The God and Demon Precepts

by

David B. Gray
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Translator's Preface

I am hesitant to call myself translator, for translation implies that meaning is accurately decoded from one set of symbols and then precisely recoded in another. I do not feel that I have yet done that, nor am I sure that with a text such as this that this is even possible.

As it turns out, this text is an extremely difficult one among Tibetan texts in general. This is so much the case that I have often been disheartened when several successful, very learned translators have told me that they would never touch this text. For not only is it written in the Tibetan equivalent to Middle English, but it is an extremely pithy text. All corners are cut, and even the grammatical particles are usually poetically left out in the typical blank verse style. Hence we are left staring at a list of essential words, naked and bare, capable of being strung together in a number of disparate ways. And which of these ways is the correct one is often debated even among very learned Tibetan scholars.

Due to the existence of a multiplicity of meanings in Tibetan, translation is an inappropriate term. For just like with poetry, it would be impossible for there to be a 'final' translation, one that fully expresses accurately every level of meaning. I feel that translation implies that there is one readily understood meaning the words, and the task of the translator's task is to accurately express both their denotation and connotation in a different language. Maybe in some texts this might be the case, but in our text
there are several levels of meaning. Just as there are usually two in a Western allegory, in tantric texts it is well known that there are three levels of meaning, the outer, inner and secret. Such levels are present throughout the text, and it requires extensive teachings to understand them all.

Although I have received a great deal of instruction on this text, particularly the first twelve chapters, I feel that I have only just begun on this task. In many cases, I am still struggling with the denotations, connotations and outer meaning, and hence have not even begun to probe the deeper significances. And due to the text's age, obtuseness and multi-dimensionality, I have often received very different interpretations of the same passage from two different scholars. Often such interpretations are far different from the meanings the words themselves, poetically devoid of grammatical particles, seem to suggest.

Hence, I will not call this a translation, but an interpretation. I had literally spent close to a thousand hours translating the words into English, and then many hundreds of hours with my teacher Maruda correcting the grammar. If I were to present this you, often you would be reading lists of words or phrases that together weave little or no coherent meaning in English. So instead, I will present an interpretative work, as any such translation must be. I would like to promise that such interpretation is only the doing of learned lamas, and that I am merely the vehicle by which their wisdom is expressed in fluent English. Unfortunately, I can make no such promise. For I am sure that the text has not escaped my personal interpretation, which is surely incorrect most of the time. Nor can I assure the reader that I have properly expressed the teachings that I have received, due
to my possibly ignorant failure to fully understand them. As an excuse of sorts, all I can say is that this is not intended to be an authoritative translation. Instead, I'll call it a work in progress, an exercise of sorts. And it is my hope that despite these flaws, I might one day perfect the expression of this text into English so that, as Trangu Rinpoche hoped, it will be of benefit to interested Westerners. I hope as well that some benefit might be gained by those who come across it here in this imperfect form.

There are a number of problematic terms in this text that need further explanation, aside from my translation. Most of this I have done via footnotes, while unfamiliar terms which designate non-human beings can my looked up in my demonic lexicon, or Nebesky Wojkowitz's tome for more information. Below, however, is a brief explanation of several interrelated terms.

Concerning the various types of ways of knowing, or wisdom, there are numerous highly specific terms in Tibet that really have no counterparts in the less philosophically sophisticated English language. Hence, among the various translations of Tibetan into to English there is a mishmash of terms such as knowledge, wisdom, awareness and so on which are used without explanation of their meaning in Tibetan and without any consensus among the various translators. Hence, herein I will propose a standard translation for these terms which I will use consistently throughout the translation.

The first term is *she-rab, prajña* in Sanskrit. This is the wisdom that one develops along the path, but eventually rejects when it becomes a hindrance rather than a useful tool. For it is still a wisdom that recognizes duality, ultimately recognized as false as enlightenment approaches. But it is an
absolutely essential tool for the developing practitioner. For it is the wisdom that discerns what is necessary to cultivate on the path and what is necessary to reject. It is the intellect in its most exalted form, and hence is symbolized by the sword of Manjushri, a nearly universal and fully appropriate symbol. For the intellect is a double-edged sword. It can be used to penetrate into the nature of reality and cut out the roots of delusion, or it can be a self-destructive source of even deeper delusion. Sherab thus propels one to the realization of non-duality that transcends it. Because of this quality, I have chosen to translate it as discerning wisdom. A typical translation is discriminatory wisdom, but I reject this term for I feel it contains a negative connotation in English which is not found in the Tibetan. Sherab has three aspects, the wisdom of listening, of contemplating, and of meditating. These are the three stages a student must go through to gain benefit from her guru's teaching. That is, she must listen very carefully to the actual teaching, contemplate it later to fully intellectually grasp its meaning, and then to put the teachings into practice in meditation.

Another word often translated as wisdom is ye-she. However, this is the wisdom of enlightenment, the wisdom that transcends all duality and fully experiences emptiness, although experience is not the proper word for in English it implies a duality of the experiencer and the object experienced. With yeshe, the non-difference of the two are realized. I feel the Greek word gnosis is appropriate, but a common English translation is 'non-dual wisdom'. Yeshe certainly is that, but I have chosen to translate it as 'enlightened wisdom', as this implies the latter term yet far more. Essentially, it is a
passive wisdom, a *knowing* which is achieved by no *knower*, reached in the most exalted states of *samadhi* (meditative concentration).

A most confusing Tibetan term is *rig-pa*, which I have found translated as Knowledge, wisdom and awareness. The term *rigpa* implies the unlimited perception which is described in Chapter Five, in the Nyingma Dzogchen (Great Perfection) teachings, where the term is commonly used, it is poetically described as 'the View as vast as the sky'. That is, just as the sky is boundless, so is the awareness of reality that the term describes. Because of this important meaning, not grasped fully by the English word 'awareness', I have chosen to capitalize it as 'Awareness'. Although I am generally opposed to the capitalization of English words to give them a different meaning, I feel in this case it is necessary to do so. Hence, only when the word is capitalized will it denote the term *rigpa*. 

5
A Demonic Lexicon

One of the more challenging although enjoyable aspect of this project was deciphering the vast pantheon of gods, demons and other spirits found in the Tibetan tradition. The Tibetans themselves had somewhat simplified this process by placing many of these beings into three seemingly arbitrary classes of eight gods and demons, although there are numerous exceptions as well as fusions between seemingly disparate classes of beings. I have considered it my task here to align these beings to similar ones in Western mythology when possible. When no correspondence has been found, I have usually used the Sanskrit names for the beings as they are probably more well known to Western scholars. In some cases I have translated the names into English, such as 'plague spirits', and when this was not possible, I on occasion used the Tibetan names.

As this text covers a large number of non-human being in the Tibetan tradition, I hope to use the following glossary of translated terms to create a lexicon for their translation into English. My sources for this endeavor have been a plethora of dictionaries, the translation The Life and Liberation of Padmasambhava, the various living authorities who have helped me, as well as my own knowledge of mythology and overactive imagination.

Of the many ways to classify such beings, who often blend in such a way as make their clear distinction difficult, one of the most common is to look at their relation to the human world. That is, to define where they live
and the manner in which they harm people or obstruct their activities. This is made difficult by the fact that such beings vary in their intentions at least as much as humans. Another method is to determine whether they are corporeal or disembodied. Sometimes this too is problematic, in that certain beings can move at will between such existences.

The Tibetans themselves have made this task easier, in that they themselves have somewhat arbitrarily divided these beings into three orders, the inner, outer and secret, each of which contains eight members. This is by no means an inclusive list, but it is a good point to begin investigating this terrain. In the lexicon below, I will identify whether the class of beings are included in the outer, inner or secret categories.

These classes are called the eight classes of gods and demons. The first term, lha, is basically a generic term for just about any sort of non-human being, but as it usually refers to the more powerful or exalted ones, I have translated it as god. The second term, 'dre, is also an extremely generic term. It basically refers to any sort of non-human being which perhaps is not quite as powerful and more maliciously inclined. Spirit would be a good translation, but as I have chosen to use spirit strictly for disembodied beings, I have used the word demon in its most general sense.

Concerning the outer order, we are told that they have the power of teleportation (Chapter 24). This seems to indicate that this order generally consists of disembodied beings, although clearly there are exceptions. The reason that this is so is that according to the Tibetans such beings have a yid ki lus, or mind body. That is, they have a consciousness that is not grounded to the four elements. Hence, they can move through solid objects, can travel at
the speed of thought, and have heightened awareness, limited powers of clairvoyance. In fact, they have precisely the same body which all beings have in the intermediate state between rebirths, or bardo, and exist in that manner because for some reason after their last death in the material world they failed to take rebirth.

The inner order, on the other hand generally consists of beings who are of greater power and longer life, who embody a powerful force. Hence they are more than just disembodied spirits. Certain of these beings, such as Black Naga, Mara and Yama are thought to life as long as an aeon; they come into existence with the recreation of the universe at its beginning, and pass out of existence when it is destroyed at the end of the aeon. Other beings, such as yaksas, are not so powerful, but they are thought to be very enduring. A yaksa, like the Chinese shen, will often haunt an area for hundreds of years, until it is either subdued or driven away. Thus they are called the self-reliant ones, indicating their power and perhaps indicating their independence from the human realm.

Devils: See Māra.

Dorjé Lekpa: rdo-rje legs pa, or excellent vajra, is an extremely important and interesting deity, both in this text and in Nyingma Buddhist practice and folklore. In this entry I will be exclusively repeating information from chapter ten of Nebesky-Wojkowitz's work, so I refer the reader there for more information. Dorje Lekpa is a very important protectors, of the 'jig rten pa’i
*srung ma* class. He is usually accompanied by his 360 brother spirits, who are referred to in the present text.

According to Nebesky-Wojkowitz, Dorjé Lekpa is undoubtedly a deity of Central Asian origin, but there is nevertheless also a belief current among Tibetans that he is the spirit of an Indian Buddhist monk, who had been a prefect of the *Nalanada* monastery. He committed, however, many grave sins, and as a punishment he was reborn as a roaming ghost in Tibet; there he was later subdued by *Padmasambhava*, and on this occasion he received the title *dam can*, 'bound by an oath'."(p.155)

He is identified as a blacksmith, and hence he was the tutelary deity of blacksmiths in Tibet.

**Enchanter Spirits:** *'gong-po*. Members of the outer order, these are definitely disembodied, and hence spirits. They are also quite malicious, and have considerable power to harm material being by magical means.

**Female Protector Dieties:** *ma-mo*, Of the inner order, the *ma-mo* have great notoriety. They are incredibly powerful female dieties, and when unenlightened, they are bloodthirsty raving women of incredible ferocity, the ultimate castration nightmare. I have chosen to call them as such 'fiendesses'. However, when bound under oath they make extremely powerful protector dieties, the most famous being Palden Lhamo. Such Dharmically inclined *ma-mos* are best called 'female protector dieties'.

**Fiendesses:** See Female Protector Dieties.

**Gaññharvas:** *dri za* A Indian class of dieties, they do not play a tremendous role in the Tibetan pantheon. Their name in Tibetan literally means
'eater of scents', which indicates they are of the outer order. That is, they are disembodied spirits. Technically speaking they are hungry ghosts; they are beings existing in the intermediate space (the bardo) who have not yet taken on corporeal form. Their existence, however, seems not quite as miserable as most hungry ghosts. Moving at the speed of thought, driven by every quirk of the mind, they experience no rest and are continually agitated. They largely dwell, however, in palaces which rest upon the clouds. They seem akin to faeries of the Celtic tradition.

**Gnomes:** *sa-bdag* Their name literally means 'earth owner'. I feel that this would be a good translation. However, the term 'gnome' from Western occult mythology has a similar meaning. By gnome I do not mean the short, bearded people with red pointy hats in the modern imagination, although it is possible the Tibetans conceive of them in a similar manner. By gnome I do mean the class of beings associated with the element earth in the alchemical tradition. As such, they are the embodiment of this element, and hence as beings are intimately associated with the earth and its mineral treasures. As members of the outer order, they are incorporeal beings, but as in the Western tradition they are capable of taking on a material form. Additionally, they are primal beings, connected to the earth since its inception. They are generally indifferent to humans, but generally become hostile when humans damage the earth without propitiating them. Such activities which require propitiation are digging wells, mines or foundations. Failure to do so generally results in them collapsing; earthquakes are a
favorite means for irked gnomes. Breaking rocks in which they reside also incurs their wrath.

