལྷ་ས་གནས་པ་ཡི་ ཉེ་པག་རྗེ་སྐུ་ལམ་ཡི་ག་རྣམ་པ་ཅན་ཅེ་ ཉེ་མཐོན་གསང་སྐུ་བདག་པོ་དམ་
 པ་ཀུན་འདུས་ཀྱི་ ཟབ་མོ་གསང་བ་གཏེར་ཀྱི་རྒྱ་བདུན་བཀུ་ རིན་ཚེན་རྒྱུ་བཙེགས་བྲག་གི་
 གཡམས་ལོ་གས་སུ་ འཇམ་དཔལ་ཞི་མོ་ཕྱི་ནང་གསང་སྐུ་བསྐྱེད་ཅེ་ གཏེར་ཀྱི་སྲུང་མ་གྱི་ལྷག་ཅན་
 ལ་གཏད་ཅེ་ ལྷ་ལ་ལྷན་གྲོགས་བྱེད་སྐུ་ལ་མེད་གདུག་པ་སྐྱོལ་ཅེ་ ལས་བཞི་ལྷན་གྲུབ་དགོས་འདོད་
 ལོར་བུ་འཛིན་ཅེ་ འདུ་བྱེད་མེད་པ་ལོར་ཚོག་ལྷན་གྱིས་གྲུབ་ཅེ་ བདེ་ཚེན་ཞིང་དང་དབྱེར་མེད་དོ་
 མཚར་ཚེ་ རྗེན་ཚོ་རྒྱལ་ཀུན་སྲོལ་ལམ་བདེན་མཐུ་ཡིས་ཅེ་ སྲིག་ཅན་སུ་ཡིན་བདེ་འགོ་ས་ལོན་
 ཐོབ་ཅེ་ སྐུ་བ་ཚེན་སུས་བྱས་ཚེ་འདིར་མཛོན་སངས་རྒྱས་ཅེ་ གནས་འདིར་དད་ཅིང་གྲུས་པས་སྐོ་
 གསུམ་གྱིས་ཅེ་ འབྲེལ་པ་རེ་བཞག་བསོད་ནམས་ལྷན་དུ་འཕགས་ཅེ་ མཚོད་ཉེན་ལྷ་ཁང་ས་གནད་
 སུས་མནན་རྣམས་ཅེ་ བདེ་འབྲུང་དེ་ཡི་ལོ་ཉེ་ཡིན་པར་དམ་ཅེ་ དད་པས་གསོལ་བ་ཐོབ་མཚོན་སྐུ་ལ་
 ལྷན་ཡོད་ཅེ་ ལོག་ལྷ་ཅན་ལ་བར་ཚད་འཕུལ་དུ་བྱུང་ཅེ་ གནས་དེར་ཁ་བཏང་ཐར་པའི་སྐུ་གུ་
 བཞེག་ཅེ་ གནས་དེར་སྲིན་ནས་མི་བདུན་སྲིད་ཀྱི་རྣམས་ཅེ་ སྲི་ཐིང་ནག་པོའི་སྐུ་ལ་པ་ཡིན་པར་
 དམ་ཅེ་ སྲིད་གྲངས་མཚོན་ལ་དུན་རིག་ལྷགས་ཀུས་བརྒྱད་ཅེ་ བདེ་བ་སྐུ་བ་བསྐུལ་འདམས་ཁ་མ་
 ལོར་ཅིག་ཅེ་ ས་མ་ཡུ་ དེ་ཡི་ཤར་རྩོལ་གསང་བ་ཡང་གསང་གནས་ཅེ་ དུ་ལོ་བོ་པར་འབྲས་སྲུང་ས་
 ཞེས་སུ་གྲགས་ཅེ་ གངས་རི་དཀར་པོ་དབྱིངས་ཀྱི་མཁའ་ལ་མཐོང་ཅེ་ མ་བཞེད་ས་ལྷན་གྲུབ་རིགས་
 ལྷ་ཀུན་འབྲུང་ཞིང་ཅེ་ དེ་ཡི་གནས་ཡིག་ལམ་པ་ཀ་ལ་ཡོད་ཅེ་ དུས་ལ་བབ་ཚེ་གཏེར་ཀྱི་རྒྱ་མདུད་
