The Brief Hagiography of Jokpa Jangchup Penden

Christopher Bell

The Brief Hagiography of Jokpa Jangchup Penden, as its title makes clear, is a short 18-folio religious biography of Jokpa Jangchup Penden (lcog pa byang chub dpal ldan, 1404/1464-1471/1531), the founder and first abbot of Deyang College (bde yangs grwa tshang) at Drepung Monastery ('bras spungs dgon pa). He is also the founder of Nechung Chapel (gnas chung lcog), the precursor to Nechung Monastery and home to the powerful sovereign spirit (rgyal po) Pehar (pe har), an important Dharma protector (chos skyong) tied to the Dalai Lamas’ lineage and government. This paper hopes to draw more attention to this underappreciated abbot in Drepung’s history by offering a complete translation and transcription of his significant yet difficult biography. Not only does the work provide insight into Tibetan clan patronage and cultural practices, it also gives a far more elaborate account of the deity Pehar’s arrival on the outskirts of Drepung and the founding of his cultic site at Nechung. This founding myth has several variations, but the general account is that Pehar was expelled from the area of Tsel (tshal), southeast of Lhasa, having been trapped in a box that was then thrown into the Kyichu River (skyid chu). The assistant of a Drepung abbot pulled the box from the river but opened it while bringing it up to the monastery. Pehar flew from the box in the form of a bird and disappeared into a nearby tree, and the abbot built the first incarnation of Nechung around this tree, securing the deity as a protector of nearby Drepung Monastery and the Geluk (dge lugs) school of Tibetan Buddhism in general.1 The stone on which the attendant placed the box and a portion of the original tree are still visible at Nechung Monastery today. However, the following account of Pehar’s arrival at Drepung is far more in

1 For the various versions of this myth, see Nebesky-Wojkowitz 1998, pp.104-107. For more recent and fuller discussions of Pehar’s mythic evolution and his connection to Jokpa Jangchup Penden, see Sørensen, Hazod, and Tsering Gyalbo 2005, pp.280-288; ibid 2007, vol. 2, pp.627-630; as well as Bell 2013. Given their close work with the Brief Hagiography of Jokpa Jangchup Penden, I am grateful to Per Sørensen and Guntram Hazod for reviewing an earlier draft of this paper and offering much needed insight and advice.

depth and does not contain some of these famous details, illustrating the multivocal and conflicting nature of important monastic narratives.

The full title of this text is the *Brief Hagiography of Jokpa Jangchup Pendenpa along with the Origins of the Great Dharma Protector* (lcog pa byang chub dpal ldan pa’i rnam thar rags bs dus chos skyong chen po’i ’byung khungs dang bcas pa). According to Per Sørensen and Guntram Hazod, this text was composed by Sangyé Gyatso (sde srid sangs rgyas rgya mtsho, 1653-1705), the (in)famous final regent of the Fifth Dalai Lama (1617-1682). However, this is questionable since it appears to contradict a claim made in the portion of the *Nechung Record* (gnas chung dkar chag) also composed by Sangyé Gyatso. This is the major record of Nechung Monastery composed by the Fifth Dalai Lama and Sangyé Gyatso, the inscription for which is still visible today on the southern courtyard wall of the monastery itself. While the *Hagiography* claims that Pehar was forced from Tsel Yangön (tshal yang dgon) by attendants of the myriarch Dönöö Dorje (don yod rdo rje) and traveled toward Drepung alone in a coracle, the *Nechung Record* states that the deity left the monastery with the Second Dalai Lama (1476-1542). The *Hagiography* itself does not explain its authorship; however, it was composed within a century after Nechung Monastery’s seventeenth-century expansion. The *Hagiography* quotes heavily from the *Nechung Record*, placing it after its composition in 1682, and it was in turn quoted in the *Gungtang Record* (gung thang dkar chag), placing it before 1782. Regardless, until further evidence I tentatively agree with Sørensen and Hazod in ascribing the text to Sangyé Gyatso.

Jokpa Jangchup Penden’s dates are likewise disputable. Georges Dreyfus places the abbot’s birth in 1404 and dates the founding of Deyang College to 1440. However, I tentatively concur with the dates (1464-1531) given by Sørensen and Hazod because they align the events of Pehar’s arrival at Nechung Monastery with the lifetime of the Second Dalai Lama (1476-1542), in accordance with the *Nechung Record* as noted above. Nonetheless, Pañchen Sōnam Drakpa (pa chen bsod nams grags pa, 1478-1554) records 15 abbots for Deyang

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2 See Sangs rgyas rgya mtsho n.d. A photocopy of this text was generously provided to me by the irreplaceable Tsering Gyalbo (1961-2015), former Director of the Religion Department at the Tibetan Academy of Social Sciences (TASS) in Lhasa.
3 See Sørensen, Hazod, and Tsering Gyalbo 2007, p.217n.572.
4 For a complete translation and transcription of this text, see Bell 2016.
5 See ibid, p.187.
7 See Dreyfus 2006.
8 See Sørensen, Hazod, and Tsering Gyalbo 2007, p.217n.572.
College by the time of his writing, which would be the year of his death at the latest. If Jokpa Jangchup Penden was still abbot of Deyang in 1529 when Pehar arrived (see below), this leaves at most 25 years for 14 other abbots to take their seat at the college, which seems unlikely. These discrepancies make the exact dates for Jokpa Jangchup Penden difficult to ascertain.

Beyond authorship and dating, the text of the Hagiography is also particularly difficult to read. It has numerous misspellings, the grammar is often unruly, and excerpts from the Nechung Record randomly and abruptly interrupt the flow of the hagiography proper. These excerpts are themselves out of order or from different portions of the Nechung Record, and they were clearly added to the preexisting text after the fact. The quotations from the Nechung Record are even redundant, with the first incomplete interpolation (ff.4a.3-4b.5) being repeated more fully later in the text (ff.5b.1-8b.5). Nevertheless, this text is the earliest detailed account so far available of the abbot Jokpa Jangchup Penden, the founding of Deyang College, the mythic events surrounding Pehar’s arrival at Drepung, and the establishment of Nechung. Moreover, one unexpected value of this text is that it occasionally cites portions of the Nechung Record that were themselves too damaged to transcribe reliably. Although the hagiography paraphrases from the record just as much as it quotes, making a confident rendering of the damaged text unlikely, it still offers significant insights into the record’s contents that are otherwise unavailable. These quotations pull predominantly from the Nechung Record sections on the tantric authority of revering protector deities, the past lives of Pehar, and the ontological nature of the Five Sovereign Spirits (rgyal po sku lnga) led by the deity. Beyond these inclusions, the hagiography is fairly generic, discussing Jokpa Jangchup Penden’s miraculous birth, his religious devotion and monastic ordination, and his founding of Deyang College at Drepung Monastery. The remainder of the text describes the six times Pehar took possession of an oracle through the course of moving from Tsel Yangön to Drepung, which led to his developing a close bond with Jokpa Jangchup Penden and his community, as well as his requesting the establishment of Nechung Chapel. In the final possession Pehar prophesizes Jokpa Jangchup Penden’s rebirth after his death, and his cremation and funeral are detailed in depth.