Goddesses: *lha-mo* Closely related to the gnomes, and hence of the outer order are the *lha-mo*, whose Tibetan name literally means goddess. They are primal goddesses who are embodiments of one of the four elements (fire, water, air and earth). They are associated with their element. Hence, the *chu gi lha-mo*, water goddess, would be associated with a particular brook, pool or spring, are viewed as similar to the Greek nymphs. That is, they are capable of taking the form of a beautiful maiden; Tibetan folklore abounds with tales of romance between goddesses and strapping young lads. It is generally thought that they are not malicious, and that they would only harm a human if he in some way harmed her, usually by polluting the water. Such harm from these beings typically manifests as "internal swelling and burning pain, such as a toothache." (Mumford:94)

Local Gods: *yul-lha*. Of the outer order, they are dieties also associated with a particular area. But unlike the previous more primal gods, they are associated with humans and the realms in which they live. They often become guardians of a particular clan, and protect them so long as they are respected and propitiated. If such a clan moves to a different area, their deity often moves with them.

Lords of Life-force: *srog-bdak*, Of the inner order, their name literally means 'lifeforce owners' or as I translated their name. I know little about them, as they played no role in the text, except that they are malevolent beings with the power to harm and destroy and then devour a
human's lifeforce. They seem to play little role in the folk-consciousness of Tibetans, except in that the lay Tibetans believe that death is often the result of such harm from malevolent beings.

**Malignant Spirits: dmu** are of the inner order. They are disembodied spirits which are known to take great glee in smiting people with their evil eye, causing illness, particularly dropsy. I call them 'malignant spirits'.

**Māra:** [bdud, or ṇa] is of the inner order and is the closest thing to a lord of evil in Buddhism. He is depicted as sitting at the center of samsara, keeping the wheel of rebirth spinning. This he does by spreading perverted doctrines, delusions and illusion. As such, he is the arch-enemy of Buddhism, and thus does his best to thwart successful practitioners. He is famed for his unsuccessful attempts to distract Shakyamuni on the eve of his enlightenment. It is not really appropriate to view him as an embodiment of a principle of evil. Rather, he is an embodiment of all the obstacles to enlightenment. The term *bdud* can also refer to powerful, malevolent beings under the control of Māra. As enemies of the Buddhists, they are viewed in the same way as the devils of medieval Europe. Hence I call the male and female varieties 'devil' and 'she-devil' respectively.

**Messengers: pho-nya** When this seemingly innocent English word appears in the translation, it generally does not refer to humans, but to rather a class of spirits. Technically speaking, however, they are not spirits, but rather magically created emanations. They can take on any form desired by their creator, even human, and can run errands or do other simple tasks. Their creation, however, is not without danger. As
Alexandra David-Neel relates, if control over them is lost they can return to plague their creator.

Nāgas: Of the outer order are the klu, or nāgas. These are generally called serpent dieties, although as our text shows, they often take on different forms. Nagas inhabit an underworld, and tend to be associated with water. This underworld is depicted as a vast ocean, although certain nāgas live on land there much as humans do. This underworld touches the upperworld at certain places; connections tend to be at oceans, lakes, springs and other bodies of water. Nāgas are thought to be similar to humans, and maliciously inclined only when humans harm them. This harm is generally by polluting the waters and lands that connect to the naga realm, which in turn harms and sickens them. In return, nagas strike humans with disease in retribution, generally diseases of the skin or blood, most typically leprosy or other skin sores.

Nāgas tend to vary much as humans do. They have their own kingdoms under the land or sea, rich with the treasures of the earth which they guard. They have kings, spiritually enlightened or nearly enlightened teachers. They also have extremely malevolent members, who take great pleasure in spreading plague or poison. There are also nagas who approach the animal realm, so that any frog or snake is potentially one of the animal-like nāgas.

Obstacles, Demonic: bgegs These are beings, or perhaps more accurately a force, which works to obstruct all dharmic activity. As will be discussed below in the introduction, some Buddhists often find that series of obstacles arise when they practice meditation diligently, and
there often seems to be a malevolent intelligence behind them, as if they were not exactly coincidental. The bgegs are the malevolent intelligence behind the obstacles to Buddhist practice.

**Paternal Gods:** pho-lha, Also of the outer order, the 'male gods' are clans guardian spirits which are inherited along the patriline. Men, particularly of high social standing, must regularly give offerings to these dieties and avoid defiling activities as well as contact with defiling substances to retain the favor of their paternal god and thereby have good fortune.

**Personal Protector Dieties:** dgra-lha are of the inner order. Their name literally means 'enemy gods', but they are in fact personal protector dieties. They are born with a person and remain with him throughout his life, so long as he respects them by giving them offerings and avoiding defilement.

**Planets:** gza, are the 'planets'. They are considered heavenly beings that at various times have benevolent or malevolent effects on people, depending on their time of birth. Their daughters are the star goddesses.

**Rāhula:** rah hu la Rāhula, of the secret order, is the malevolent planet which swallows the sun and moon during eclipses. It has different forms and attendents.

**Rākṣas:** srin-po, Of the inner order, they are related to the yaksas, and called the rākṣas in Sanskrit. They are certainly cannibal demons. Often very human-like, they inordinately crave human flesh and blood, and hence will go to great lengths to procure it. Hence they are very warlike as
well as sneaky; bands of raksas are thought to haunt lonely places in
order to ambush or trick stray travellers. They have been translated as
'ogre', but I feel this is inappropriate, as ogres are typically large, dull
and brutish. Some raksas are surely like this, but some seem to be
quick, both physically and mentally, and often they are disembodied.
The more uncivilized Central Asian tribespeople were considered by
Tibetans to be raksas. Hence, I will use the Sanskrit.

She-devils: See Māra.

Theudrang Spirits: the'u-brang. Members of the outer order, they as well are
disembodied, and certainly malignant. Chapter nineteen is dedicated
to them. Their nature is truly frightening. According to Khenpo
Rigzin, they have the peculiar ability to enter into a humans
consciousness. There they implant thoughts into one's mind, giving
one unusual ideas or causing one to act in a strange way. It would
seem as if there is a different voice in one's head, or even a separate
personality, as reported by schizophrenics. At first they may seem to
benefit one, but as they are always malevolent, they will eventually
take control of their victim and use their body to produce great harm.
As Guru Rinpoche says in Chapter 19, they cause humans to do
harmful actions, and trigger them to act violently, rob, steal or even on
a large scale stir up revolution. According to Tulku Thondup, there is
a particularly powerful class of them known as the the-ring. These will
come to religiously oriented people and bestow upon them mystical
visions and divine spiritual teachings. Such teachings, however, are
always subtly malicious and hence lead to the doom of those who
practice them. They specifically seek to delude those who have a growing spiritual potential. Hence, these beings would seem to be behind the reports of spirit possession found throughout the world. Likewise, the existence of the The-ring should make one ponder carefully any visions one might behold. As such they resemble the demons which plagued Christian saints and which were believed to cause possession among the populace. Since, however, they refer to a specific class of beings in the Tibetan tradition, I will retain the Tibetan name.

**Wangchuk Chenpo: dBang phyug chenpo**  A protector deity, a member of the 'jig rten pa'i srung ma, he "is a deity of Indian origin, whom the Nyingma regard as an 'emanation' of the Buddha Amitabha. He is believed to be a nor lha, a 'god of wealth'" (Nebesky-Wojkowitz:94)

**Warrior Spirits: btsan**  Of the outer order, they are identified as 'mountain dwelling gods' by the *Tibetan-English Dictionary of Buddhist Terminology*. This is because they are usually associated with a particular mountain or pass, which they defend. They are violent in nature, and tend to be disembodied. However, due to their origins, I have used Mumford's translation, which is 'warrior spirit'. For they originate in historic figures, heroes who died a violent death but remain in the world as vengeful spirits. As such they are very dangerous; they are the beings who inhabit the rock piles in lonely places which travellers always make offerings to before rapidly departing. Yet because of their violent natures, they make excellent guardians of Buddhism or a clan once they have been subdued by a lama.
Yakṣas: *gnod-sbyin* are of the inner order, and are a variety of beings who generally appear to be corporeal in nature. They appear as the hideous monsters found throughout the world, particularly desolate areas. They are often chimeras, having human and animal body parts mixed together. They are characterized as ugly, dull, and often gigantic. They often greatly crave human flesh and blood. They tend to inhabit wild, lonely places, although they might be drawn by their hunger toward human villages. As such, they are similar to the giants, trolls and ogres of Western folklore, but since any of those terms would be limiting, I have chosen to use their Sanskrit name, 'yakṣa'.

Yama: *gshin-je* is of the inner order and is best known by his Sanskrit name, Yama. He is the lord of death, the one who sends his messengers to bring forth the dead for judgement. Although he is generally depicted in the *Tibetan Book of the Dead* as an impartial judge, he is generally greatly feared. This is perhaps for those with guilty consciences more than anyone else.

Zhidak: *gzhi-bdag* Also of the outer order, and closely related to the gnomes and nagas are the *gzhi-bdag*, which literally means 'original owner'. They are the primal lords of the world, each associated to a particular area. They are often depicted as monstrous, but that is only when they are angered by humans disrupting their land. Thus, in order for humans to go about building their civilization the zhidak must be carefully propitiated or subdued. I have chosen to refer to them by zhidak, the pronunciation of their name in English.
Introduction to the Text
The Demonic in Buddhism

But there’s a horror gliding from the womb of night
Since time primeval, taking many forms, as clouds
Will shape them, glowing from the crater’s fiery gorge
In spiral dread: this even shakes a hero’s heart

-From Faust Part Two by Johann Wolfgang von Goethe

Upon giving me this text to translate, Trangu Rinpoche informed me that I would be translating it so as to benefit Western practitioners of Vajrayana Buddhism. Specifically, he gave me the responsibility to explain to Westerners the meaning of non-human beings in the Tibetan tradition, for he felt that this was an area where there remains a great deal of confusion and misunderstanding. Hence, I feel that it is appropriate now to point out to the issues which you should keep in mind as you read the text. This, along with my demonic lexicon, is meant to be nothing more than a primer to prepare you for reading the text; a more thorough discussion of these issues will follow in the commentary, which is broken down into twelve chapters so that you might refer to them as you progress through the translation, rather than read through it in one sitting.

Before reading any further, it will be helpful to present an approach to the study of the text which I believe will foster the greatest understanding. This, of course, is mere suggestion based on the experience of the author. I
hope you will judge for yourself whether they are useful or worthless, and cultivate or discard them as you deem appropriate.

Basically, I suggest a fundamentally phenomenological perspective in the reading of this text, that one "brackets" and set aside as much as possible any preconceptions and assumptions concerning the material, particularly concerning the nature of non-human beings. By this term I do not mean plants and animals, but rather those supernormal beings that fill the folklore of peoples throughout the world. Specifically, it is necessary to set aside the myths and preconceptions of Western culture, particularly that it is possible to be "objective", to ascertain the ontological status of any phenomena via empirical induction. The philosophical justification for this suggestion will follow at length in the commentary, specifically chapter nine. At this point, it may be helpful to remind you of the findings of quantum mechanics.

Quite some time ago, Heisenberg developed his uncertainty principle, which radically changed the focus of modern physics. For this principle led to two basic conclusions. First is that it is impossible to observe a phenomena without in some way affecting that phenomena, and in turn, be affected by it. In general life, this effect is usually unnoticeable, but on a sub-atomic scale, it is dramatic. This debunked the long standing assumption of Western science that objectivity is possible, that it is impossible to view phenomena as an independent subject, not in the least implicated in what one observes. In addition, this principle led to the realization that it is impossible to ascertain with certainty the ontological status of a phenomena, that we are incapable of ascertaining the nature of anything with certainty. Instead, we can only make positive statements in terms of probability. But, if we can talk about
phenomena as probable or improbable, we must accept that anything is possible. This I ask you to take into consideration as one reads what will soon unfold.