 བཀོལ་ཅེ་ ལྷ་ལ་ལྷན་འགྲོ་བ་མང་པོ་ཞིང་དེར་བཀོད་ཅེ་ བསྐུ་བ་མེད་དོ་ཁོ་བོའི་ཐ་ཚོག་གོ་ཅེ་ ས་མ་
 ཡུ་ ཞེས་གསུངས་གནས་ཡིག་འབྲིང་པོའི་རྣམ་པ་འདི་ཅེ་ འདུ་བྱེད་འོད་སྲིད་ཅིང་མཚོང་གི་བྲག་ཅེ་
 དབྱིངས་རིག་དྲངས་མ་ལྷ་ཡི་ཤོག་བུ་ལ་ཅེ་ འདུ་བྱེད་འཕུལ་གྱི་བདེ་རིས་རྣམ་པས་བཏབ་ཅེ་
 དབྱིངས་ཀྱི་སྲུང་མ་ལོ་ཀ་རྗེ་ཉེར་གཏད་ཅེ་ ཐུབ་པར་སྲུངས་ཤིག་བཟོ་ས་མ་ཡུ་ བདེ་ཐིམ་ཅེ་

༡༢༩ ཞེས་པ་འདི་འདུ་བྱེད་ལེན་ཚེན་སྐུ་ལྷགས་རིན་པོ་ཚེས་འདི་ལྷར་དགོས་ཞེས་བཀའ་བསྐུལ་སྲི་བོར་ཕེབས་ཚེ་ཉེན་འབྲེལ་དུས་དབང་
 འཛོམས་སྐབས་བདུད་འཛོམས་ནམ་མཁའི་དོ་རྗེས་དབྱིངས་རིག་གསང་བའི་མཁའ་གྲོང་ནས་བརྟུན་བསྐྱར་བའོ་

། ཨྲི། རྩ་གསུམ་དགོངས་པ་ཀུན་འདུས་ལས་ལྷོང་གསང་པ་དེ་ཤེས་གནས་ཡིག་མ་
རིག་སྲུང་སེལ་སྒྲོན་མི་བཞུགས།

༡༢༩། ཨྲི་མཚན། ཡེ་སྒོང་རྣམ་དག་ཚེས་དམིངས་འདུས་མ་བྱས། སྒོང་པའི་རང་མདངས་
འོངས་སྐྱེ་སྐྱེ་མའི་གར། སྐྱེ་ཚོགས་མ་འགགས་སྐྱེལ་སྐྱེལི་འགོ་མང་འདུལ། སྐྱེ་གསུམ་སྒོན་པ་
མཚོག་ལ་ལུག་འཚལ་འདུད། ས་མ་ཡུལ། རྩོམ་འོ་སྐྱེ་བཞེས་པ་རྒྱ་ཀར་རས། སྐྱེ་འཚི་མི་མངའ་
རྩོམ་འོ་སྐྱེ་མཚོག་བཞེས། ཤེས་བྱ་ལྟ་མཁུན་འདས་དང་མ་འོངས་རྣམས། གསལ་སྐྱིབ་མི་མངའ་
དུས་གསུམ་ས་ལེར་མཁུན། ད་ལྟ་བུ་ལ་པ་ཡར་ལྷན་ལྷན་དང་མཉམ། མདོ་སྐྱེགས་དམ་ཚེས་མ་
ལུས་དར་ཞིང་རྒྱས། ས་སྒྲིང་བྱུབ་ཐོབ་པོ་མོས་ཡོངས་སུ་གང། ལུགས་གཉིས་བྲིས་ས་ཀྱིས་འགོ་
བ་བདེ་ལ་བཀོད། ཀུན་ཀྱང་དགའ་སྤྱོད་མ་དོན་པར་རྒྱལ་མཚན་སྒྲིངས། འགོ་ཀུན་བདེ་ལྷན་