After this short introduction, this article consists of three parts. The first part is a complete translation of the Hagiography, with subheadings to aid in classifying its contents and important hagiographical moments. The subheaders for the quoted portions of the Nechung

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9 See Paṇ chen Bsod nams grags pa 2007, p.146.
record their line placement in the original wall inscription for ease of intertextual comparison. Rather than completely copying the repeated portions from the *Nechung Record*, I chose to translate the divergent words used in the *Hagiography* when applicable in order to indicate the subtle changes in meaning and emphasis that can be encountered when a text is repeated in a different context. It is my recommendation to simply skip the first interpolation (sections 4-7: 4a.3-4b.5) for a more comprehensible reading, since it is an awkward interjection that is repeated more fully later at a more understandable juncture. I include it nonetheless for comprehensiveness and comparison.

The second part of this article is a transcription of the original manuscript of this rare text, typed using the common ‘headed’ (*dbu can*) Tibetan script. The manuscript was written with the ‘headless’ Tibetan script (*dbu med*) and uses many abbreviations (*bskungs yig*), some of which are very obscure. I would like to thank Mikmar Tsering for taking the time to personally parse out these abbreviations with me. Like the *Nechung Record*, this transcription is given here so that the text may gain more exposure, since it is otherwise only available in manuscript form at the Tibetan Academy of Social Sciences in Lhasa. The third part is a photocopy of the text itself, as provided to me by Tsering Gyalbo. I include the original manuscript for posterity, as well as to offer specialists the original text so that they might arrive at insights and readings potentially different from my own. Finally, I provide here an outline of the hagiography’s contents to act as a quick reference:

1. The Buddha’s prophecy regarding Jokpa Jangchup Penden (ff.1b.1-6)
2. Jangchup Penden’s birthplace, parents, and upbringing (ff.1b.6-3a.4)
3. Jangchup Penden becomes a monk (ff.3a.4-4a.3)
4. Text quotes *Nechung Record*, lines 11-12 [Fifth Dalai Lama section] (ff.4a.3-6)
5. Text quotes *Nechung Record*, lines 9-10 [Fifth Dalai Lama section] (ff.4a.6)
6. Text quotes *Nechung Record*, line 9 [Fifth Dalai Lama section] (ff.4a.6-4b.2)
7. Text quotes *Nechung Record*, lines 41-42 [Sangyé Gyatso section] (ff.4b.2-5)
8. Jangchup Penden is told about the need for Dharma protectors (ff.4b.5-5b.1)

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10 For a cross comparison, see Bell 2016.
9. Text quotes *Nechung Record*, lines 9-11 [Fifth Dalai Lama section] (ff.5b.1-6b.1)
10. Text requotes passages from the *Nechung Record* given on ff.4a.3-4b.5; continues where the latter abruptly ended on line 42 of the record (ff.6b.1-7a.6)
11. Text interrupts and intersects the previous quote, elaborates on and quotes *Nechung Record*, lines 12-13 [Fifth Dalai Lama section], and includes a brief segment from line 42 [Sangyé Gyatso section], now placed toward the end of the previous section (ff.7a.6-8a.1)
12. Text summarizes the story of Pehar and Padmasambhava from the *Nechung Record*, lines 14-15 [Fifth Dalai Lama section] (ff.8a.1-4)
13. Text abbreviates and quotes *Nechung Record*, lines 42-44 [Sangyé Gyatso section] (ff.8a.4-8b.5)
14. Jangchup Penden founds Deyang College at the age of 37 (ff.8b.5-10a.5)
15. Pehar takes possession of an oracle [1] (ff.10a.5-10b.6)
16. Pehar takes possession of an oracle [2] (ff.10b.6-11a.3)
17. Jangchup Penden has a clairvoyant dream about Pehar’s arrival (ff.11a.3-11b.1)
18. Pehar arrives on the banks of the Kyichu River (ff.11b.1-11b.5)
19. Pehar takes possession of an oracle [3] (ff.11b.5-12a.5)
20. Pehar takes possession of an oracle [4] (ff.12a.5-14b.1)
22. Jangchup Penden transfers the abbotship and passes away (ff.15b.2-16b.1)
23. Pehar takes possession of an oracle [6] (ff.16b.1-17b.1)
24. Colophon (ff.17b.1-18a.3)

The *Brief Hagiography of Jokpa Jangchup Penden* quotes the *Nechung Record* extensively, making up almost a quarter of the text in fact. Because of the close relationship between these works, the following translation and transcription are in many ways a companion piece to my previously published translation and transcription of the *Nechung Record* and is in robust conversation with that text. With Nechung Monastery as their intersecting focus, the two works provide insight into institutional development, monastic establishment, and the various textual genres employed in legitimizing a burgeoning Tibetan deity cult.
Bibliography


Sørensen, Per K., Hazod, Guntram, and Tsering Gyalbo. 2005. Thun-
1. The Buddha’s prophecy regarding Jokpa Jangchup Penden

[1b] In connection with [discussing] many extraordinary future incarnations, the Lord of Sages [Siddhartha] prophesied, “In particular, during the age of the five degenerations, the age of strife after the golden age [has ended], sentient beings will suffer immeasurably and abundant torments will come about in this obdurate trichiliocosm. [I] prophesy that a śrāvaka named Namkha, who became an average [student] at the feet [of myself]—the supreme guide of humans, Śākyamuni—will become the Acarya Salé himself, then he will become the monastic seat [holder] for the masters of the Kadampa lineal transmission.”

2. Jokpa Jangchup Penden’s birthplace, parents, and upbringing

The place where [Jokpa Jangchup Penden] was born was behind a mountain resembling a crouching evil enemy. [2a] There were four [seasonal] blossoms of golden flowers, various wild young deer, a few scattered flower, walnut, and apple trees, and various birds sweetly singing. In front [of the village], there was a cleansing pond that gently flowed down into the Kyichu River, with fish and [larger] fish-eyed Matsya [fish] swimming [in it]. Sesame, grain, and juniper tree branches [also flourished there] regardless of the season. Such a village was called Düldüpa; it was surrounded by a hundred [other] villages and became a patron of the Kadampa masters. The sentient
beings of that area came onto the path of ripening and liberation and were bearers of the Great Bliss lineage.

His father, named Zhapdrung Siddhi, cultivated the two types of bodhicitta [2b] and became a yogi of Glorious Hayagrīva. He was able to see a host of malevolent and obstructing spirits, and [and would perform] blessings with very little fear. His mother, named Drölma Lhadzę, had a proper ancestry. She would continuously recite the Maṇi prayer and was accepted as a disciple of Noble Avalokiteśvara. His mother did not know [at first] that she had conceived, yet repeatedly saw wondrous [signs, like] a puppy wearing white silk [coming from] the Eastern Pure Land of Abhirati. His father dreamed that there was a golden five-pronged vajra adorned with silk ribbons in his mother’s lap.