From this text it is quite clear that some Buddhists were very much preoccupied by the demonic. Naturally, this is not an essential aspect of Buddhist practice; many Buddhists, particularly these days, practice quite effectively with little or no thought of incorporeal beings, and certainly without a non-human pantheon as rich as the Tibetan. Rather, the preoccupation with such beings is an aspect of the animistic folk culture into which Buddhism arose and by which it has been infiltrated with to some extent ever since.

The Tibetan laity, nomads and villagers alike, were thoroughly animistic in their view of the world, and still are to a large degree. By animistic I mean the precise definition of the term. For anima means 'spirit' or 'soul', and the world of the animist, Tibetan or otherwise, was a world filled with spirit, intangible sentience surrounding her, with which she must live in harmony or suffer the consequences. These could be any sort of disaster, most often sickness and death. Some of these 'spirits' are considered benign, many malicious, but largely they seem indifferent to the plight of humans, reflecting the often very harsh conditions of life on the Tibetan plateau. Most of these beings are seemingly neutral, but quick to take offense to human behavior, and equally quick in expressing their wrath. This, depending on the being, could be sickness, ill-weather, strife among family members, or any other sort of calamity. Hence, the spiritually inclined Tibetan would trod very carefully through his world, so as to avoid the consequences of harming such beings through his negligence. For "the essence of the animistic attitude to
life is that the ills which man experiences are attributed to wholly external forces. These forces, conceived as having an existence separate from his own, he regards as hostile." (Ling:26)

It seems that Tibetans are less so preoccupied today, but that is not entirely so. Many Tibetans feel that as the outlook of people have changed, so has the nature of the demonic-in the old days, when people saw spirits, they saw demons, who had a subtle, spiritual form. But now that the majority of people are more outwardly, materially focused, the demonic is expressed in such a way. Essentially, many Tibetans today see in the dehumanizing, exploitive forces of materialism the same demonic nature expressed differently. Indeed, it will be the forces of Māra as the forces of materialism that the Rigdzin King of Shambhala will be fighting at the end of this degenerate age.

This brings us to the essential point concerning the concept of evil among the Tibetans. Since Buddhism does not posit a polarity of good and evil, there is no theistic conflict between the two personified. If anything is identified as 'good' by the Buddhists, then this would certainly be the path that leads to enlightenment, or anything that aids one on this path. And evil, therefore, would be anything that hinders one in practical strivings toward enlightenment. Now, the main obstacle for most beings is ignorance of the dharma, and for those who are exposed to it, it is laziness, 'perverse' views or anything else that prevents one from practicing it diligently. However, once one has progressed well along the path, a new breed of obstacles tend to arise. These might be sickness, accidents or any other problem, but for many Buddhists, these seem to come in a series that do not seem coincidental.
Basically, a central suspicion of many Buddhist practitioners is that there is a malevolent intelligence behind the obstacles, and that in the universe there is a force or being that is actively opposed to those who seek enlightenment. In the traditional Pāli Canon, this is Māra, Death the Evil.

Since enlightenment and the obstacles that stand in the way of its realization are not polarized, such obstacles are not a principle of evil as such. Rather, they are the inevitable problems that arise in traveling such a path. Since the same sort of obstacles tend to arise for many different practitioners, the Buddhists have developed practices specifically to eradicate them. Such practices make up the bulk of the tantra; the tantra generally speaking are practices designed to transform and make use of our emotional poisons and other problems, being the ideal vehicle for this 'degenerate age'. And ultimately, obstacles, embodied or not, are not to be considered alien to the path, but the path itself. Shakyamuni Buddha's conquest of Mara was a mythical account of an essential aspect of his enlightenment. Ultimately all phenomena must be seen and used as 'occasions for freedom', an awareness expressed in James Stone II's mantra, "there is nothing which is not necessarily an occasion for freedom." (Stone) Ultimately there is nothing that need be excluded by the Buddhist.

It is tempting to draw analogies between Christian and Buddhist demonology, but this is problematic. In the Christian tradition the various devils and demons seem to be subsumed under the ultimate diabolical power of Satan. In the Tibetan tradition, there is no such ultimate principle of evil, but rather a very protean hoard of gods and demons which are often poorly
differentiated and chimerical in nature. But particularly in the Indian
tradition, this obstructing principle can be centered one figure, Māra.

It is important to realize that although Māra may be conceived by some
as an embodiment of the [not evident] principle of evil, it is more important to
see Mara as an embodiment of anything which could be a source of bondage
and hence an obstruction to enlightenment. This could be anything, as
demonstrated by the corollary to James Stone II's mantra, which is "there is
nothing which is not necessarily an occasion for bondage." (Stone) This leaves
us then no room for identifying anything as 'evil' or 'Māra', since even the
concepts of 'good' or 'God' can be occasions for our bondage, and hence
obstructions to enlightenment and evil according to Buddhism. So we should
therefore refrain from drawing ontological distinctions and instead be aware
of what lies behind our need to do so.

The concept of the various non-human beings as not an essential aspect
of Buddhism. Rather, their existence in Buddhist 'pantheons' are examples of
Buddhism taking on the 'voice and color' of the people who accept its
doctrines and practice. And this adaptation, which is truly upāya in action,
includes the incorporation and adaptation to Buddhism of aspects of the
cosmologies that preceded it. These cosmologies are aspects of the animistic
cultures in which Buddhism arose and into which it spread.

As many scholars do, it would be a mistake to posit a dichotomy
between 'pure' Buddhism, on the one hand, and animistic beliefs on the other.
For as far as Buddhism is concerned, there never has been a time when it has
been free from relation with such beliefs. Buddhism was a product of vedic
India, and was born among and naturally incorporated into its teachings
many basic animistic assumptions. And likewise, as Buddhism spread into Tibet, or for that matter any other country, it has always shown the skillful ability to adapt to the world view of the peoples which it encounters. This is occurring today as Vajrayana Buddhism spreads into America. As it does so, it is losing its animistic 'color' and taking on the peculiar material-psychological perspective of the Americans.

So in our study of the more 'animistic' aspects of Tibetan Buddhism, we must not impose a false dichotomy upon Tibetan religious culture, between animism and Māhāyana philosophy, between popular religion and the more 'pure' monastic religion. For as E. M. Mendelson pointed out in his study of Buddhism in Burma,

"only if village and monastic life are studied (separately) 'does there appear to be an inexplicable gap between the worship of a host of varied spirits on the one hand, and the practice of an austere, godless, self-renouncing philosophy or way of life on the other.' Beneath the surface, however, it is possible to discern that there are connecting links between these two, so that, in fact, Buddhism is in living contact with the popular religion." (Ling:14)

If this is so for the Theravada in Burma, then it surely must be so in Tibet, where the monastic Buddhism is far from austere and godless, and where the animistic world view thoroughly penetrates the lay and monastic religions alike.

The Buddhist teachers took on 'the voice and color' of the animists by accepting these assumptions, but in so doing applied Buddhist teachings to them. Hence, the lamas have quite thoroughly taken over the role, previously held by the Bön practitioners, of protecting the laity from these forces. But they apply the doctrine of karma in so doing, making it clear that all
misfortune that befalls one is the result of one's past ill-deeds, and that in order to avoid future suffering it is necessary to cultivate virtuous activity. Moreover, the those more spiritually advanced, the lamas teach on the interrelation of all beings, stressing that it is mistaken to objectify (to view as externally independently existent) non-human beings, or any other phenomena for that matter.

Regardless of whether or not this text accurately portrays historical events as described therein, the text itself is a powerful example of the use of upāya by Buddhist teachers. Therein we see the key as to why the Bodhisattva Sāntaraksita failed to successfully introduce Buddhism to Tibet. For in the narratives it is clear that his intention was to set up a monastic system modeled after Nālandā, teaching the seemingly mild doctrines of emptiness and compassion. Such was surely appropriate to the plains of central India at that time, but not to the Tibetans, who clearly were primarily concerned with sorcery and the propitiation of blood-thirsty deities. Guru Rinpočhe, on the other hand, spoke directly to their condition, coming into Tibet as a master sorcerer, subduing along the way a whole host of hostile powers and bringing them into the Buddhist fold. In so doing, he powerfully presented to the animistic mind a clear portrayal of the superiority of Buddhist doctrine and its practitioners. Whether he actually did this, or whether the text was written so as to make the case that such happened, is irrelevant; it skillfully worked its desired effect upon a large number of Tibetans, in all the sects, who hold Pema Jungé to be the embodiment of the precious guru. So let us then begin our exploration of Pema Jungé and his journey into Tibet, which is truly more than just a journey through space and
time, more even than a journey through the dark caverns of the unconscious, illuminated by imagination, but a journey through the manifold aspects of reality, transcending ordinary notions of time and space, illuminated by enlightened wisdom.
The God and Demon Precepts

lha hdre bKa’ thang

Written and Concealed by Mandarava

Revealed by Orgyen Lingpa

Translated by David B. Gray
Chapter One
Preface Together with the Method for Benefiting
the Hell Beings

In Sanskrit: a manu dsanya na nā maḥ
In Tibetan: lha hdre bka' yi thang yig ches bya wa

I salute the teacher of the nine paths of the world.
The saint arose from the lake, Dhyanakosha.
Stainless and fresh, it was one hundred thousand cubits long.
Round and swirling, the lake was vast and sparkling.
His eleven deeds in India are told elsewhere.
As for the eleven deeds in Tibet:

   Benefiting the six types of beings, the five groups of eight great
qualities, the subdual of gods and demons, the erection of temples, the
translation of sutra and tantra, the performance of the four kinds of
enlightened activity, the two deeds of sexual union and compassionate
killing, the three deeds of subduing, burning and casting out, the knowledge
of the four times, the guarding of the root scriptures, the great kindness to
China and Tibet, the skillful training of beings in accordance with their needs.

   First, the method of benefiting the six types of beings.

   Of supreme body with the supreme marks was the Lotus Born One.
Without father, without mother he arose in a grove of fabulous lotuses. As
each year passed into the next, he became young again. Hiding at the bottom of the lake during the day, he had a vibrant complexion. When he arose at night, he shined. He was not held by the stem of the lotus, he touched naught but the stamens. He arose among five types of flowers.

In the middle of the red Brahmin flower was the heart syllable of Amitabha, HRIH. This dissolved into light, resulting in the miraculous birth of his emanation body. He was peaceful, very peaceful. All of the gods from between the clouds made offerings to him. Many ḍākinis danced in the sky. The eight kinds of gods and demons circumambulated the lake. A great rain of precious flowers fell. The eight nāga kings circumambulated the lotus stem, scattering many precious gems. The supreme secret mantra guru\(^1\) rested on the seat of the vast lotus.

Defiled are the five supernormal powers of perception.
Ordinary are the five supernormal powers of perception.
Special are the five supernormal powers of perception.
Supreme are the five supernormal powers of perception.
Miraculous are the five supernormal powers of perception.
Transcendent are the five supernormal powers of perception.
Of the future are the five supernormal powers of perception.
Of the present are the five supernormal powers of perception.
Uncertain are the five supernormal powers of perception\(^2\).

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\(^1\)Here he appeared in the form of a wrathful deity, according to Trangu Rinpoche.
\(^2\)These are the following: knowledge of miracles, divine seeing, divine hearing, knowledge of others' thoughts and knowledge of past lives (Rigzin:95,6.)
Two letters from the soles of his feet, smoky and black, flowed forth into the hell realms, skillfully and completely subduing anger and hatred respectively. He guided the hell beings by the power of their karma. As Supreme Bliss, [he understood] the essence of time and was supremely virtuous. Because he was not distracted from ultimate reality (dharmadhatu), which is the state of bliss and emptiness, he possessed the siddhi of bliss that transcends speech, thought and words.