སྐྱེག་བསྐྱེལ་ཀུན་བྲལ་ཡང་། མར་གྲིབ་བསྐྱེལ་རན་ཉི་ཤུའི་མར་གཤམ་ཚེ། རྣམ་པོ་ཁ་རྒྱས་རྒྱལ་
འགོང་རྒྱང་ལྷར་འཇུགས། བུད་མེད་འདྲི་མོས་ས་སྒྲིང་ཡོངས་ལ་བྲལ། སྐྱི་བོ་མོ་མོ་སྐྱར་ལྷར་
འཇུགས་པའི་དུས། སྒོད་སྒྲིང་ཚེས་རྒྱན་གཉིས་ཀྱིས་རབ་ཏུ་དགྲུགས། རྒྱ་འཇུང་བོད་འཇུང་རྩོར་
སོག་འཇུང་དུར་བཞི། མ་བྱ་གར་འཇུང་སྐྱེག་མོ་རར་ལ་འཇུང་། སྒྲིང་པོ་རྩ་འཇུང་གྲིན་གཟུགས་
ལ་འཇུང་། འཇུང་བཞི་སྐྱབས་ཀྱི་རྒྱ་བཞི་སྒྲིང་དུག་གཡོ། རི་བཞི་འཇུན་ནས་ཀ་བཞི་མཐའ་ལ་
འབྱམས། སྒྲིངས་བཞི་ནང་འཇུགས་རོང་བཞི་མི་དཔུང་འབར། རང་པ་སེར་པོ་བྱང་ཆེན་མཚོ་ལ་
གཡོང་། གཡུ་འབྲུག་སྒོན་མོ་མ་བྱའི་འབྲུལ་པ་ཅན། རོ་ཚོ་སྐྱེ་མཁའ་ཚེས་ཀྱི་སྒྲོ་དོགས་གཅོད།
རྒྱ་གཅོད་བོད་གཅོད་ལྷ་ཡི་དོགས་རྣམས་གཅོད། བརྩེ་བའི་ཞགས་གཅོད་ཀུམ་ཀ་ཡིས་འཇོན། ཉི་
མའི་གཟུར་གདུང་དམར་མོ་མེ་ཡིས་བྱེད། དེ་ཡི་སྐྱབས་ཀྱིས་རྩོན་འབྲེལ་གནད་འགགས་འཇུག།
འགོ་བའི་ལས་ནི་རྒྱ་ལྷང་ལྷར་འབབ་འདྲ། དེ་འདྲའི་དུས་ཤར་འཇོམ་སྒྲིང་འོ་ལོ་བརྒྱལ། ད་ལྟའི་སྐྱེ་
གོ་སྐྱེག་ཚང་གནས་མཚོག་འདྲིར། འདུས་པའི་རྩེ་འབངས་པོ་མོའི་ཐུགས་བསྐྱེད་ཀྱིས། སྐྱེལ་ལྷན་
རྣམས་ནི་སྐྱེས་པའི་རོང་བཞི་འགྲིམ། སྐྱེལ་མེད་རྣམས་ནི་བདུད་ཀྱིས་ཉལ་ཤེསྐོད། དེ་འདྲའི་དུས་
ཤར་འགོ་ཀུན་གྱི་མ་རུད། ཅེས་གསུངས་སྐྱེན་གཉིས་བར་སྐྱང་རིག་གེར་བཟུགས། ད་ལྟའི་རྩོན་
གསུམ་དགོངས་པ་ཀུན་འདུས་ཀྱི། ཟབ་ཚོས་འདྲི་ཉིད་མ་འོངས་འགོ་བའི་དོན། བྲག་སྐྱད་སྲིན་མོ་

བྱང་པར་མི་ཉོག་ཟེན་འབྲུ་ལེ། ཡང་གསང་པར་ཤེལ་རི་བོ་ཉ་ལའི་ཞིང་། ས་སྤྱོད་ཞིང་ཁམས་