His mother experienced imperceptible pain when he was born on the morning of the 10th day of the 1st month of the Wood-Male-Monkey year [1464]. He was the oldest among four brothers. [When he was born,] a rainbow dome [appeared] in the sky and many divine boys and girls gleefully scattered a rain of flowers. His bodily complexion [3a] was excellent and he was given the name Hevajra. [One day] he spontaneously told his parents, “These are the Dharma lineages of my past lives in which I died [possessing] the ten virtues, as well as my chief horses, possessions, shrine objects, retinue, and students.” His parents were astonished. He perceived the residual karma of his past lives and auspicious circumstances arose. From the time he was a pup, he had a very handsome body and could read and write. Such [signs] diligently appeared, and experience and realization arose [in him].

3. Jangchup Penden becomes a monk

In the Sheep year [1475], [after] swiftly reaching the age of 11, he fully received the vows of a devout layman in the presence of Jengawa Rinchen Nyingpo and trained his mind in the three baskets [of the Buddhist Canon]. One night he dreamed, then studied and reflected on it. Because of this, he exhorted, [3b] “[We are] like heedless wild deer aimlessly running toward water. It is good if I summarize the essential meaning of an entire life.” The Victorious One [then] said to himself, “For the sake of each verse, I will abandon my life force and strive for enlightenment. Then I will concentrate on accomplishing that, and also go to the monastic seats of the Kadampa masters—Nyetang Or, Yerpa, Reting, Samyé, and Lhasa. [While there,] I will make supplications with fervent devotion. When I am asleep at night, if I say ‘A,’ it will [represent] the doorway to all unborn phenomena.” [This experience] lucidly and starkly brought his erroneous percep-
tions to primordial nothingness, and he went to his homeland.

Furthermore, on the 15th day of the 1st month in the Dog year [1478], he was ordained as a novice monk in the presence of Jengawa. Having continuously performed and recited one empowerment, [4a] he fully received the ripening empowerments, permissions, profound teachings, and oral instructions of the Kadampa masters. On the 15th day of the 5th month in the Monkey year [1488], at the age of 25, he became a fully ordained monk in the presence of Jengawa Rinchen [Nyingpo]. His [ordination] name was...

4. Text quotes Nechung Record, lines 11-12
[Fifth Dalai Lama section]

11The mind set on enlightenment, the king of awareness, is the nature of the Venerable One. Thus, the gods and spirits of the phenomenal world are certainly inseparable from one’s own mind. Because of this, once the mind itself is stainless and purified, the gods and spirits of the phenomenal world spontaneously appear.

While one remains firm within the [meditative] state of nonthought, [the Five Sovereign Spirits] spontaneously appear as the five—body, speech, mind, good qualities, and activities. They arise without limitations for the benefit of beings.

5. Text quotes Nechung Record, lines 9-10
[Fifth Dalai Lama section]

Their extraordinary methods are compatible with the essential intention of all the tantras.

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11 The Drepung Record (Dpal ldan ’bras spungs dgon gyi dkar chag) quotes and paraphrases the hagiography here to claim that Jokpa Jangchup Penden’s ordination name is Rikpé Gyelpo Jangchup (Tibetan Academy of Social Sciences 2009, p.343). This is a misunderstanding, however, since it draws from a confusing portion of the hagiography that abruptly begins to quote the Nechung Record. I made a similar misreading, however, since it draws from a thirteenth-century text entitled the History of the Wrathful Deities: The Three Essential Households (Gnad khyim gsun pa khro bo sngon byung) by the Nyingma treasure revealer Guru Chöwang (Gu ru chos dbang, 1212-1270); this work is part of a larger cycle of texts concerning the Eight Šādhanā Deities (sgrub pa bka’ brgyad). For the original verse from which these lines were drawn, see Gu ru Chos kyi dbang phyug 1979, p.359.5-6.
6. Text quotes Nechung Record, line 9
[Fifth Dalai Lama section]

In the *Tantra* it says [the following about] the Ultimate Truth:: [4b]

Many mutable beings manifest as emanations that
naturally arise from the wisdom of the Victorious
One. [According to] ultimate reality, they are nondualistic,
simultaneously perfected, [and part of] the
spontaneously present *mandala*.

7. Text quotes Nechung Record, lines 41-42
[Sangyé Gyatso section]

In response to those intractable tamable beings whose minds must be
wrathfully subdued [there appeared]: the central sovereign spirit of
the mind [Gyajin], who is an emanation of Vairocana—the wisdom of
the Dharmadhātu, the purification of hatred; the eastern sovereign
spirit of the body [Mönbuputra], who is an emanation of Vajrasattva—the mirror-like wisdom, the purification of ignorance; the southern sovereign spirit of good qualities [Shingjachen], who is an emanation of Ratnasambhava—the wisdom of equanimity, the purification of pride; [the western sovereign spirit of speech (Kyechik Marpo), who is an emanation of Amitābha—the wisdom of discriminating awareness,] the purification of desire.13

8. Jokpa Jangchup Penden is told
about the need for Dharma protectors

...Jokpa Jangchup Pendenpa—who is supreme among those who
bear the saffron-colored victory banners, who cultivated the two
types of *bodhicitta*, and who mastered the inner and outer teachings.
Eminent translators said the following to him, [5a] “Having been
revealed with immeasurable difficulty, the inner and outer instruc-
tions in the tantric stage of the three turnings of the Wheel of Dharma
were sorted. The incontrovertible path of ripening and liberation [can be]
completely realized. [However,] our current experience is that
there are a great many obstacles to resting in equanimity and achiev-

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12 Rgyud las; neither the Nechung Record nor this text specify from which tantra the following quote is drawn.
13 This segment of the text abruptly cuts off before completing Kyechik Marpo’s line or including Pehar, as found in the Nechung Record; see Bell 2016, pp.185-186. For more on the Five Sovereign Spirits, in terms of their appearance and traits, see Bell 2013, pp.30-36.
ing the rank of Vajradhara. Constant harm to even the rare Dharma that embodies the precious Noble Ones [bodhisattvas] has also increased.” Accordingly, in order to guard against inner and outer harm, you need to rely on a protector deity like this one [below]. If you depend on mundane gods, they will not be very powerful and you will fall into the lower realms [of rebirth]. You definitely must depend on supramundane [gods]. [5b]

9. Text quotes Nechung Record, lines 9-11
[Fifth Dalai Lama section]

Generally speaking, the great sovereign spirit Pehar and his retinue are included within such mandalas as that of the great Eight Sādhana Deities and are understood as the essence of the All-Supreme Heruka. They are [found] among the haughty spirits of [mundane] offerings and praises and appear in whatever form is appropriate to guide disciples. Because of this, their extraordinary methods are compatible with the essential intention of all the tantras.

In particular, according to the generation stage of the Mahāyoga [tantras], the Five Sovereign Spirits, their consorts, emanations, and ministers, along with their brigadiers, arise from the radiance of the one hundred supreme peaceful and wrathful deities. As such, [Padmasambhava’s] mind emanation, Ngari [Panchen] Padma Wangyel, said:

The Five Great Sovereign Spirits are the inherent potency of the Five Buddha Families. Their five consorts are the inherent radiance of [the Five Buddha Consorts], such as Locana. The male and female bodhisattvas are the very essence of the six sense objects. They are [all] assembled with their cabinet ministers, hangmen, hound keepers, and ministers.