In accordance with his wishes, black actions accomplished the benefit of all the beings of the hot and cold hells everywhere. The beings of the eight cold hells passed beyond suffering and were established in a state of luminous blazing bliss. Having the proper moral discipline, as Virupa he cleansed the defilements of the eight hot hells. Having the three kinds of diligence which do not discriminate, as Pema Kun-gyur he purified the short lived beings of the incidental hells. In the state of great samadhi which is irreversible, the young Padmasambhava subdued the hell of unceasing torment. All the beings of the hells are burned by the power of their own minds. Rich in the great compassion which is not self-serving, as Saraha he guided the beings of the vajra hell.

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3 That is, under his influence the hateful actions of the hell beings became occasions for their happiness and liberation, rather than continued suffering.
4 This and all other names in the next five chapters designate Guru Rinpoche's various emanations into these realms.
Chapter Two
Benefiting the Hungry Ghosts

From the secret organ of the victorious one who achieved self-originated birth, a yellow letter 'tre' flowed forth into the realm of the hungry ghosts. He exhibited great miracles that were without attachment and grasping. He practiced the six kinds of illuminated generosity. He practiced the three kinds of discerning wisdom which do not err. The joy of the mighty one protected the seven treasures of the Aryas5. He saw into the hungry ghost realm with his eye of enlightened wisdom. As Shantakashita he resided in the state of samadhi known as sky treasure, from which he gathered wealth, liberating them all from hunger and thirst. He pacified the minds of the lost youths. As Sunitra he caused a rain of desires to fall. As Padma Vajra he cleansed their outer defilements of pus and blood. As Dombhiheruka he cleansed the hungry ghosts' inner defilements. As White Lotus he subdued the hungry ghosts who had in previous lives stolen from the three jewels. As Padmadhuti he cleansed the widespread defilements. For fifteen thousand human years he benefited sentient beings.

5These are: faith, moral discipline, hearing, generosity, a sense of shame, a dread of blame and discerning wisdom (Rigzin:271). His great bliss protects his virtues and powers from corruption via temptation.
Chapter Three
Benefiting the Animals

From his navel which possessed enlightened signs and characteristics, a black letter 'tri' flowed forth into the realm of the animals. Cloven and uncloven hoofed animals, animals provided with claws, animals that stand and birds are the types of animals. As a superior, steadfast lion he led this stupid herd to an isolated place. From time to time they practiced the sacramental feast\(^6\) and the extraction of essences\(^7\). The animals which are uncertain types of nāgas assembled.

From the source of life he extracted nectar.
From the source of bliss he extracted the essence of meat.
From the source of purity he extracted the essence of medicine.
From the source of treasure he extracted the essence of the sky.
From the source of perfection he extracted the essence of water.
From the source of the Buddha he extracted the essence of earth.
From the source of power he extracted the essence of stone.
From the source of enlightened activity he extracted the essence of wind.

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\(^6\)Called ganacakra in Sanskrit, these sacred feasts occur on the fifteenth day of the Tibetan calendar, as well as at other times. They vary in length and elaboration, but have been known to continue for days.

\(^7\)By the Tibetan practice of essence extraction, the tantric adept is able to acquire vitality and sustenance. The degree to which she is able to live solely on such sustenance (and hence reduce or eliminate her need for food) is the measure of her success in this exercise. Yeshe Tsogyel practiced this extensively during her periods of extended meditation (see Dowman 1984).
He led a few birds, a few clawed animals, a few uncloven hoofed animals and a few cloven hoofed animals.
Chapter Four
Benefiting the Humans

From his heart center which has the power to subdue the faulty perceptions of others, a green letter 'nri' flowed forth into the four continents of the human realm. Pema Jungé⁸ of Orgyen, praised by all the humans and gods, guided the fortunate ones on the path of liberation. As Tshokýē Dorjé⁹ he exhausted the seeds of the five emotional poisons¹⁰. As Pema Gyalpo¹¹ his praiseworthy good qualities were complete. As Padmasambhava¹² he blessed those who had fervent veneration. As Dorjé Drolo¹³ he had the essence of the way of skillful activity. As Nyima Özer¹⁴, his experiential realization shone from within. As Shakya Sengé¹⁵ he transformed suffering into great bliss. As Sengé Dadok¹⁶ he converted the gods, demons and humans. As Loden Choksé he possessed the five enlightened wisdoms and the bodies¹⁷. The one body with eight names cut off the root of samsara.

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⁸The Lotus Born One (padma hbyung gnas)
⁹The Lake Born Vajra or Lotus Vajra (mtsho skyes rdorje)
¹⁰Anger, desire, stupidity, jealousy and pride
¹¹The Lotus King (padma rgyalpo)
¹²Sanskrit transliteration of Pema Jungé
¹³The Immutable One with Loose-Hanging Stomach (rdorje gro lod)
¹⁴Sunbeam (nyima hod zer)
¹⁵The Lion of the Shakyas (sha'kya seng ge)
¹⁶The One with the Voice of a Lion (seng ge sgra sgrog)
¹⁷The five wisdoms are: (1) mirror-like wisdom, (2) the wisdom of equality, (3) the wisdom of discrimination, (4) all-accomplishing wisdom and (5) the wisdom of ultimate reality. These five wisdoms correspond to the directions and colors of the mandala respectively: east-blue, south-yellow, west-red, north-green and center-white.

The five bodies or modes of manifestation of a Buddha include: (1) svabhavakaya, Natural Truth Body (2) dharmakaya, Truth Body (3) jñanadharmakaya, Wisdom Truth Body (4)
On the level of relative truth his actions ascended from below. The view, the highest understanding of the nature of reality, descended from above\textsuperscript{18}. By subduing ordinary learning the highest meditation shines in the mind. He demonstrated by example the recognition of one's own nature as dharmakaya\textsuperscript{19}. By sudden illumination in the mind, one transcends method and meaning, [seeing then] the nature of things. Orgyen Pema Jungé, this great ornament of Orgyen, India, Tibet and Jambuling, became famed everywhere as are the sun and the moon.

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\textit{sambhogakaya, Complete Enjoyment Body and (S) nirmanakaya, Emanation Body (Rigzin:19). Many lists include only three kayas, excluding the first and third from the above. For more information on these wisdoms and bodies see Lama Govinda's \textit{Foundations of Tibetan Mysticism}.

18 This is an extremely important concept, stressed over and over again by Nyima Buddhist teachers. It is that once one has received the pointing out the mind instruction, which enable one to gain a deep understanding of the nature of reality, their develops a often a disparity between one's view and action. That is, although one has insight into the nature of reality, one is still often caught in habitual patterns of behavior. To remedy this, one must struggle to bring the view down to apply it to one's daily life, while at the same time elevate one's actions so as to act in accordance with the view.

19 Truth Body, or Buddha nature this is what is recognized in "the view".
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Chapter Five
Benefiting the Asuras

From the neck of the Bodhisattva who rests in the samadhi of dharmadhatu a red letter 'a' flowed forth into the land of the Asuras. Since he generated compassion without measure, he loved all. The guru of the Asuras was completely victorious. Since they had faith from seeing his presence, his blessings struck them. He seized a beautiful goddess who was the cause of fighting and quarreling.

As Dharma Skull Garland Skill his merit was great. As Sambhota Skull Garland Skill he transformed anger into love. As Nirma Skull Garland Skill he transformed desire into generosity. As Vajra Skull Garland Skill he transformed stupidity into enlightened wisdom. As Buddha Skull Garland Skill he transformed jealousy into renunciation. As Ratna Skull Garland Skill he pacified pride. As Padma Skull Garland Skill he transcended the four types of birth\textsuperscript{20}. As Karma Skull Garland Skill he trained in the five paths\textsuperscript{21}. He was beautified by all of these as ornaments and costumes.

He provided the five sensual objects\textsuperscript{22} which fulfill all wishes and wants. By fulfilling the two assemblies of merit and wisdom, he floated in

\textsuperscript{20}These are birth from an egg, from a womb, from heat and moisture and miraculous birth (Rigzin:21).
\textsuperscript{21}These are: (1) sāṃbhāramārga/path of accumulation, (2) prayogamārga/path of preparation, (3)darsanamārga/path of seeing, (4)bhavanamārga/path of meditation and (5) aseiksamarga/path of no more learning (Rigzin:404).
\textsuperscript{22}These are: (1) rūpa/form, (2) sabda/sound, (3) gangda/taste, (4) rasa/smell and (5) sparsa/object of touch (Rigzin:217).
dharmadhatu. Clouds of gods and humans bowed before the eightfold Skull Garland. Since he caused a rain of blessings to fall on all sentient beings, in the pond of the five kayas those who have the blessings of good karma swirl. In those who possessed devotion, diligence and discerning wisdom, good qualities blossomed in the manner of grain and fruit trees after a summer storm. Thereby they were enabled to abandon this land.
Chapter Six
Benefiting the Gods

From the crown of his head where there naturally existed the eighty marks of enlightenment, a white letter 'su' flowed forth into the realm of the gods. In all directions, joy, happiness and sensual pleasures filled the phenomenal world. There he resided as Guru Śri Thubdzin.

In the celestial palace of Dzogchen all that appears is dharmakaya.
The celestial palace of Anuttara yoga is the source of the dharma.
The celestial palace of Mahā yoga is the source of proper awareness.
The celestial palace of Yoga tantra is the source of joy.
The celestial palace of Kriya tantra is the source of enlightened qualities.
The celestial palace of Madhyamika is the source of discerning wisdom.
The celestial palace of Yogācāra is the source of enlightened wisdom.
The celestial palace of Hinayāna is the source of stainlessness.

Having differentiated the paths of the yānas, he cleansed the mental habits, which are deluded thought.
Chapter Seven
The Forty Great Qualities of Orgyen Pema Jungé

The second section lists the five groups of eight great qualities: the eight great qualities of his body, the eight great qualities of his speech, the eight great qualities of his mind, the his eight great qualities and the eight great qualities of his enlightened activities. First, the eight great qualities of his body:

Since he was not born of a father and mother, his birth was great. Since he had no rituals of royal birth, his body is great. Since his skill at the various arts and sports is incomparable, his body is great. Since he is free from transmigration and death, his body is great. Since he is not troubled by aging when guiding disciples, his body is great. Since he is not harmed by the enemy of the four elements in the body\(^{23}\), his body is great. Since from the individual liberation and tantric vows he keeps the three vows\(^ {24}\), his body is great. He also possessed the beauty, symmetry and thirty two major marks of a Buddha. Hence, Orgyen Pema Jungé’s body is great.

Second, the eight great qualities of speech: Since he has the sixty elements of pure speech, his speech is great. Since he proclaims his discourses in the state of the meditation deity, his speech is great. Since by

\(^{23}\)According to Tibetan medicine, imbalance of the four elements and three humours in the body leads to illness and death.

\(^{24}\)These are: (1) pratimokṣaṃvara/the individual liberation vows, (2) bodhisattvaṃvara/the Bodhisattva vows and (3) mantasaṃvara/the tantric vows (Rigzin:224).
his omniscience he speaks all languages, his speech is great. Since he never
utters colloquialisms, his speech is great. Since whatever he says is dharma,
his speech is great. Since he teaches the dharma in the languages of all of the
six classes of sentient beings, his speech is great. Since he binds gods and
demons under oath, he has the greatness of compelling obedience. Since he
speaks in the four pure melodies of a brahmin, his speech is great. Since he
sings offerings of music, his speech is great.

Third, the eight great qualities of mind: Since his mind is not deluded,
it is great. Since in regards to the dharma he is not sectarian, his mind is
great. Since his understanding is as high as the sky, his mind is great. Since
his meditation is more immovable than a mountain, his mind is great. Since
his activity is more subtle than motes of dust in a sunbeam, his mind is great.
Since all his actions result in the benefit of others, his mind is great. Since he
has omniscience of the four times, his mind is great. Since he does not favor
some students over others, his mind is great.