 རྣམ་དག་སྐྱེན་མེད་། དེ་ཡི་སྐབས་ཀྱིས་བསྐྱབ་པོ་ད་ཞེས་སྐྱབས་། ཀུན་བཟང་ཤུག་ཐུབ་བསྐྱབ་འབྱུང་
 གནས་ཀྱི། ཤིན་ཏུ་བས་སྤོན་ལམ་བདེན་སྤོབས་ཡང་ཡང་བརྗོད་། བསྐྱལ་བཟང་སངས་རྒྱས་སྤོང་
 བྱོན་ལུང་ཡང་བསྐྱེན་། བསྐྱལ་པ་རེ་རེ་འདས་ཇེས་རེ་རེ་འཕེལ་། དེ་དུས་སངས་རྒྱས་སྤོང་བྱོན་
 དས་ལུང་བསྐྱེན་། འདི་འདྲའི་གནས་མཚོག་མཐོང་ཐོས་བྱེད་རྟེན་རྣམས་། བསྐྱལ་སྤོང་སྤྱི་བ་དག་
 སྤྱིར་མི་སྤོག་ཞིང་ཐོབ་། ཉེར་བདུད་མི་ཤིགས་རྗོང་ཇོང་བཅོན་ཡིན་། བསྐྱལ་བ་མེད་དོ་སྐྱལ་བྱེད་
 སྤོང་ལ་སོམས་། ས་མ་ཡུལ་། དེ་ནས་མཁའ་འགྲོ་ཡི་ཤེས་མཚོ་རྒྱལ་གྱིས་། ཨོ་མ་ཨོ་མ་རྒྱལ་
 སྤུས་ཐོད་ཐོང་ཅུལ་། དེ་འདྲའི་ས་སྤོང་ཞིང་ཁམས་རྣམ་དག་འདིར་། སྤོང་འབྱེད་དུས་དང་འགྲོ་
 འདྲེན་སྤྱིས་བྱ་གང་། སྤོགས་དང་འཁོར་སྤོབ་བསྤོད་ཚུལ་ཅི་ལྟར་བྱས་། བར་ཆད་རྒྱུན་འབྲུང་ཡོད་
 མེད་བརྗོད་ག་ཐབས་རྣམས་། གསལ་ལ་མ་འདྲེས་སོ་སོར་གསུང་དུ་གསོལ་། ཞེས་ཞུས་། སྤོབ་
 དཔོན་གྱིས་། ཨོ་མ་ཨོ་མ་དང་ཡི་ཤེས་མཚོ་རྒྱལ་མེད་། ཞུ་བའི་དོན་ཡིགས་བུ་མོ་མཁའ་ཚོན་བཟའ་ལྷ་
 དུས་དང་འགྲོ་འདྲེན་སྤྱིས་བྱ་གོང་དང་མཚུངས་། མཐུན་པའི་སྤོགས་སྤོང་མི་མཐུན་གོགས་ལ་གཟུར་
 སྤོགས་ནི་བྱ་རྒྱུ་ལྷི་བྱུང་བཞི་ཡི་སྤོང་། ད་ལྟའི་བལ་འབངས་ཀ་ལ་སི་རྩེ་ཡི་། ཐུགས་ཀྱི་སྐྱལ་པ་
 པ་སྤྱི་མིང་ཅན་ཅི་ལྟེ་སྤོང་ཇེ་བྱང་སོམས་ལྷན་ལ་ཞི་ཆགས་སྐྱབས་། དེ་དང་ཚོས་མཐུན་སྤོགས་མཚོག་ལྷ་
 ཡི་སྤོང་། དེ་ཚོ་ཀུན་གྱང་རྟེན་འབྲེལ་གཡོ་མེད་དང་། བརྩོན་འགྲུས་ཤུགས་བསྐྱེད་བཟོད་པའི་གོ་