[He also] said, “The great sovereign spirits, who are endowed with destructive powers, assemble from the inherent potency of the unproduced peaceful and wrathful Herukas and their consorts.”

In the scriptural transmission of the Anuyoga, [these deities] are the essence of the right, left, and middle channels, as well as the male, female, and androgynous haughty spirits.

In the Atiyoga, they must be understood as the very nature of the union of appearance and emptiness. [Padmasambhava’s] good quali-

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14 Mnga’ ris Padma dbang rgyal, 1487-1542; see Ahmad 1999, pp.164-170.
ties emanation, the Dharma King Wangpo Dé,\textsuperscript{15} said:

The assembly of male and female haughty spirits are the inseparability of appearance and emptiness. Summon them from the expanse of non-duality [to perform] the enlightened work of the four activities.

All those [deities] are the purification of one’s own mind. Free from conceptual elaboration, they are the single seminal drop of the Heruka’s wisdom, which arises out of the Dharmadhātu on its own. [6b]

\textbf{10. Text requotes passages from the Nechung Record given on ff.4a.3-4b.5; continues where the latter abruptly ended on line 42 of the record}

In the Three [Essential] Households it says:

The mind set on enlightenment, the king of awareness, is the nature of the Venerable One. Thus, the gods and spirits of the phenomenal world are certainly inseparable from one’s own mind. Because of this, once the mind itself is stainless and purified, the gods and spirits of the phenomenal world spontaneously appear.

While one remains firm within the [meditative] state of nonthought, [the Five Sovereign Spirits] spontaneously appear as the five—body, speech, mind, good qualities, and activities. They arise without limitations for the benefit of beings. Their extraordinary methods are compatible with the essential intention of all the \textit{tantras}.

In the \textit{Tantra} it says [the following about] the Ultimate Truth:\textsuperscript{17}

Many karmically-bound beings manifest as emanations that naturally arise from the wisdom of the Victorious One. [According to] ultimate reality, they are nondualistic, simultaneously perfected, [and part of] the spontaneously present \textit{mandala}.

In response to those intractable tamable beings [7a] whose minds

\textsuperscript{15} Chos rgyal Dbang po’i sde, 1551-1603; see Ahmad 1999, pp.170-178.

\textsuperscript{16} Khyim gsun du; see note 11.

\textsuperscript{17} See note 12.
must be wrathfully subdued, the Five Buddha Families [appeared as]: the central sovereign spirit of the mind [Gyajin], who is an emanation of Vairocana—the wisdom of the Dharmadhātu, the purification of hatred; the eastern sovereign spirit of the body [Mönbpuputra], who is an emanation of Vajrasattva—the mirror-like wisdom, the purification of ignorance; the southern sovereign spirit of good qualities [Shingjachen], who is an emanation of Ratnasambhava—the wisdom of equanimity, the purification of pride; the western sovereign spirit of speech [Kyechik Marpo], who is an emanation of Amitābha—the wisdom of discriminating awareness, the purification of desire; and the northern sovereign spirit of activities, [Pehar], who is an emanation of Amoghasiddhi—the essence of all-accomplishing wisdom, the purification of envy. They are supported by a manifold assembly of secondary and tertiary emanations, such as five consorts that engender wisdom, five ministers that accomplish activities, lion-masked dancers that entertain, and four great brigadiers. One relies on their many peaceful and wrathful activities in order to accomplish pacifying, enriching, conquering, and destructive actions.

11. Text interrupts and intersects the previous quote, elaborates on and quotes Nechung Record, lines 12-13 [Fifth Dalai Lama section], and includes a brief segment from line 42 [Sangyé Gyatso section], now placed toward the end of the previous section

[Read the following] if one is overpowered by a request for just the conventional truth [of Pehar’s past]: Countless eons ago [7b] in a land called Anuté, there was a devout king [named] Dharmarāja and a minister [named] Dünting Nakpo. When they became [religious] lineage sons, [the king] was ordained as Abbot Daö Zhonnu and he promised to maintain the 253 rules [of the Vinaya]. The king undertook teaching and study while the minister was happy [meditating] in the wilderness. Then, at the “Temple where Demons are Subdued by Realization,” Daö Zhonnu and a Brahmin woman had sex and he made a [perverse] prayer of aspiration. Because of such acts, [he was

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18 These two sentences from line 42 of the Nechung Record appear 2.5 lines lower in the Tibetan text at f.7b.1-3, cutting into lines 12-13 of the Nechung Record as given in section 11 below. It is clear from their content that they belong at this point in the text, so I have moved them accordingly for ease of clarity.

19 The text here spells the name bdun stong nag po, while I have transliterated it using the more common variant dun ting nag po for the sake of uniformity and ease of cross-textual comparison; see Bell 2013, p.42.

20 This is where the fragment from line 42 of the Nechung Record cuts into the flow of the narrative; see note 18.
reborn as] the butcher Ragochen, [then as] Mudü Dramkar, the middle [sibling] of five brother commanders. He enslaved the celestial gods and spirits of phenomenal appearance, [8a] ate small stars for food, and wore the sun and moon as a crown.

12. Text summarizes the story of Pehar and Padmasambhava from the Nechung Record, lines 14-15 [Fifth Dalai Lama section]

Such things were spoken by the great master [Padmasambhava]. When the master resided at the Wish-Fulfilling Crystal Cave, the Capricious Spirit [Pehar] took the form of an eight-year-old child. He transformed into a white lion and leaped down onto the master’s mandala, his mouth open wide. [Padmasambhava] struck the lion, who fled into the sky before being captured. [The lion] transformed into a crystal rosary-bearing layman and [Padmasambhava] conferred empowerments on him and bound him under oath.

13. Text abbreviates and quotes Nechung Record, lines 42-44 [Sangyé Gyatso section]

The Dharma-protecting King Trisong Deutsen constructed the vast Changeless and Spontaneously Present [Samyé] Monastery, together with its temples and sacred images. When the Abbot [Śāntarākṣita], the Master [Padmasambhava], and the Dharma King [Trisong Deutsen] were discussing how [they would appoint a monastery protector], the Abbot said, “The other eight classes [of gods and spirits] are too harmful.” The Master said:

[8b] The tutelary deity of Mongolia is Namlha Jangchub. Once we invite this sovereign spirit Shingjachen [here], we will entrust the monastery to him and he will fearlessly protect it. After we conquer the meditation center of Bhatahor, Pehar will follow after his possessions and come [here]. I will establish his supports at Pehar [Kordzö]ling.

[Pehar] was invited [to Tibet], along with Dharmapāla of the Zahor royal line and many [of the deity’s] possessions—such as a turquoise Buddha [statue], a conch-shell lion [statue], and a Bhatahor begging

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21 As in note 19 above, the name given is *dmu bdud khri khar*, though I have transliterated the more common *dmu bdud khram dkar*; see Bell 2013, p.45.