Fourth, an explication of the eight great qualities: It is great to hear of
one who possesses the seven attributes of paradise\(^{25}\). Since one thousand and
eight men and women served this greatly accomplished saint, he is great.
Since he is skilled in the five sciences\(^{26}\), he is great. Since he studied the three
baskets of teachings\(^{27}\), his qualities are great. Since he has the twenty five

\(^{25}\)These are: noble birth, fine form, great enjoyment, perfect discerning wisdom, power and
prosperity, freedom from disease and extreme longevity (Chandra Das:603)

\(^{26}\)There are actually two categories of the five sciences, the minor and major. Since here it
does not specify which, it could refer to both or either. The five minor sciences are: (1)
kāvya/poetry, (2) abhidhāna/semantics, (3) chandas; sam granthana/lexicography, (4)
ganāna/astrology and (5) nātaka/dance and drama. The five major sciences are: (1)
sabdavidyā/ Sanskrit grammar, (2) cikitsā/medicine, (3) śīlpa/painting and handicraft, (4)
hetu/logic and (5) adhyātma/philosophy (Rigzin:395).

\(^{27}\)These are: (1) vinaya/moral discipline, (2) sūtra/discourse and (3) abhidharma/teachings
on knowledge (Rigzin:223).
marks of the generation of bodhicitta, he is great. Since he ripens all by the
power of sexual union and compassionate killing, he is great. Since he is not
attached to any monastic institution, he is great. Since he is rich in the wealth
of the seven jewels of the Āryas, he is great.

Fifth, the eight great enlightened activities: Since he spread the
document in the degenerate age, his enlightened activity is great. Since this
waxing of the doctrine has not waned, his enlightened activity is great\textsuperscript{28}. 
Since as terma he protected the root scriptures, his enlightened activity is
great. Since he made the supreme and inferior compatible, his enlightened
activity is great. Since he distinguishes between what is and what is not
dharma, his enlightened activity is great. Since he binds in servitude the gods
and demons, his enlightened activity is great. Since he protects and guards
those who hold the teachings, his enlightened activity is great. Since he
subdued the raksas, his enlightened activity is great.

\textsuperscript{28}This specifically refers to his monumental efforts in sustaining the dharma, such as his
hiding and protecting teachings as terma, and incarnating so as to insure their proper
recovery and propagation.
Chapter Eight
How the Nepali Woman Shakya Dewa was not Seduced by the Seductions of Mara

The third section, the subdual of gods and demons and the erection of temples, begins here.

King Trisongdetsen invited Orgyen Pema Jungé, the unfailing light of immortality, the most exalted and sublime nimanakaya of the three times29, to the isolated place of darkness. This was the barbarian land of Tibet, also known as the demon heart country of Pritapuri30. As a result, the whole host of gods and demons were thoroughly panic stricken. Along with hail, thunder, lightning, sounds, lights, black winds and a dust storm, they also caused a violent earthquake. The Tibetans were terrified and defeated by the eight fears31 and the fears of fire, water, poison and enemies. Their fear was like that of a fish cast upon the hot sand.

When the Master, Orgyen Pema Jungé, was approaching the middle of Mangyul32, twenty one lay Buddhists came to meet him. A great host of male

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29 past, present and future
30 A king of the hungry ghosts. This is in accordance with ancient Indian mythology, in which Tibet was viewed to be the land of the dead, the Tibetans therefore being ghosts.
31 These are: (1) fear which is like a lion, analogous to pride; (2) fear which is like an elephant, analogous to ignorance; (3) fear which is like a fire, analogous to hatred; (4) fear which is like a snake, analogous to jealousy; (5) fear which is like a thief, analogous to wrong view; (6) fear which is like one chained with iron, analogous to miserliness; (7) fear which is like a raging river, analogous to desire; (8) fear which is like a cannibal, analogous to doubt (Rigzin: 118,9).
32 A province of southern Tibet, now in Nepal, that lies just north of the Annapurna Himal, northwest of the Kathmandu valley. Guru Rinpoché traveled from the latter to the former on his journey into Tibet.
and female yakṣas assembled nearby. Orgyen Pema, understanding them, fulfilled the needs of their bodies as well as the cravings of their minds. He then gave the following precepts to the lay Buddhists and yaksas:

"As physical circumstances change suffering arises; by such suffering the mind is disturbed. By being so disturbed, the siddhis\textsuperscript{33} are weakened. Desire, anger and ignorance become the cause of the extreme propagation of the three poisons\textsuperscript{34} in the world. Therefore, I will teach the greater meaning."

"If the three poisons become almost calm, they can then be considered non-poisons. Having gradually nurtured the nectar, the nectar grows in oneself. For example, the sewage of a big city will benefit fields of sugarcane, rice and grapes. Accordingly, whatever poisons are in the body will benefit one who is wise. This is the lord supreme medicine. It is the highest method of removing pain. By mantras and this medicine pain is completely exhausted. Poison will not be able to kill you. By discerning wisdom and skillful means it is completely exhausted. Nor will the poison of emotional defilements be able lead to your downfall. Whatever transforms the shackles of stupidity, that leads to the liberation of knowledge."

Having so spoken, the malicious non-humans, gods and demons offered him the medicine of the eight veins and one thousand appendages.

And then Orgyen Pema Jungé performed the nectar ceremony on the ocean continent. Gnomes and nāgas created obstacles, which included:

\textsuperscript{33}Spiritual attainments. Mundane siddhis are magical powers and supernormal perception. The ultimate siddhi is enlightenment itself.

\textsuperscript{34}These are the emotional poisons of anger, desire and ignorance. Jealousy and pride, which are thought to be slightly less virulent, are often included to expand the list to five. Technically speaking, however, these latter two are derived from the three. For example, pride arises from stupidity in that it is dependent upon the delusion of individually existent selfhood, which is ignorance.
chameleons, frogs, scorpions, centipedes, lightning bugs, bears, beetles, lizards, caterpillars, moths, poisonous snakes, lice, fleas, flies, worms, ants, and hawks, all of which are the animal species of the red country (Tibet), along with many and various beasts such as owls, foxes, monkeys and weasels. Omens and auspicious coincidences\(^{35}\) which he had not seen before appeared. He gathered the four ōkinīś of the ocean continent under his power. In his praise they sang:

"The work one does, the goal of the work and the doer are relative truths. Ultimately true is that which you actually do, guided by discerning wisdom. Ultimately there is no seeker or goal to be sought, there is only non-dual, enlightened wisdom. Cause and effect are not two. The effect is sealed in the cause, and the cause is sealed in the effect. You must meditate on this inseparability. As for meditating in order to find spiritual attainments elsewhere, it will not happen in ten million aeons. Just as enlightened wisdom abandons the doer, the ten virtues of the path of action are ultimately mistaken. By such differentiation of doer and goal, right and wrong, one comes to embrace ignorance and being so bound, descends into the Howling Hell. It is only by Suchness that one will be liberated, and by the strength of discerning wisdom that one will find joy."\(^{36}\)

So thus they sang.

After the faith of the Jokpo nāgas of infinite wealth\(^{37}\), Great Lotus, Dung Kyong, Noble Birth, the eight great planets and the twenty eight star

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\(^{35}\)Synchronicities, in the Jungian sense, would be an even better translation here.

\(^{36}\)This passage is not a technically correct translation. After producing a technically correct one, and finding it nearly incomprehensible, I received numerous teachings on it from Trangu Rinpoche and Khenpo Rigdzin. With their help, I made a translation as true to the meaning within the limitations of my middling understanding.

\(^{37}\)A class of powerful naga lords. The following three beings are also nagas.
goddesses was made strong, they perfectly exhorted him with the following sounds: alingka, tsampa, tsusha, nagatraharen, titakara, kikula and the sound of bees. hey named him Fierce Energy of the Secret Vajra.

Then he thought, "Even though I have attained the tantric mastery of life, if I do not attain the tantric mastery of Mahamudra, because it is not true in the ultimate sense, there will be no benefit."

In order to completely destroy the nihilistic view of emptiness, since the correct view is neither empty nor not empty, he destroyed the wrong view and accomplished benefit.

He decided to search for the heart of the land, the auspicious place. In Nepal is the rock mountain cave of Yanglesho\textsuperscript{38}. The sky there is the auspicious place of the eight spoked wheel. The earth is the auspicious place of the eight petalled lotus. It is the region of blessings of the eight auspicious articles\textsuperscript{39}. The mountains are the auspicious place where the nine vajras are stacked. The cave is the auspicious place which is placed on the back of a lion. The grass is the auspicious place where there is an island grove of flowers. It is the healing place where there is a medicinal forest of healing nectar. It is auspicious because it is like an empty mirror in which form shines. The tantric teachings will burn like fire here, he thought. Hence, he performed the propitiation ceremony of the nine perfect butter lamps.

In the land of Yakṣa Mare's Face, which is a garden with slivers of meteoric iron in the Northern Malaya cemetery, was a vampiric multicolored frog with iron warts. It was marked with signs of a razor, an iron hook, a

\textsuperscript{38} A famous pilgrimage spot in the southwest corner of the Kathmandu valley, called Pharping in Nepali.
\textsuperscript{39} A mirror, medical concretion from the brain from an elephant, curd, dub grass, the woodapple, a right-whorled conch shell and vermilion and white mustard seed (Rigzin:15,6)
short crooked sword and a spear. From the nine orifices of its body rained blood and poisoned water. From the multicolored frog’s bones and belly, Yakṣa Mare’s Face took power over the three realms of existence⁴⁰. He seized the merit of those who benefit sentient beings and suppressed them. There was a dreadful noise which could have as much as thrown down one hundred Mt. Sumerus. he sky and earth joined and there was no sun, moon, planets or stars. Leading Lightning Cloud in the Sky, together they caused mischief in the four veins of the body.

As a result, rain did not fall from the sky for three years. From the ground no sprouts grew; the sap and fruit dried up. In India and Nepal there was famine for three years. Human and livestock plagues spread like a black cloud. He knew this was due to an obstacle caused by gods, raksas and non-humans. To two Nepalis, Jila Jisa of Swayambunath and Kunla Kunsa Zhi of Tsendak, he despatched a measure of gold and sent via them a message to the pandits of India. In the message he requested, "Using the one hundred thousand verse text Chitotama, please turn back my obstacles and demonic hindrances."

The wise pandits of India sent him a perfect, weightless phurba⁴¹. When it arrived at Yanglesho cave, everything became naturally pacified. Rain fell from the sky; shoots ripened on the earth. The diseases of human and livestock as well as the famine were henceforth halted and cleared away.

⁴⁰These are: (1) devaloka/world of gods, (2) manṣyaloka/world of humans and (3) nāgaloka/world of the nagas (Rigzin:446). In other words, it is the underworlds and heavens, with the world of the humans between the two.
⁴¹A ritual dagger used in exorcisms throughout Central Asia and the Himalayas
At this time from the top of Swayambunath one could see the head of Tibet\textsuperscript{42}. The flowers faced and opened towards Tibet. The sun, moon, planets and stars rose over Tibet. These were omens that the holy Dharma would spread into Tibet.

The Nepali Princess, Shakya Dewa, entreated the Master not to go, but to stay. "Oh, think on this, Great One of Orgyen! Due to the direction towards which the trees face, or the way in which the flowers look, or my bad dreams, or the rapidly fading splendor of the mandala, it looks as though the Master will depart for Tibet. I request that the Master not go, but stay."

The Master replied, "Women are not the origin of samsara. The three unfortunate rebirths\textsuperscript{43} are the seed. These are the obstacle to the door which leads to liberation. The five emotional poisons are the cause and condition. The self is known as that which wanders in samsara. Such sentient beings are innumerable; their bodies and minds fail to comprehend the ultimate meaning. A disharmony between one's view and action is harmful. The body of the demon generates the seed of the five poisons.

"Obstinate Nāga, Yakṣa Mare's Face and Lightning Cloud in the Sky wished to compete with me. Having fashioned themselves my rivals, they sent calamity to India and Nepal. Without a phurba you cannot turn back obstacles. When magical illusions arise, know that they are the phantasms of Obstinate Naga. When you are devastated by each and every magical illusion, you are made miserable and caused to suffer."

So thus he spoke.