 བཤོས་ཏེ་། དག་སྤོང་བཞི་ཡི་བསྐྱུར་དང་གཏོར་མས་བརྟན་། ཐུགས་པ་བཞི་ཡི་སྤྱུང་གཏོར་རྒྱུན་
 སེལ་བུ་། རིགས་ལྷན་ལྷ་ཡི་སྤྱུང་གོ་གང་གྱིས་བརྟན་། སྤྱིས་བྱ་བྲ་མ་ཉེར་ལུས་ལམ་དག་བསལ་།
 ལྷག་ཤར་གོ་མཚོན་ལྷན་པ་ལྷ་བཅུ་ཡིས་། ཤི་རོལ་རྒྱོལ་བ་འཛོམས་པའི་རྟེན་སྐབས་བུ་། མཐའ་
 རས་རུས་སྐལ་འགྲོས་ཀྱིས་དབུས་སུ་ཞུགས་། ཀུན་གྱང་སྤིང་པ་ལུབ་བསྐྱུས་སྤངས་སྐབས་དང་།
 དེ་སྐབས་རྗོང་གར་གྱི་དབང་སྐྱབ་ཉིད་། ཉོགས་མེད་སྤོབ་བལ་ནམ་མཁའ་སྤོང་ཡངས་སུ་། རིག་
 སྤོང་བརྗོད་མེད་སྤོང་འདས་མཐའ་དབུས་བུལ་། བྱར་མེད་བྱ་བུལ་ཡི་སྤོང་ཚེན་པའི་སྤོང་། ལྷ་ཡང་
 སོམས་ལ་འདྲེ་ཡང་རང་གི་སོམས་། ལྷ་འདྲེ་འབྲུམ་ཡང་རང་སོམས་རོ་བོར་གཅིག་། ཡི་སྤོང་
 བརྟལ་བ་ཚོས་དབྱིངས་སྤོང་དུ་རྒྱུས་། སྤང་སྤིང་ཞུབ་དགོངས་པའི་གཟེར་གྱི་གདབ་། སྤོང་བདེ་
 གུ་ཡངས་གཏོད་མའི་རྒྱལ་ས་བརྒྱུད་། འདི་ནི་ལྷ་འདྲེ་སྤྱི་ཚིངས་སྐྱེན་མེད་། དེ་དོན་གནད་དུ་
 བཅོལ་ཅིགས་མ་ཡུལ་། དེ་ནས་སྤྱིས་ནས་ཟབ་མོ་སྤོང་པའི་རྒྱུལ་། ལམ་བུང་གལ་བྱང་སྤོང་བྱང་རྒྱར་

གསལ་ལྟར་། འཁོར་ལོ་ལྷ་ལྷན་ལྷི་ནང་གསང་བ་ཡིས་། གསང་བ་གྱི་ལ་དབྱིངས་རྫོང་དེར་གྱི་
ལྷོགས་། ལུང་པ་ལྷ་གསུམ་སྐྱུ་གསུམ་མཁའ་འགྲོའི་དལ་། དབུས་ཀྱི་ལུང་པ་འབྲས་སྤོངས་དགའ་
བའི་ཚལ་། དེ་ཡི་ལུང་བརྒྱུད་ཏིག་རི་སྐྱེས་པའི་སྤོངས་། དེ་ཡི་འཁོར་ལྷོ་གསང་ཆེན་དགའ་བའི་
ཚལ་། དེ་བརྒྱུད་ལ་ལྷིན་ལུང་ལྷ་མཁའ་འགྲོའི་དལ་། དོ་བོ་བརྒྱ་ལེལ་རི་ཞེས་གྲགས་པའི་། རི་