22 The three names given here all refer to the same deity. The last line indicates where Pehar’s name likely came from, a toponym drawn from the name of this temple at Samyé.
bowl. He was installed as the guardian who protects Dharma centers and his supports were established. He was entrusted [to protect these sites] and truly promised to do so. Then his supports continued to be established at such sites as Gungtang Tsül Yangön Monastery.

14. Jangchup Penden founds Deyang College at the age of 37

In the twelfth month of the monkey year [1500] he reached the age of 37, and on the 10th day [9a] he founded Glorious Deyang College within the Kadampa monastic center Tsogyê [Drepung Monastery]. [It was patronized by] more than 16 high geshés and 50 monks, as well as the patron clans of the Ngülzangpa and Takdongpa. The monasteries beyond [Drepung that surround Deyang in a mandalic configuration] are Orgyan Chödlongpa in Tsurpu [to the north], Böngön Garpa College to the east, Mengön to the west, and the monastery of Dambak Marscherchen in the lower valley [to the south].

When this Dharma center was established, the empowerments for all the cycles of the one hundred thousand Vajrayāna tantras were performed. [This included] the Vajramālā empowerments, the Kālacakra, the Zhalu system of the Hevajra Tantra, the Mahāmāyā, the Guhyasamādhi, the Chak system of [Vajra]bairava surrounded by Eight Zombies, the Glorious Cakrasaṃvara, the One Hundred [Cycles] of Mitra, the One Hundred [Cycles] of the Siddhas, the [practice for] Black and White Acala, the Homage to the Twenty-One [Tārās], [9b] and the [practice for] Red and Black [Mahākāla] with the Curved Blade. Through such limitless Dharma teachings and general doctrines of the Kadampa School, sentient beings were put on the path of ripening and liberation.

The elders of the family lineages made offerings. [This included] the Revered Lekden Düjom Norbu Wangyel and his sister Drönmakyé, as well as their servants; the descendants of Prince Namgyelö; and, from the Takdongpa [clan], Nangso Sönam Dargyé, Nangso Tseten, Lady Tsering Wangmo, and their son Sönam Tsering, as well as their servants. The ancient samaya vow [was fulfilled] through the quality and quantity of the patrons, as well as through the chief tutelary deity Cakrasaṃvara, [with whom there is] a contin-

23 Mtsho brgyad; the monastery is certainly Drepung, though, this is an obscure epithet for it.
24 See Sørensen, Hazod, and Tsering Gyalbo 2007, p.217n.572. If translated literally, this monastery is called “the possessor of the holy orange mask.”
25 Rdo rje phreng bu; lit. “Vajra Garland.” This is an important explanatory tantra for the Guhyasamādhi system.
26 Lha sras Rnam rgyal ’od. This figure is a member of the Gugé (Gu ge) royal line; see Vitali 1996, p.506.
uous sacred bond. Each of the throne-holders also made extensive offerings of dedication tormas and samaya tormas. Inseparable from the secret essence of all moral conduct, this fearless lion [Jokpa Jangchup Penden] sat atop [Deyang’s] throne. [10a]

Regarding the Wheel of the Dharma of the profound, vast, and unsurpassed vehicle, it liberates fortunate beings, [bringing] them to ripening and liberation, and completes all the activities of tamable beings. Supplications were performed [by] disciples who gathered faithfully, led by the Revered Rinchen Zangpo, the Learned Drapa Gyentsen, and the Learned Rapten Döndrup—heads of meditation centers, Dharma colleges, monasteries, and such. [The disciples also] made prayers and offerings for each of the Dharma protectors, such as Brahmā. Furthermore, it is said that [the Dharma protectors] guard [the monastery] and come quickly because of their great karmic connection. Through both the Dharma and material wealth, [the above individuals] came to aid this monastery.27

15. Pehar takes possession of an oracle [1]

Due to the past [bad] karma of the myriarch lord of Tsel, Dönyö Dorjé—like [allowing] the damage [caused by] the Bönpos of Ogyan Gar to greatly increase—on the 3rd day of the 1st month of the Earth-Ox year [1529], Pehar took possession [of an oracle] and prophesied,29 [10b] “When Gungtang [Monastery] is destroyed by fire, Dönyö Dorjé will pass on to the pure land [from] here. I, Pehar, will go to the

27 For a list of Deyang Monastery’s abbots, see Pan chen Bsod nams grags pa 2007, p.146. For a brief history of Deyang, see Tibetan Academy of Social Sciences 2009, pp. 340-353.
28 Don yod rdo rje. Other than the title presented here, and a potential connection to the famed Rinpung (Rin spungs) lord Dönyö Dorjé (1462/1463-1512; BDRC: P375), little is known of this figure; see Sørensen, Hazod, and Tséring Gyalbo 2007, p.218n.576.
29 Quoting the Gungtang Record—which in turn summarizes content from the Hagiography of Jokpa Jangchup Penden—Sørensen and Hazod translate this event as Pehar taking possession of Dönyö Dorjé himself; see Sørensen, Hazod, and Tséring Gyalbo 2007, p.217. The lines in the original hagiography and the summary in the Gungtang Record differ grammatically; the former text uses an instrumental case particle (Sangs rgyas rgya mtsho n.d., ff.10a.6-10b.1) while the latter uses a dative-locative particle (Sørensen, Hazod, and Tséring Gyalbo 2007, Appendix 6, Gung thang dkar chung, f.41b.2). This confusion is worsened by the unreliable spelling and poor syntax used throughout the manuscript of the hagiography. However, given that Pehar takes possession of an unnamed individual five more times in this text, I suggest that he possesses someone other than Dönyö Dorjé and is delivering the prophecy in the myriarch’s presence. For more on the historical context of the political transition this episode symbolizes, see Sørensen, Hazod, and Tséring Gyalbo 2007, pp.627-630.
30 Dag pa’i zhing du gshegs; this is an honorific euphemism for dying.
land of Uḍḍiyāna!” Because of [this prophecy], the master [Dönyö Dorjé] became very angry and said many times, “[I will throw] Pehar and his sacred possessions into the middle of the river!” His family and lineage holders pleaded [with him], saying, “[Pehar] is the protector of our ancestors, how can you throw him in the river? [If you do this] his power will bring great harm to our retinue and subjects!” Dönyö Dorjé said, “I will not die and Gungtang shall not be destroyed by fire! If he goes to Uḍḍiyāna, I will perform destructive rites [against him]!” Then he said, “[Throw] Pehar and his sacred possessions into the Kyichu River [headed for] Dambak Marser village!” His servants, subjects, and family [then] set out to carry Pehar and his sacred possessions in a coracle to the middle of the river.


When they did so, Pehar took possession [of an oracle again] and said, [11a] “HRĪḤ! I Pehar, the evil spirit, have an inauspicious connection with this unintelligent master and his family. When the residence of this evil spirit changes, the master and his retinue will fall into the ocean! [Dönyö Dorjé] and those around him should listen. The evil spirit’s vajra verses are immutable. After the evil spirit and his possessions are carried away, his form will no longer be present. My lama is the Vajrasattva [Jokpa Jangchup Penden]. I will clear away all adverse conditions for him.” Having spoken such, [the deity] went into the river and proceeded to the lower valley of Dambak Marserchen [village].