\textsuperscript{42}Swayambunath is a very old and famous stupa on a small hill in the western part of the Kathmandu valley. This is actually quite a miracle, since the Himalayas normally prevent one from seeing Tibet from Kathmandu.

\textsuperscript{43}Rebirth as a being in the three lower realms, as a hell being, hungry ghost or animal
Within the feverous bowels of Nepal lies a place where there is a lake of blood and a lake of grease. There, in the middle of a great swirling ocean, stood a great black bull. From its eyes, lightning flashed. From its nose, a copper-red gale swirled. Iron hail showered from its mouth. From the tips of its horns fire blazed and spread throughout the three worlds. Its hoofs appeared to be iron phurbas. Its hair entangled a sword and its loud, deep voice resounded 'booo boo'. In this place many multicolored lights flashed and thunder rattled 'booo dee ree ree'. Here the Master pierced the bull with his trident, causing it to flee into the realm of Gulang\textsuperscript{44} in Nepal.

The vicious nāga retreated to his palace, and Orgyen Pema Jungé resided in the Asura cave in Nepal. After he had meditated for seven days there, the following four things came to him: three legs of the copper she-fox, nine heads of the iron she-wolf, eight tongues of the golden wild dog and eight faces of the crystal she-dog. They said to him, "Everything is accomplished."

The Master said, "Who are you?"

They replied, "We two, Skull Garland Devil and Disgusting Black She-Devil, arose in the warm domain of sex, the belly. From within there we emerged as five jackals which contained great power and wrathful energy. Since those five are now we four, it is essential that you instruct us in the truth. Previously we harmed the flesh and blood of sentient beings. Since even now we cannot stop doing this, we beg your permission to continue."

\textsuperscript{44}an underworld goddess who protects and blesses mothers with children
Entering into sexual union with them, the Master bound them under solemn oath. Directing the vajra\textsuperscript{45} into their hands, he bestowed upon them the fourfold empowerment\textsuperscript{46}. When he placed the nectar on their tongues, he prophesied. He praised them and established their release from suffering.

At the stupa in Boudhanath\textsuperscript{47} he made offerings to repay the kindness of the mother\textsuperscript{48}. To accomplish the benefit of sentient beings, he circumambulated the stupa.

And then Shaky Dewa, Jila Jisa and Kunla Kunsa Zhi went to circumambulated the following places with faith in the day and evening: the Temple of E’ in Nepal, the Red Stupa of Lower Heat and the Temple of Godaviri\textsuperscript{49}. While they were doing this, one hundred little boys who possessed the favorable signs and marks of perfection arrived and, paying them homage, performed circumambulation. Then they uttered this poem:

"Shakya Dewa, Goddess of Nepal
Entered the heart of Orgyen Pema Jungé has she.
The one hundred god and naga children are we.

\textsuperscript{45}Vajra, Sanskrit for the Tibetan term rdorje, means 'immutable stone' or diamond. The religious implement of this name is ubiquitous in Tibetan practice and ritual, and hence is surrounded by a very complex symbolism. It represents the active principle, skillful means, which is united to wisdom, which is symbolized by the lotus or bell. It is considered the masculine side of this dichotomy, and it can also refer to the penis. It would be very dangerous to presume that the penis is referred to here. As is always the case with tantric literature, there are numerous levels of meaning. We much seek to penetrate as many as we can, but should never assume we know the intended implication. As Khenpo Rigzin warned me, if we take literally the sexual imagery in the tantras, our only accomplishment will be many children.

\textsuperscript{46}the vase, secret, word and wisdom initiations. See Dowman, 1984 for more information on the stages of tantric initiation.

\textsuperscript{47}A famous stupa in northeastern portion of the Kathmandu valley.

\textsuperscript{48}He, of course, had no mother in this life. However, for the Māhāyana Buddhist, through our countless rebirths all beings have been at one time our mother.

\textsuperscript{49}The former and latter have been destroyed, but existed respectively in what is now downtown Kathmandu and at the botanical garden of the same name at the south of the valley.
Having to great faith in the dharma succumb,
Hence before you now we have come.
Please explain the Master’s oral precepts all."

Shakya Dewa replied, "You hundred god and naga children in whom faith has been born, for having developed devotion to the Dharma, well done, I say! Since your five senses are steadfast, put what I say into your minds and listen! I will instruct you in whatever you want."

Since Shakya Dewa said that, Māra’s deceivers responded, "Lord Mother Shakya Dewa, now the end of time has arrived! Sentient beings will not be liberated by love. Explain a dharma that blazes like the fires of anger."

She replied, "The angry ones are born into the hell realms. If they are born human, they are butchers. By accumulating bad karma one is born into the hells. Do not speak of such perverted dharmas to me."

Māra’s deceiver’s again asked, "We would give offerings, but we do not have anything. Explain a dharma which like the waters of desire whirl."

She replied, "The desirous ones are born into the realm of the hungry ghosts. If they are born human, they are born into poverty. And again, by accumulating bad karma one is born into the hungry ghost realm. Do not speak of such perverted dharmas to me."

"Since enlightened wisdom was generated those who have heard it are few. Explain a dharma that obscures like the gloom of stupidity."

"The stupid ones are born into the animal realm. If they are born human they are stammering idiots. Do not speak of such perverted dharmas to me."

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"Since the vast space was generated there have been many who are narrow minded. Explain a dharma that blows like the wind of jealousy."

"The jealous ones are born as barbarians of the borderlands. If they are born human they are generals and military commanders. By the accumulation of karma one is born a raksa of the borderlands. Do not speak of such perverted dharmas to me."

"Since the pacification few beings have been disciplined. Explain a dharma that gushes like a mountain stream of pride."

"The prideful ones are born into the asura realm. If born human they are sinners and swaggerers. By the accumulation of bad karma they are born into the asura realm. Do not speak of such perverted dharmas to me."\(^\text{50}\)

Ma'ra's deceivers again requested, "There will not be enlightenment by the precepts of truth, yet contemplation by the deviant precepts is vast. Speak of a dharma of the view which justifies sinful deeds."

Shakya Dewa replied, "If one contemplates a wrong precept one is born a god of long life. If born human, one is a mendicant without virtue. Having continually accumulated karma, one is reborn a god of long life. Do not speak of such perverted dharmas to me."

"All of the Master's teachings are nihilistic. We are not able to understand the perfect samadhi. We will not listen to you proselytize about that." Saying that, they flew up into the sky and disappeared.

Later Jila Jisa and Shakya Dewa, for the sake of benefiting sentient beings, went to the Asura medicinal forest, the garden of ambrosial medicine

\(^{50}\)According to the general (and simple) analysis, jealous karma is thought to propel one toward rebirth in the asu realm, and prideful karma toward the god realms. However, as with all things regarding causality, this matter is extremely complex. According to Trangu Rinpoche, here we are presented with alternate possibilities, not with iconoclastic views.
which heals sentient beings. This benefit for beings who suffer from obstacles, illness and evil spirits was accomplished through the use of the following: nectar, the special medical text of one hundred thousand verses which examine the varieties of illness, the tantric text which discusses the accomplished medicine and the mantra 'Hasata Machala Changkala Chung Chung Shik Shik'. Through the power of their oaths, they were able to send the infernal creatures [who cause disease], such as nagas, degenerate nāgas and raksas to their respective places of bliss.

Ten little boys who possessed the marks of the attendants of King Shila Manjushri of Nepal came into the presence of Jila Jisa from the eight cardinal and intermediate directions, as well as from above and below. Kneeling, palms joined, they spoke the following great petition:

"Jila Jisa, you who are the disciple of the Master, we are all dharma brethren here. We who came from the eight cardinal and intermediate directions, from above and from below, were despatched before all you saints and sages by the Buddhas who abide in the ten directions. Since we have all come to be here, please listen to our speech.

"Since it is by disease that sentient beings have obstacles and die, having tamed the lethal diseases by the preparation of many types of life-giving medicine, do not heal! As for now, we've come to the time for change. If sentient beings are healed, as their numbers increase, food, sortilege and the doctrine will disappear. The merit of killing even one sentient being is greater than healing one hundred. Leave behind the preparation of diagnostic medicines, mix preparations of poison! If yak ginger, butterfly and
tiger dust\textsuperscript{51} arise in completed medicine, it is good. Then trouble and calamity will come to people. Think on this, and don't break the word of the Buddhas of the ten directions."

Jila Jisa replied, "Are the Buddhas of the ten directions crazy? The sentient beings of the three realms\textsuperscript{52} face two kinds of obstacles which cause suffering. These are the obstacle of demons, disease causing spirits and demonic obstacles and the obstacle of sickness. By those two obstacles all beings suffer affliction. Due to the upsetting of sentient beings by obstacles, Shakya Dewa and I emanated from Orgyen Pema Jungé's compassion.

"As for the complete ripening of karma, even the Buddha said you cannot turn it around.\textsuperscript{53} Yet you say that by using skillful means and discerning wisdom we can turn around the present circumstances and obstacles. That speech of the Buddhas of the ten directions is deluded. Hence the defilements of others should come to be your punishment. If poison benefits sentient beings, why, you ten little boys are sentient beings. If you

\textsuperscript{51}These are magical substances considered to be particularly harmful to the subtle body. Hence, they are subtle poisons, weakening one unnoticeably so as to make one vulnerable to death by numerous causes-disease, demonic attack, accidents and so on. It is because of subtle poisons such as these that many Tibetans were (and still are) extremely wary of poisoning.

\textsuperscript{52}These are: (1) kāṇḍhātu/desire realm, (2) rūpadhātu/form realm and (3) arūpadhātu/formless realm

\textsuperscript{53}The proper view is that once fully ripened karma has come together with the necessary conditions, it is not possible to turn it back. The point of purification exercises, such as the Dorje Sempa visualizations, is to bring about the immature ripening of karma without the corresponding conditions. Many people who practice such exercises claim to experience many problems while so doing. This may be because of such premature ripening of much more serious karma. For example, a cough one might develop could be due to the expression of premature karma which when ripened and joined with the appropriate conditions would have later caused one's death by lung cancer. Trangu Rinpočhe discouraged, but did not deny, this view. This may have been upaya on his part, for asserting this doctrine could have had a morbid effect on many of his more obsessive students.
are skilled in medicine, then you are skilled in poison. Drink poison, you ten little boys who make deadly poison!"

Since he so spoke, the hidden evils of the little boys were revealed. Ashamed, without replying they fled. Hence, Jila Jisa who was the spiritual son of Orgyen Pema Jungé and the wise ones were not seduced by Māra and the one hundred thousand types of male gods. Even Mara gave up in despair and went off to display another magical illusion.

Orgyen Pema Jungé, for the sake of all sentient beings, took Shakya Dewa as his consort.

When the noble Shakya Dewa and Kunla Kunsa Zhi went for a stroll in the medicinal grove and flower garden of the Asura medicinal forest, Obstinate Naga who was the lord of Nepal and Yakṣa Mare's Face displayed the following magical illusions:

The body was human, the head a shell head. It was marked with the name and sign, Victorious Little Lord of Plagues. This good man was on a good horse.

The body was human, the head a copper head. It was marked with the name and sign, Victorious Deed Which Bore the Good Plague. This good man was on a good horse.

The body was human, the head a serpent's head. It was marked with the name and sign, One Hundred Thousand Great Serpents Which Blaze With the Heat of a Gaping, Decaying Wound. This good man was on a good horse.

The body was human, the head a yak's head. It was marked with the name and sign, Former Lord of Plague. This good man was on a good horse.
The body was human, the head a tiger's head. It was marked with the name and sign, Victorious Tiger Skull Plague. This good man was on a good horse.

The body was human, the head a monkey's head. It was marked with the name and sign, Great Spreading Monkey Plague. This good man was on a good horse.

They spoke from atop their pale horses to the Nepali women Shakya Dewa and Kunla Kunsa Zhi, saying, "You are the holy princess of the land which the moon warms. It is the place supported by the merit of one or two superior gods."

So thus the deceivers spoke with one voice.

"Here in this small land which you see, are you deceiving me? Are your smiles false, or are you just tempting me? We come here and to the temple of Godaviri to make offerings and circumambulate. She is the unrivaled consort of Pema Jungé.