བོ་ལྷན་ཆགས་སྤུར་སོ་གྲོན་སྤོང་ལྟར་། ལྷན་གསུམ་དབང་ལྷན་སྐྱུ་གསུམ་ལྷན་གྱིས་བྱུང་། རྒྱུད་
ནས་བལྟས་ན་རྒྱལ་མཚན་འཛུགས་པ་འདྲ་། ཆོས་སྤྱི་ལྷ་ཚོགས་བྱེ་བ་འབྲུམ་སྐྱེ་ན་མས་། བྲངས་
མེད་ཏིལ་གང་སྤུར་བ་བཞིན་དུ་བཞུགས་། ལྷོགས་བཞི་ལུང་བཞི་རྒྱུད་སྤེ་བཞི་དུག་གི་། བཀོད་པ་
རབ་བཀྲའོ་མཚར་བྱུང་འཕགས་ཞིང་། དེ་ཡི་སྤོ་ལྷོགས་ཀུན་བཟང་སྤྱ་མཚོ་ཡོད་། ལྷུས་འཕྱང་
སྤོང་བས་ལས་ཀྱི་སྤྱི་བ་བཞི་དག་། དེ་ཡི་བྱང་འཁར་ཨེ་ཀཱ་ཇི་ཡི་། ལྷ་མཚོ་དམར་ནག་རྒྱ་མེ་འོད་
མདོག་། དམོད་པ་ལྷིན་ལས་གང་བཅོལ་ཐོགས་མེད་འབྲུབ་། འཁར་ལྷོགས་ཀུན་བཟང་ཉི་ཤུ་ཀ་ཡི་
ནི་། སྐྱབ་ལྷུག་བདེ་ཆེན་གྲོང་ཡངས་ཞེས་པ་ཡོད་། དེར་བཀོད་ཏིང་འཛིན་ཉམས་རྟོགས་ལྷགས་
ཀྱིས་འཕེལ་། བཀའ་རྟོགས་ལྷུག་མཚན་སྐྱབ་ལྷུག་གངས་ལས་འདས་། གསེར་དུལ་ཟངས་
ལྷགས་མཐིང་སྤངས་མཚལ་ལི་ཁྲི་། འཛིག་རྟེན་དགོས་བྱེད་རིན་ཆེན་གཏིར་གྱིས་བཀའ་། ལྷལ་
ལྷན་སྐྱེས་བུ་རྣམས་ཀྱིས་རིམ་བཞིན་སྤོད་། རྟོགས་ལྷན་རི་བཞི་ལྷུས་ཆབ་ཆེན་པོ་བཞི་། སྤྱིད་ཚལ་
བཞི་དང་སྤོང་བཞི་རྟ་བབ་རྒྱལ་། བཀོད་པ་རབ་བཀྲའ་དགོས་འདོད་ནོར་བུའི་སྤྱིང་། འདི་འདྲའི་
གནས་མཚོག་པན་ཡོན་བསམ་ལས་འདས་། གནས་མཚལ་རི་ཡིས་བསྐྱེད་སྤོང་སྤྱི་བ་པ་དག་།
ལན་གཅིག་བསྐྱོར་བས་འཛོམ་སྤོང་གཡས་སུ་ནི་། ལན་བརྒྱ་བསྐྱོར་དང་དབྱིར་མེད་བསྐྱེད་དམ་།
གསང་བ་ཡང་གསང་སྤྱོད་གནས་མཚོག་འདིར་། ལྷལ་ལྷན་ལས་སྤོན་བཙོན་པ་སྤོང་ནས་བསྐྱེད་།
མ་དག་འོག་ལྷ་ཐོའོ་རིང་དུ་སྤངས་། བསྐྱེད་མེད་དོ་པད་འབྱུང་ཐོའོ་གཏོག་། ས་མ་ལྷུ་ དེ་