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31 Skye [sic: Skyid] chu. This word is preceded by a syllable that is difficult to read (Sangs rgyas rgya mtsho n.d., f.10b.5). At first glance it looks like sku, but it seems to have a suffix letter too faded to recognize. Despite this, the meaning of the sentence is fairly clear.

32 nas krongs ston glang dmar sad. This fragment is difficult to fully understand. I suggest that it is a highly misspelled variant for the village area around Nechung, called elsewhere in this text dam/dar ’bag dmar ser. This could explain the ston glang dmar sad; however, the nas krongs is still unclear. Perhaps it is a poorly written phonetic rendering for gnas chung, since such phonetic misspellings are found elsewhere in this text. It is also possible that nas is a redundancy and krongs is a misspelling of grong, which is how I interpret it here. For a fuller discussion of Dambak Marser village and its significance, see Sørensen, Hazod, and Tsering Gyalbo 2007, p.217n.574. Guntram Hazod suggests that it could refer to one of the four “glang dar ma” sites situated around Lhasa, this one being located behind Drepung; email correspondence, January 19, 2020. See also Hazod 2014.

33 Dam ’bag dmar ser can. A variant spelling for the first part of this name is Dan ’bag, pronounced Denbak.
17. Jangchup Penden has a clairvoyant dream about Pehar's arrival

Subsequently, the previous night [Jokpa Jangchup Penden] had an excellent dream. In it, a white man appeared from the sky and said, “Receive me! Receive me!” [He stood] within a tent of rainbow light, had teeth like rows of [tiny] conch-shells and turquoise eyebrows, [rode] a young white horse, and had many attendants. He placed his head at lord [Jokpa Jangchup Penden’s] feet. [The lord] cleared away all [of the white man’s] physical defilements and offered him about a thousand human hearts. [The white man then] said, “Quite a few omens will appear and [11b] a guest will come today, so be prepared!”

18. Pehar arrives on the banks of the Kyichu River

Around noon on the 5th day [of the month], Pehar and his sacred possessions came to rest on the banks of the Kyichu River [near] the lower valley of Dambak Marscherchen. There was a rainbow tent and a white rainbow [over it]. Master [Jokpa Jangchup Penden’s] attendants came [to him] and he instructed his two attendants, Drakpa Gyentsen and Döndrup Rapten, as follows, “My guest has arrived at the bottom of the valley and has also pitched [his rainbow] tent. Bring him [here]!” The two attendants went quickly and saw [the guest]. He was neither man nor spirit and he wore silks and brocades, as well as a cloak of vulture feathers.

19. Pehar takes possession of an oracle [3]

He said, “HRĪH! In an unfabricated divine palace I reside as the essence of non-duality. [However,] for the master, I am [here] in a conventional sense surrounded by young monks. The time has come to depend on me, [12a] the protector among the evil spirits! I seek an acceptable place for my possessions!” [He then] prophesied, “[For] the master [and the monastic] assembly [I will be] a sentry during the day and a watchman during the three [watches of the] night. I will clear away adverse conditions, accomplish concordant conditions, and am endowed with the power of good aspirations. I will properly bear [these responsibilities]!” The attendants said, “We are the attendants! We told our master we would come to receive [you] and return. Then you can pay homage to him and discuss your full history, you who are neither man nor spirit. Thus, it would be very good for us to bring you!” So the servants, having gone down, invited [the deity] up.

The master’s fast dark-yellow horse had died, and its head, as well as a sheep’s head, had been placed in front of him; they were bright white [skulls] lacking flesh or brains. Then Pehar and his sacred possessions [12b] arrived before the master. Pehar took possession [of an oracle] and said, “ḤRĪḤ! The time has come for me, the spirit, to say these three statements to the master, who resides as the essence of Vajrasattva in the middle of this gathering consisting of the young monks’ assembly, the eight male and female bodhisattvas, the patron [clans] that flank [the master]—the Tak[dongpa] and Ngül[dungpa]—as well as sixteen attendants.

“[First,] the master, along with his retinue and subjects, must understand that this evil spirit’s small items have no abode.34

“[Second, I] thoroughly illuminate the path, like the eight auspicious items35 glittering in the ground, the [eight] auspicious signs36— [such as] the white parasol—in the sky, and the seven ornaments37 in the intermediate space. The assemblies of the master, bodhisattvas, tutelary deities, dākinis, and all the oath-bound protector deities have gathered like clouds. Accordingly, I feel the vajra on my forehead and the adamantine nectar of immortality on my tongue.

“[Third,] for the master, the Dharma stream, and the spiritual community, [13a] [I will act as] a sentry during the three [watches of the] day and a watchman during the three [watches of the] night. Until I attain enlightenment, I will not transgress [my vows]. I will swiftly destroy the physical enemies and the formless obstructing spirits. [May] the master consider [this]! My formless vajra verses are immutable!

“During the death anniversary of the lord’s mother, Drölma Lhadzé, when he [built] a silver-plated reliquary [for her], he offered items topped with a thousand measures-worth of turquoise and gold,

34 ‘Dre ngan gnas med rdzas chung ’di dag rnams slob dpon ‘khor ’bangs bcas pas go dgos so/.
dedicating them to her complete enlightenment. In addition to this, due to the master’s practice, Drölma Lhadzé [indeed] passed into the Blissful Pure Land.”

In response to this, [the lord] composed an expanded practice for his dedication prayer. As [the lord] took [a piece of] turquoise in hand and placed it on top of the horse’s skull, he entrusted himself to [Pehar] and commanded, “Pehar, [your] supports, thread-crosses, and shrines have been inconsistent. I will establish a powerful thanksgiving rite for the good [activities] that were previously entrusted [to you] and [13b] build a shrine on well-appointed land. I praise the powerful prestige of the excellent outer [activities] that have been entrusted [to you]! May you accomplish all the pacifying, augmenting, subjugating, and destructive activities that I [request]! May you perform activities that [cause] all monastic communities and monasteries to completely flourish! May you perform awesome activities that quickly liberate [through destruction all] physical enemies and formless obstructing spirits with wrong views!” The turquoise-encrusted horse skull arose from this [meeting].

The lord [then] commanded the monastic disciplinarians of the Takdong clan as follows, “Build a small abode (gnas chung chung) for my Dharma protector Pehar!” This was properly accomplished according to the lama’s instructions. Afterward, they constructed body, speech, and mind supports, as well as a thread-cross support, topped by the lord’s own horse skull. [The shrine] was consecrated with the Glorious Cakrasaṃvara [practice] [14a] and the local ruler gave the benediction. Then flowers were strewn about and fell to the ground as far as an arrow can fly. The monastic disciplinarians and male and female patrons of the Takdongpa and Ngüldungpa [clans performed] their own songs and dances; the virtuous teachers sang vajra songs on experience and realization; and the sons and daughters of the gods rained down flowers. There was [also] a tent of rainbow light and [other] inconceivable and wondrous signs. The lord supervised the blessings for each of the supports. Because of [all] this, [everyone] was graced with an actual vision of a white man riding a white horse, who was adorned with such items as a jeweled crown, and who was clothed in various silks. His teeth were like rows of conch shells and he had turquoise eyebrows. He carried a white conch shell in his right hand and a 10[8-bead] rosary in his left. He was surrounded by a retinue. Periodic support offerings were accordingly established [at the shrine] and it was indeed given the name Nechung from the beginning. [14b]

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38 Bde ba can; Skt. Sukhavātī.