"However many people I have seen, I have never before seen your type, fearful apparitions of small people riding small horses. If you nine sleep, where do you sleep? If those nine horses go, where do they go? Where does your dance appear?"

Since the princess spoke like this, they replied with all sorts of magical illusions and said,

"Why does the beautiful one, Shakya Dewa, say nothing? She looks good on the outside, but perhaps there is nothing inside. It is certain that her extent of seeing, hearing and knowing is small."
"We are not little men, we are big men. The horses are not little, but big. We are the sons of holy gods! These horses are the wings of the learned Garuda! Now, in the finest abode in the realm of the nāgas, on the precious jewel on the crown of the nāga lord, are nine beautiful sisters. We go to enjoy ourselves with them.

"We were wondering how you came to be the consort of he is called Pema Jungé. He's already forsaken five hundred queens. Why would a bad person like him do that? Here, without that evil person, are we, your friends, holy ones of good lineage. Having renounced that bad Pema Jungé, get rid of him. Lose respect for him and follow us!

Shakya Dewa of Nepal replied,

"If sentient beings have no view\textsuperscript{54}, then how can they be called sentient? When you see the soaring of the great garuda high in the sky, how pitiful are the big and small birds in the forest. When you see the skill of the lion on the snowy mountain summit, how pitiful are the poor fox and wolf on the bald hills. When you see the sea monster in the ocean's churning depths, how pitiful are the tadpoles in the deep pits of swirling water. When you see the lifting power of the vigorous athlete, how pitiful is the little child to whom the stone is thrown. When viewing the splendor of the two Buddhas, how pitiful are the evil gods who speak nonsense. How dare you try to compete in speech and action with the sublime nirmāṇakāya?"

Since she so spoke, the deceivers, without replying, fled.

\textsuperscript{54}Mode of awareness, way of seeing and understanding, outlook, philosophical or otherwise
And then Kunla Kunsā Zhi slept in the Godavari temple. In her pillow hid Obstinate Nāga and Yakṣa Mare's Face. With ulterior motives in mind, they planned to harm her. Transforming into a black wind of Māra, they entered her. They resided in the aperture of the faculty of cognition within her heart. They rested at the juncture of the white and black channels in the heart. In her dreams, many arms embraced her body from above, and many legs embraced her from below. The vicious Obstinate Nāga overpowered her. At daybreak the next morning, she was very unhappy. Her body quaked and shivered. She called out to Shakya Dewa, saying,

"Oh my little mother sister! Last night I had an evil dream. I dreamt that I was entwined by many suffocating winds, and unable to see this land, I was carried away to another. Since I awoke this morning, my heart is sad, my body heavy and my mind is agitated. What's going on, dearest one?"

Shakya Dewa replied,

"Since you were not with me, [your true nature is revealed]. She who is called a woman is a cannibal demon and a cause of the hells. One can either ascend the path of liberation or fall into the endless path of samsara. Haven't you slipped into improper desire? All those dream omens are evil.

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55 This is a technical description of a possession, and the location at which these spirits had rested indicate that they gained mastery over her powers of sensation and perception.
By carefully fulfilling your broken samaya, you must continue your mantra recitation and offering practices. Just as the hand gathers many types of flowers, you must make offerings and perform circumambulation at the temple of E' in Nepal, the Godavari temple and the Swayambunath temple. Then your karmic defilements will be quickly cleansed and you will not be seduced by Māra.

Faith was born in Kunla Kunsan Zhi. She went to collect flowers in the garden and forest. However, beneath the waters of the lake she saw a pleasure palace, in which was the inconceivable wealth of the nāgas. A nāga, Lightning Cloud in the Sky, came before the goddess Kunsan.

"I was born a nāga prince," he said. "I am a prideful and jealous one. I am weak in discerning wisdom and I hold many wrong views. I enjoy all sorts of evil actions. I have generated great sympathy for you here in this country, Kunsan Zhi, and I have come now to meet you. As long as we live we shall never be separated, only at death shall we part. Without you, I would clearly be unhappy with any other woman. So let's ride on my horse to my land of happiness."

The princess, riding behind him, fled. The demons, disease causing spirits and devils which dwelled in her heart worked together with Lightning Cloud in the Sky to influence her. Hence she became disgusted with Nepal and felt Lightning Cloud in the Sky would be a good husband. So long as

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56 When one receives a proper initiation, one must take a series of vows, called the samaya vows. These are vows to fulfill the daily practice of the initiation. This could be as minor as reciting a short mantra several times, or it could entail a daily recitation of a samaya text with concurrent meditations along with lengthy mantra recitations. Samaya is truly the foundation of tantric practice, and should not be taken lightly. It is commonly taught that one will quickly attain the minor and major siddhis if one maintains a stainless samaya, but that if one breaks it both one and one's guru will suffer greatly. Hence, one should take any initiation unless one is certain that one is willing and able to keep the samaya.
pleasure comes, she would have been happy even with Obstinate Nāga. Whoever comes, so long as they bring her comfort, she would have taken, even Mare's Face. Whoever deceives, he is the master. By associating with Lightning Cloud, accumulations [of the fully ripened fruits of her karma] formed.

On the mountain of enlightenment is a hot spring in a deep gorge. It is called 'the place where the winter lotus flowers grow'. Orgyen Pema Jungé sat there in meditation posture. When many exhausted bodies arose one night, he seized them with his hand and wrapped them in his hat, binding them with a mudra. When he looked in the morning, he saw they were unlike human girls. When the four who were like goddesses arose, the Master said, "Who are you?"

"As we are not human girls, we are called the Four Great Gnome Lakes. Previously we had power over the life-force of many humans and cattle. Now we ask your permission to continue harming them, and empowerment to do so."

The Master did not grant their request. He named the four vampiric goddess sisters, the four white Ladhakis and the four female protector dieties and he bestowed the vajra into their hands. He empowered them to be protectors of Dorje Phurba57.

The female protectors praised him with one voice.

"E Ma Ho! For the purpose of taking all sentient beings as your disciples, your body is like sky which is immutable throughout the three times. Your melodious voice converts beings and roars in the sky like a

57 A wrathful protector deity who empowers yogins and yoginis to engage in the phurba practice, that is, the destruction and transformation of harmful agents with the ritual dagger.

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dragon. We prostrate before your body and praise you, Bodhisattva Pema Jungé."

Having so praised him, they were bound under oath in the Yanglesho cave in Nepal.
Chapter Ten
The Seduction of Kunså Zhi By Mára

And then, since the non-human malicious ones continued to send forth many magical illusions, the Master decided to discipline them. Hence Pema Gyalpo, guru of sentient beings, set out for the central plain of Mangyul. There four iron lionesses met and decided to harm him. Through samadhi he amassed power and transformed them into four women. They prostrated before the Master, and he asked, "Where did you four come from? For what reason did you come here?"

They replied,

"We four, from the point on the horizon from where the sun rises in the East, came from within an undulating pool of blood. We confess that we are Mistress of Disease, the One Who Causes the Calamity of Plague, Great Epidemic and Great Goddess of the Earth. Previously we harmed the flesh, blood and life-force of sentient beings. Since even now we cannot stop doing this, we beg your permission to continue."

As the Master empowered and praised them, they were quite relieved. He bestowed upon them the following secret names: Remati the Glorious Friend, Remadza Who Emanates From Body, Remati Who Emanates From Speech and Remadzu Who Emanates From Mind. Since each offered her mantra identified with the life-force, which are, respectively, Bramo, Srog tik, Nyingtik and Bramoha, they offered unto him the essence of their lives. He
then sharply and quickly performed one hundred and eight sadhana practices.

The gods and demons prepared for him a precious throne. Echoes and music sounded together. Throughout Mangyul delicious smells intermingled with the smoke of sandalwood and agaru incense. Brocade throne banners, parasols and the banner of victory decorated the ten directions. There were various and sundry games and spectacles. Groups of varied silk scarves were hoisted on the drums; there was pantomime and dancing. An army of gods and demons from India and Tibet with tigers, lions and so on spread throughout the heavens, earth and intermediate space and into the multitude. Various offerings of supreme flavor were offered.

Having in three months accumulated the assemblies of merit and wisdom, he erected naga temples in the depths of Lake Manasarowara and Lake Yamdok. In the human realm he erected Vast Lotus temple. In the autumn he traveled to the castle in Kirong, Mangyul. There King Shila Manju said to the Great Orgyen Pema Jungé who is unrivaled in this degenerate age, "É ma. By your blessings everyone has gathered here. But how has Kunla Kunsa disappeared?"

Orgyen Pema Jungé responded,

"É ma. You, the godlike lord of Nepal, listen! Without understanding conventional truth, how can you possibly understand ultimate truth? Obstinate Naga who lacks understanding has divided this region in two. With an accumulation of many desirable objects they have led Kunsa astray. However, to me the three realms are nondifferent. I will not discriminate against the region of the malicious gods and demons."
"Lord of Nepal, without a small mind contemplate karma. Since the compassion of the Guru places foremost the karma of sentient beings, I have the evil karma of Kunsa in mind. I have tried many ways of examining the portents. Concerning her senseless, useless aspirations in this life, O King, question your daughter Kunsa as to whether or not she has accumulated merit."

Since she was seduced by Mara, King Lhatri\textsuperscript{58} of Nepal shed tears. He said,

"È ma. Pema Jungé who knows the three times, please draw princess Kunsa from the lower realms. Concentrate on this until you liberate her. By doing this, your samaya vows will be maintained, so please bless her."

Orgyen Pema replied,

"È ma! This seduction of the girl Kunsa by Māra! Until she has experienced suffering and death, she cannot not return. It is not her time yet; than most sentient beings she has greater power. Kunsa's mind is like a seed burnt by fire. Even though water is poured and manure spread, it is naught but useless work. Even though she has attained a splendid human form and has meditated in the great samadhi, it is not her time. Her diligence has been naturally devastated. Being disciplined by Mara, she has not been truly disciplined, for the work of Mara is not true work."

So thus he spoke.

King Lhatri felt her suffering. With tears in his eyes he prayed purely.

Orgyen Pema said,

\textsuperscript{58}another name of King Shila Manju
"Although you, King, have come to understand, Kunsa still possesses a mind of desire. Obstinate Naga will come for his wife. Her husband still continues to dwell in the cesspool. Her hearth will be known as the form of hell. The blood of her arrogance will roll the flowing river of suffering."

So thus he said.

When the power of the Master to restore the broken samaya vows of the beings of the three realms quivered like lightning in the iron atmosphere, Yaksa Mare's Face couldn't help but be enraged. He summoned every foremost army of Mara's archdemon conquerors. He summoned the superior, ravishing army of the lord of evil spirits. He said to them, "Follow Kunsa Zhi, then kill her and eat her flesh."

The princess of the people of the earth is Kunsa Zhi. Yet her palace is a netherworld palace of the disease causing spirits in the realm of the nāgas. Since Mara seduced her, have compassion for the noble goddess. Do not throw her into the path of Obstinent Nāga. Since Kunsa Zhi sank into the mire of samsara, she is not connected with the world; she is connected to the ten non-virtues59 The flesh of her body rotted; no clothing could hide her lost luster. Her ripened karma and immediate circumstances came together. The princess came to the time of being led to regret. Shakya Dewa lamented the girl's misery. As the girl wept due to the suffering of desire, all sentient beings were terrified. Since she wept continually like this, even the humans with crawling skin quivered.

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59 These are: (1) prāṇātigad/killing, (2) adattādānād/stealing, (3) kāmamithyācārād/sexual misconduct, (4) mṛṣavādān/lying, (5) pāśūnāt/slander, (6) pārasyānt/harsh speech, (7) sambinnapralapānt/idle gossip, (8) abhidhāyānt/covetousness, (9) vyāpḍānt/malicious thought and (10) mithyādṛṣṭī/wrong view (Rigzin:313)
Chapter Eleven
The Leading of the Princess Kunsä
Into the Lower Realms by Māra

The Great One of Orgyen, Pema Jungé, along with Lama Rigdzin and the peaceful and wrathful Buddhas, spread like stars in the sky. Surrounding them wisdom dakinis unfolded like sesame seeds. Her father, King Shila Manju, her brother, King Basudhara and her mother, Shakya Trima all performed incantations and cried.