ཡི་རྒྱབ་སྤོགས་རི་བོ་ཏེ་ལ་ནི་། རི་བོ་ལྷན་ཆགས་བསྐྱེད་སྤྱི་བ་པ་ཡི་། རྫ་སྤངས་གངས་བརྒྱན་
དཔལ་བོ་ཆེན་པོ་ནི་། རྒྱབ་མོ་གཏོན་འདྲ་སྤོང་བཞི་སྤྱིད་ཚལ་གཡོ་། དེ་འོག་རྫ་སྤངས་སྤྱི་བ་ལྷོགས་
བསྐྱེད་དང་མཚུངས་། སྤྱི་བ་གཅིགས་རྒྱལ་བརྒྱ་མཚོའི་སོ་བྲང་མཚོག་། བྲང་རྒྱབ་སེམས་དཔལ་
སྤྱི་བ་ས་གཅིགས་དབང་གིས་། ལྷགས་བསྤྱིད་སྤོན་ལམ་ལས་འབྱུངས་ལྷུས་ཆབ་ནི་། སྤྱི་བ་ཆབ་
གཡས་འབབ་སྤོལ་མ་སྤོན་མོ་ཡིས་། འཛིགས་བརྒྱུད་བཅུ་དུག་ཞི་བའི་ལྷུས་ཆབ་ཡིན་། ལྷོ་ལ་
དུངས་པ་ཡན་ལག་བརྒྱུད་ལྷན་གྱི་། གཡས་སྤོགས་ཡང་གསང་ལུང་པའི་བརྒྱུད་ནས་འབབ་།

འབྲུག་འཕུང་མཛོད་བས་འཛིགས་བརྒྱུད་བཏུ་དུག་ཞི། ལྷན་ཆབ་གཡོན་འབབ་སྐོལ་མ་དགར་མོ་ཡིས།
 རྣམ་པར་ཚོ་སྦྱིན་འབགས་མའི་འབྲུག་ཆབ་དགར། གཡོན་སྐོགས་དར་བེད་སྐོགས་ལ་ནར་གྱིས་
 འབབ། འབྲུག་འཕུང་མཛོད་བས་ཚོ་དཔལ་གཟི་བྱིན་བསྐྱེད། དེ་ཡི་ལུང་བརྒྱུད་ཨ་ཏི་ལུང་ཞེས་
 བྲགས། དེ་བརྒྱུད་གར་གནས་ཚོ་མིང་དཔལ་དང་ལྷན། འཤར་དུ་སྐྱོལ་གས་དོན་དཔལ་ཤེུ་གྲིང་།
 དོན་རིགས་ཀྱི་སྐྱོལ་གས་ཏིལ་གང་ལྷུར། རན་གདོན་འཛིགས་བརྒྱུད་ཞི་བའི་གྲིང་མཚོག་ཡིན།
 དོར་སེམས་སྒྲུ་མཚོ་བཞི་བྱེད་དོན་ལུགས། ཞི་བྱེད་སྐྱོལ་གས་བཟོ་རིགས་གཏར་ཁ་ཡོད། ལྷོ་སྐོགས་
 རིན་ཆེན་དཔལ་ཤེུ་དགའ་འབྲེལ་གྲོང་། རིན་ཆེན་རིགས་ཀྱི་སྐྱོལ་གས་ཏིལ་གང་ལྷུར། བགའ་
 བརྒྱུད་སྒྲུ་མཚོ་ཀུན་འདུས་རིན་ཆེན་ལུགས། རྒྱས་བྱེད་གསེར་དདུལ་རིན་ཆེན་ཚོར་དབྱིག་སོགས།
 དགོས་འདོད་ཀུན་འབྲུང་ཚོར་བུའི་གཏར་ཁ་ཡོད། གྲིང་གི་གྲིང་མཚོག་རྒྱས་བྱེད་དགའ་འབྲེལ་གྲོང་།