The Bönpos at Orgyan Gar resolved to display their military regiment before the precious lord and his retinue. Pehar took possession [of an oracle] and said as such, “HRĪH! Even if they do not vividly see the knowable Dharma as they would an image of the master [Padmasambhava] on the surface of a mirror, I, the capricious spirit (gnod sbyin) Pehar, will liberate the physical vow-violators that have wrong views. In the past, the master offered [me] a thousand human hearts in continuous succession. These offerings were the vital energy and life forces of the physical vow-violating enemies. After I, the formless Pehar, received these, the master sat in undisturbed meditative absorption. At the end of the future degenerate age, the chief enemies and obstructing spirits, as well as their ministers and servants, will be born as tamable beings and they will destroy the sacred teachings. The master did not despair [however]; he considered these tamable beings and took rebirth in [later] incarnations. The master [15a] repelled them out of kindness. I, formless Pehar, also came to be connected [with him] and [now] I spontaneously arise from the unmanifest realm as a watchman. The evil spirit’s vajra verses are immutable.”

[Misfortunes] like epidemics fell upon the chiefs and ministers of the Bönpos of [Orgyan] Gar and they were repelled. [Because of this], the lord performed elaborate [rituals], like a thanksgiving rite and an activity entrustment rite, and said, “Well done! Well done! The great sovereign spirit Pehar with turquoise eyebrows and teeth [white as] conch shells, [along with] his retinue, came down. You—the enemy[-defeating] god (dgra lha) named Öden Karpo who has a rainbow tent that radiates white light—clear away adverse conditions throughout the vast revolutions of the three times, past, present, and future. Protect us until you achieve enlightenment! [15b] [Regarding] entrusted activities, thoroughly accomplish all [such] activities in this Land of Snows [Tibet]!” [The deity thus created] suitable outer and inner wind horse[-like good fortune] and auspicious circumstances [until] the lord reached the limit of his lifespan.

22. Jangchup Penden transfers the abbotship and passes away

The Learned Rinchen Zangpo was consecrated as the [next] representative on the fearless lion throne. The Dharma disciples of the Learned Drapa Gyen[tsen] and the Revered [Rap]ten Döndrup attained [Tsongkhapa’s Great Treatise on] the Stages of the Path to Enlightenment and the visualization procedure for the illusory body of Glorious Cakrasamvara. As soon as they did so, he fully elaborated on the
commentary for the illusory body [practice], saying, “The illusory karma of sentient beings, the bodhisattvas, and the Dharmakāya Buddha are the noncause of wisdom. Because of this, they are the noncause of all the Buddha’s teachings and causes from such are the noncause of wisdom. Because of this, they are the noncause of all the Buddha’s teachings and causes from the teachings are similarly caused and not caused.”

[16a] In approximately the Iron-Male-Rabbit year [1531], [Jokpa Jangchup Penden] dissolved into the Dharmadhātu of realization (passed away) amid great miraculous displays. A rain of flowers, sounds of music, a rainbow tent, and inconceivable sounds along the mountain slopes continuously arose, and this miraculous state remained for a week. Along with this, his disciples made countless different kinds of offerings for up to a week. They offered his precious remains up for cremation and recited prayers single-pointedly for a day and a night. Because of this, they [could] hear all the joyful clamor and melodic sounds of the gods. The master departed to the Eastern Pure Land; [during the cremation,] the form of Glorious Cakrasamvara appeared to naturally arise on the crown of his head and all the lamas from this Vajradhara’s lineage gradually appeared [around him] like a painting. All his relics were gathered together [16b] and placed in an exceedingly grand reliquary.

23. Pehar takes possession of an oracle [6]

While commemorating the lord’s kindness [a year later?], his disciples built a golden reliquary. When they began this, Pehar took possession [of an oracle] and prophesied as such, “HRĪH! The master Vajrasattva departed to the pure land and the body, speech, and mind supports (relics) have completely appeared. A good [shrine] has been built for my, the formless Pehar’s, supports and I resolve [to act] for the continual benefit and happiness of the Dharma until the end of the eon. I have an excellent, auspicious connection to this holy place and the master, and I, the evil spirit, also became an inseparable friend [to him]. The Takdong[pa] and Ngüldung[pa] will be reborn as demon-tamers. The master himself will also be reborn at that time, and we will have an excellent, auspicious connection in the future until the end of time. With the power of my mind, [I], the evil spirit, will traverse this expanse of time after the evil spirit has returned to the land of Udḍiyāna.” [17a]

The reliquary of great enlightenment was built, and it was 25 measures high with a plentiful circumference and utterly glorious splendor. The forehead relic of the naturally-arising Cakrasamvara that came from the crown of his head, the Dharmakāya relics [of] his
bones, whatever [other] body, speech, and mind supports (relics) that there were, as well as relics of [other] Chinese and Tibetan Siddhas and masters, blessed garment (relics), inconceivable supports, the lord’s own garments surrounded by torma offerings, and a myriad [of small] reliquaries [made] with the lord’s bones were [all] placed inside the dome [of his reliquary]. While the mandala of Glorious Cakrasamvara was opened (created) and displayed just like in the tantras, inconceivable [rites]—such as the consecration ritual from earlier, as well as wealth treasures and Dharma treasures—[17b] were also indeed established.

24. Colophon

[This is] the Brief Hagiography of Jokpa Jangchup Pendenpa, the Origins of the Great Sovereign Spirit Dharma Protector, and the Offering of Glorious Deyang College’s Supports. Along with this is [the following] outline of the established lineage. Jé Jamyang Chöje Tashi Penden (1379-1449) established Drepung Monastery, invited [monks] into the monastic community, and offered such [scriptures] like the seven different [sections] of the Abhidharma. Having established such a succession of practices—like [having] smoke billow from the roof, protective canopies erected for the lamas, various kinds of splendid incense brought to the monastic censers, as well as serving other people like the upper and lower valley patrons—he resided in this seven-college monastery. The protector deity of Glorious Drepung [Pehar] came accordingly. Then he continued in succession—manifesting, requesting [offerings], and establishing [himself]—from the Omniscient [Second Dalai Lama] Gendün Gyatso (1476-1542) [18a] to [the Fifth Dalai Lama] Ngawang Lobzang Gyatso (1617-1682), who is the Supreme Protector of All, along with the god. In this way, [Pehar] was invested with authority as the chief of all the Dharma protectors. I indeed sought the source for these [details] from within the reliable hagiography of the precious abbot Jamyang Drakpa.

[1a]ཐོག་པ་&ང་(བ་དཔལ་,ན་པའི་0མ་ཐར་རགས་བ5ས་ཆོས་7ོང་ཆེན་པོའི་འ9ང་:ངས་དང་
བཅས་པ་བ<གས་=ྷོ་།

[1b]ངོ་མཚར་མང་པོ་A་7ེས་Bི་དང་Cར་ཏེ།

39 For more on the religious significance and classification of Tibetan relics, see Bentor 1994.
བཞིན་ཏེ། གངས་ིད་ལེའེ་རིང་གི་སེམས། ཡིན་པར་ཐག་ཆོད་ན། གཉིས་མེད་དག་པ་དོར། གངས་ིད་ལེའེ་‰ན་dི་Ÿབ། ཇེས་དེ་མི་~ོག་པའི་ངང་ལས་མ་གཡོས་བཞིན། འ་མང་སོགས་ཡོན་ཏན་འwིན་ལས་Mར་‰ན་dི་Ÿབ་པའི་འOོ་དོན་Bོགས་མེད་N་ཤར་བ་ལས། རང་ལས་9ང་བའི་¡ལ་པར་gང་དོན་དམ་གཉིས་མེད་གཅིག་Q་oོགས། ཆེས་གRང་པ་uར། གNལ་&་མ་¢ང་[7a]0མ་Zི་[7b]0མ་¡ལ་པོ། རང་ལས་9ང་བའིং་¡ལ་པར་gང་དོན་དམ་གཉིས་མེད་གཅིག་Q་oོགས། ཤེས་gRང་པ་uར། གNལ་&་མ་¢ང་[7a]0མ་Zི་[7b]0མ་¡ལ་པོ། རང་ལས་9ང་བའིং་¡ལ་པར་gང་དོན་དམ་གཉིས་མེད་གཅིག་Q་oོགས། ཤེས་gRང་པ་uར། གNལ་&་མ་¢ང་[7a]0མ་Zི་[7b]0མ་¡ལ་པོ། རང་ལས་9ང་བའིং་¡ལ་པར་gང་དོན་དམ་གཉིས་མེད་གཅིག་Q་oོགs.
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[9a] བཀའ་གཞན་སེམས་དཔོན་པོ་སྐྲོད་བཞིན་གྲགས་པ། འཇིག་པ་དང་། རྩོམ་པའི་བྱིན་པ་དེ་བཞིན་གྲགས་པ་ dipsa gsum gyi seryl rgyal mtshan gyi snyen dkar po

[9b]་གཞན་སེམས་དཔོན་པོ་སྐྲོད་བཞིན་གྲགས་པ་དང་། རྩོམ་པའི་བྱིན་པ་དེ་བཞིན་གྲགས་པ་ dipsa gsum gyi seryl rgyal mtshan gyi snyen dkar po

These two lines are quoted nearly verbatim in the Gungtang Record; see Sørensen, Hazod, and Tsering Gyalbo 2007, p.792[f.41b.2-3].
ལས་འདྲ་མོ་མོ་པར་རིག་ནས། དབེན་གྱིས་འཆེན་པར་ཁན་[11a]དེ་དུ་དེ་དུ་དེ་དུ་དེ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་
དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་
དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་
དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་
དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་
དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་དུ་
དུ་དུ་དུ་དུ་དུ་དུ་

[12a]ག་འཇིག་པ་གཉིས་ལ་སེམས་དཔའ་སེམས་མ་བཅས།

[11b]མི་དཀར་པོ་ཞིག་གི་ང་ལེན་ང་ལེན་ཟེར་བའི་དང་བཅས་ང་།

[12b]འཇིག་པ་གཉིས་ལ་སེམས་པ་འཇིག་པ་སེམས་དཔའ་དེ་ན།

[13a]བོས་པས་མཆོག་པོ་ལ་མེད་པ་དེ་དུ་དུ་དུ་དུ་

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མི་ལེད། གས་ཅན་དང་གས་མེད་བགེགས།одерж་ནུས་པར་ཞི་བོན་པོ་རིན་པོ་ཆེའི་སོགས་ནས་མེ་ཏོག་འཐོར་བ།

བཀའ་རོ་དམ་བཞག་མཛད།

དཔེ་ཧར་རེན་མདོ་བརེན་འདི་ལ་ཆོལ།

Pར་བཅོལ་ལེགས་པའི་བཏང་རག་

གཉན་པོ་དང་།

བཅོལ་ལེགས་པའི་ས་Gེང་བརེན་N་འ²གས།

འཕང་གཉན་པོ་བGོད།

ང་ཡི་ཞི་[ས་དབང་Xག་ལས་0མས་›བ།

གནོད་Cིན་དཔེ་ཧར་ང་

ཡིས་nོལ་&ེད།

Pོན་Nས་“ོབ་དཔོན་~གས་པའི་རིམ་པ་ལ།

མི་Lིང་Gོང་wག་'ལ་བ་དེ་0མས་ནི།

གˆགས་ཅན་དམ་ཉམས་ལོག་u་ཅན་དེ་0མས།

གཤིག་™ོན་འཁོར་འབངས་དེ་དག་0མས།

གNལ་&ར་7ེས་ནས་བGན་པ་བGན་པ་གཉན་པོ་

ཤིག།

“ོབ་དཔོན་Eགས་ངན་མ་མཛད་

“ོབ་དཔོན་ཡང་ہིད་དེ་7ེ་བ་™ངས།

“ོབ་དཔོན་[15a]

Eགས་བ7ེད་དེ་ཁས་བོག་པར་&ེད།

དཔེ་ཧར་གˆགས་མེད་ང་ཡང་འ

མི་མངོན་ད&ིངས་ནས་&་ར་‰ན་dི་›བ།

འXེ་ངན་Œོ་‡ེའི་ཚ{ག་ལ་Uར་བ་མེད།

ཞེས་སོགས་

གRང་།

ར་དཔོན་[15b]

བོན་

སོགས་Zི་གཙh་™ོན་0མས་ནད་སོགས་Zི་ཆར་ཕབ་ཏེ་བོག་པར་མཛད་
These last two lines are written in the ‘fast’ (rgyug yig) Tibetan cursive script.
བོད་ཡིག་གི་ཐོ་ཁྲིམས་གཞན་གདུན་གཞན་གྱི་མི་རྣམ་ཐར་བའི་ཆོས་ལུགས་ནི་ལོངས་ཐོབ་མེད་པར་བསྟོན་པ་ནད་མཐོང་དགུག་པ་ནི་ལོངས་ཐོབ་མེད་པར་འོད་པར་བསྟོན་པ་ནད་མཐོང་དགུག་པ་ལ།
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ethoven kyi rgyud bral gyi dpag med rig pa phreng ba

bstan ’byed rgyal po dpal ’byung chub chen mo

bstan ’byed rgyal po dpal ’byung chub chen mo
[Characters in Tibetan script]
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The text in the image appears to be in a traditional script, possibly Tibetan, and contains multiple columns of text. Due to the nature of the script, a direct translation or transcription into a plain text format is not feasible without specialized knowledge of the language and script. The content likely includes historical or biographical information about Jokpa Jangchup Penden, a figure of significance in the context of Tibetan tradition.
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