 རུབ་སྐོགས་དུ་གྲི་བདེ་བ་གྲིང་ཞེས་ནི། བསྐྱེད་རིགས་ཀྱི་སྐྱོལ་གས་ཏིལ་གང་ལྷུར། བསྐྱེད་བར་ལུག་
 དབང་ལྷུད་བདེ་བ་མཚོ། ཚོ་སྐྱབ་ལ་སོགས་དབང་བསྐྱེད་གཏར་ཁ་ཡོད། ལུང་སྐོགས་གནོད་སྦྱིན་
 དག་སྐྱབས་རབ་སྐྱོལ་གྲིང་། དག་པོ་མཐུ་སྐྱོལ་གས་ཏིལ་གང་ལྷུར། དག་པོ་སྐྱབ་ལུག་དག་
 རལ་མཐུ་སྐྱོལ་གྲིང་། གཅིག་བརྒྱུད་དན་སྐྱབས་དག་སྐྱབ་མེ་སྤོང་ཅན། དག་པོ་ལས་ཚོགས་མ་
 ལུས་གཏར་ཁ་ཡོད། སྤོན་ལས་གང་བཅུ་མས་སོགས་མེད་སྐྱོན་བྱུང་བའམ་གནས། དབུ་ཅི་སྦྱིན་
 གཟིགས་རྒྱལ་བརྒྱུ་མཚོ་དང་། ཅུ་བརྒྱུད་སྒྲུ་མ་སངས་རྒྱས་བྱང་སེམས་ཚོགས། རམ་མཁའི་
 སྦྱིན་ཚོགས་གཏིབས་པའི་བཞེན་བཞུགས། རི་པོ་སྐྱེད་པ་ཡི་དམ་རྒྱུད་སྐྱེ་བུ། ཁ་བ་བུ་ལུག་
 འཚུ་བས་པ་ཇི་བཞེན་དུ། མཐའ་བསྐྱོར་རྣམས་ལ་དཔའ་བོ་མཁའ་འགྲོ་དང་། ཚོས་སྤྱང་ལས་བྱེད་
 ལྷུང་ལྷུང་འབྲུགས་བཞེན་བཞུགས། དངོས་སུ་བཞུས་ན་མིག་གིས་མི་མཐོང་བར། རང་བཞེན་
 ཐུགས་རྗེའི་རར་རྒྱུད་རྒྱུ་དུ་ཅུ། གཡོ་བའི་རྒྱ་སྤྱང་བདུད་ཅི་འོད་ལྷན་འབར། ལུང་སྐྱེ་རྣམས་ལ་
 ཀུན་བཟང་ཟིལ་པ་གཡོ། ལྷུ་བདུད་དོན་དེས་པར་སྐྱེ་བའི་ས། ཤིང་དང་ནགས་ཚལ་འཇའ་འོད་
 ལྷུང་གིས་ལུབ། ལྷུ་རིགས་ཐམས་ཅད་གསུང་སྐྱོན་ཚོས་སྐྱོལ་གས། རོར་བདུད་གང་གིས་མི་
 ཤིགས་སྐྱབས་པའི་ཞིང་། འདི་འདྲི་གནས་མཚོག་མཐོང་ཐོས་དུན་རིག་རྣམས། སྤྱིག་སྐྱབ་འན་པ་
 ཅི་ལྷུང་ཡིན་ལྷུང་ཀྱང་། ལྷུང་དུ་གནས་འཕོས་བྲམ་ཟེའི་སྐས་སུ་སྐྱེ། རིས་བཞེན་ཐར་པའི་ཐེས་
 ལྷུང་གནས་དུ་སྐོང་། ཐན་བདུད་འགྲོ་རྣམས་ཚུ་འཕྲང་རྣམས། རོ་ལ་ཞབས་རྗེས་རོ་ལ་རིང་