As the Master departed for the realm of the disease causing spirits in the netherworld, the malicious nāgas quivered and staggered about. Since they were weary from their previous defeat, they were unable to meet the Master. Panic stricken, they all fled.

The kings came before the princess. Her color was pale. Her face and countenance lost their luster; the hair of her head fell as bitter ash. Her youthful teeth degenerated and turned yellowish green. Her black eyes and dry nose were like those of a greatly trembling old horse. Although her head swelled she was so thin one could count her ribs. Even her body of polluted complexion was a perverted light green color; luster of beauty subsided as if she were a corpse. As the poison of the nāgas came into her causing the eighteen types of leprosy, one could count her joints and ribs which were barely covered by a bag of warped skin. Her eyes became triangular and her
mouth semicircular. She reeked of pus and she was stricken with a trembling disease.

When she saw her father, mother and brother she became very ashamed. Crying tears of blood before them, she tumbled, writhed, trembled and panted. When her parents saw this they shed tears. The hundred male and female tantric practitioners shed tears of compassion. The Master bestowed blessings and prayed. He asked her to cast out everything that she had done in the past. Then, as the attractive appearance and ornaments she once had returned to her, faith blossomed within her. She prostrated and circumambulated them.

Kunya accompanied her parents and brother. They left to return to Nepal. She was not able to keep up with her father, but her father and the male and female tantric practitioners continued on, getting further and further ahead. Hence she ended up wandering alone, not knowing where she was going and unable to cope.

Without them she arrived in a country she had never before seen. This country was very wild and riddled with narrow ravines. She found and entered a blazing house of iron. Inside was a fearful apparition of a man. He, Gabdze, panted at her. The princess, out of sorrow, went before him. The hundred men in the house looked to see what was going on.

On the hearth was a vast copper cauldron. She looked inside it and saw attractive and ugly women. There was a lid on top with which the men pressed them into the boiling blood and water. All hundred men were tormenting these women in the following ways: Ten of the men were working the bellows. Ten of them were cleaving with hammers. Ten of them were
slicing with razors. Ten of them were piercing with great awls. Ten of them were likewise piercing with great chisels. Ten of them were chopping with great axes. Ten of them were driving gigantic nails. Ten of them were scooping the bloody stew with ladles. Ten of them were drinking it from cups. The clamor of great suffering sounded forth from the hells.

Compassion was born in the princess. She said,

"Alas, what sorrow! You one hundred men have no mercy. These very women who you place in the copper cauldron, by doing this you cleanse their deeds. Yet what have they done to you to deserve this?"

Since the princess so spoke, the one hundred men who were absorbed in maliciousness replied,

"When these women were in the human realm, they definitely had no faith in the ten virtues. Devoted to the vices, their desire was great and they delighted in sexual deviance. Saying they had faith in their homes, they deceived men. They killed to protect their kinfolk and attendants. Not listening to the words of truth, they pursued the deeds of falsehood. Having died, now their fully ripened karma has arisen."

The one hundred men, speaking this with one voice, exposed Princess Kunsu's hidden evils.

"Since I have the fault of doing those types of deeds, when I die maybe I will be born into this suffering," she thought. From her skin to the marrow of her bones she was very frightened and unhappy. And then she tried to flee,

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60These are: (1) prāṇātīghāta virātī/not killing, (2) ṛddīddānād virātī/not stealing, (3) kamaghūcara virātī/not indulging in sexual misconduct, (4) maśavādat prativirātī/not lying, (5) pāśumāt prativirātī/not slandering, (6) paruṣmat prativirātī/not using harsh speech, (7) pralāpat prativirātī/not indulging in idle gossip, (8) abhidhyāt prativirātī/not being covetous, (9) vyāpaḍat prativirātī/not harboring malicious thought and (10) mithyadṛṣṭi prativirātī/not holding wrong view (Rigzin:54)
taking one or two faltering steps. The one hundred men gathered inside the blazing iron house filled the copper cauldron to the brim with blood and raised the fiery bellows. They cried out, "When are you coming, when are you coming? We can see you, wherever you are throughout the four directions."

At that, the princess began to harbor doubts. To the one hundred men she said,

"You multitude of merciless men, if I am put into that copper cauldron, what are you going to do? With those instruments of terror who will you strike? Although you say 'when are you coming?' and 'we can see you throughout the four directions,' who would come near to you?"

Since the princess said that, the one hundred men at one time replied,

"In an evil woman there is great deception. Daughter of the Lord of Nepal, Kunsā Zhi, you forsook the Great Master Pema. You forsook your brother, Basudhara. You forsook your sister and friend, Shakya Dewa. Leaving in the distance your mother and father, you followed the malicious non-human. You went into the nether realm of the nagas of bad karma. And having experienced the sufferings of the animal nagas, you failed to follow your father, the Master and the tantric practitioners. These will be the causes of your dying soon without delay. And as soon as you die, the Lord of Death will lead you here. We will cleanse you, Kunsā Zhi, just as we are cleansing those women over there."

After the one hundred men had so spoken, the Princess Kunsā Zhi, being greatly afraid and ashamed, fainted.
Chapter Twelve
The Drawing of Kunsa Zhi
From the Lower Realms

And then Orgyen Pema Jungé, Shakya Dewa of Nepal, the father King Lhatri, the mother Shakya Trima and the brother Basudhara arrived and raised the pillow on which Princess Kunsa had fainted. Pema Jungé said,

"You girl, do not lie senseless, arise! For your previous actions great regret has been born. As you are able to practice generosity unstintingly, you are now able to perform the great confession. Having made the proper offering, if you are able to perform the seven branch practice⁶¹, you will not boil in this copper cauldron hell. You will not need to be cleansed by these one hundred men. By giving up the ten vices and practicing the ten virtues, you will not experience the sufferings of the three lower realms⁶²." So thus spoke Master Pema.

As the girl regained consciousness, her mind became happy. They led her to a supremely holy place. There the Princess Kunsa Zhi requested,

"Supremely wise Orgyen Pema Jungé! You have an all-knowing heart and are the father of all sentient beings. I have a human body loaded with the

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⁶¹This includes the following practices: (1) namahvandana/prostration, (2) pūja/giving, (3) desayā/confession, (4) anumoda/rejoicing, (5) samcodita/asking, (6) prāthana/supplication and (7) parināma/dedication (Rigzin:378)

⁶²Upon death, the ripened karma of Kunsa's past misdeeds would combine with the conditions of the hells, resulting in great suffering. From these there would be no extrication, until the karma is expended. But, if before this occurs she avoids further misdeeds, actively practices the virtues, and purifies her unripened karma, then she will avoid this suffering.
ten non-virtues. Having previously accumulated negative karma and
defilements, now I have the body of a woman. Inside of a woman is great
desire. By my evil karma Obstinate Nāga bound me to samsāra. I went from
the animal realm to the hells and then the King of Skillful Means pulled me
out. Since I am still unhappy, I ask that you hold me in your compassion."

The Great One of Orgyen replied,

"Sentient beings who have an accumulation of previously done
misdeeds, their minds are unaware. After awakening into awareness, they
confess and give up the vices. That is the supreme virtue. Firm faith is the
cause of not turning back63. Call by name the deities in whom are gathered
the precepts. Cleanse your body and regret with your mind. Do not fear the
three lower realms."

Kunsu Zhi supplicated, "As the awareness of a woman is very small, I
ask that you speak of the five aspects of offerings."

The Great One of Orgyen replied,

"The cognitive power of sentient beings is either superior, middling or
inferior. Thus, there are nine stages of the path in accordance with their
abilities. Each of these vehicles has five offerings.

"By the power of the five emotional poisons one is born into the realm
of samsara. For hatred is the first offering of love. For desire is the second
offering of generosity. For ignorance is the third offering of enlightened
wisdom. For jealousy is the fourth offering of pure perception. For pride is
the fifth offering of pacification. These five are the offerings for the three
vehicles of cause.

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63Regressing into doing non-virtuous actions.
"The first is the offering of liberation from the four kinds of birth. The second is the offering of establishing oneself in the five paths of samsara. The third is the offering of cleansing the afflictions and habitual propensities. The fourth is the offering of giving rise to an assembly of goddesses. The fifth is the offering of fully comprehending samadhi and enlightened wisdom. These five are the offerings of the three vehicles of path.

"The first is the offering of respect for the body. The second is the offering of melodious speech. The third is the offering of clear mind. The fourth is the offering of pure sensual objects. The fifth is the offering of beautiful things. These five are the offerings of the three vehicles of fruition.

"The first is the offering of butter lamps which dispel darkness. The second is the offering of mixed incense of good aroma. The third is the offering of medicinal nectar of supreme taste. The fourth is the offering of water and food. The fifth is the offering of beautiful flowers. These are the five aspects of offering.

"First, the offering of body is mudra. Second, the offering of speech is the essential points. Third, the offering of mind is samadhi. Fourth, the offering of quality is possessions. Fifth, the offering of enlightened activity is chanting meditation. If you analyze the offerings in relative terms, you come to twenty five. But if you understand the ultimate meaning, then all are complete in one. The twenty eight offerings of samadhi, the seven precious

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64 This might also be read 'a faithful mind'. The two versions of the text differ here. The former seems more appropriate to me, but I may be wrong.
65 This term means symbol, the Tibetan term phyag rgya literally meaning 'hand seal'. It refers to sacred gestures, usually made with the hands but also with other parts of the body.
66 In this case, snying po is equivalent to the Sanskrit term hṛdaya, meaning words that directly point to the essence or heart of the problem or concern.
royal emblems\textsuperscript{67} and the eight auspicious symbols: it is taught that these clear away misdeeds and the obscuration of attachment to things.

"For the person of supreme mind the offering is samadhi. For ordinary people, the offering is mundane objects, possessions and the like. Constructing a palace for the precepts, be poor yourself. In the day make offerings of incense and flowers of good quality. In the evening offer burning incense and butter lamps of good quality. Offer continuously throughout the day and night good, mixed incense. Essential is the one hundred syllable Vajrasattva mantra which empties the depths of the three lower realms. Medicine, blood and sacrificial food offerings\textsuperscript{68} are good inner offerings.

"In meditation, first visualize the color of the body, mudra, throne, clothing and implements, and then the light that emanates throughout the ten directions and then returns. Exert your body, speech and mind and prostrate with regret. I have cleared away the following obscurations in myself and endless sentient beings. They are: delusive obscurations to liberation, obscurations to omniscience, obscurations of ignorance\textsuperscript{69}, obscurations of habitual tendencies, obscurations of ripened karma, obscurations of karma, obscurations to meditative absorption, obscurations of illusion, obscurations to the dharma and obscurations to equanimity. In short, we can classify these as obscurations of body, speech and mind.

\textsuperscript{67}These are: (1) cakra/precious wheel, (2) maṇi/precious jewel, (3) śrī/precious queen, (4) grahpati/precious householder, (5) hastin/precious elephant, (6) aśva/precious horse and (7) senapati/precious military commander (Rigzin:70,1)

\textsuperscript{68}For Tibetans, this is the ubiquitous gtorma, which are conical offerings made of parched barley flour and butter. They vary in size and are often painted and elaborately decorated.

\textsuperscript{69}By this term, ma-rigpa (Skt. avidya), a profound lack of awareness is meant. This is the first link of the chain of dependent origination, and one of the root causes of our existence in samsara. It is a failure to apprehend the nature of reality, and the confusion that results therefrom leads us into the next link.
"By the karma of the three realms sentient beings wander through samsara. By their miserable karma sentient beings are deluded. For those tormented by karma, the power of cleaning is great. It is taught that this entails the confession of vices and pure regret. I have given you an example for your future lives, so heal yourself."

So thus he spoke.

The Goddess Kunsā Zhi accomplished this. She cleared the evil obscurations of the three gateways\textsuperscript{70} in the same way that a cloth wipes rust from a mirror. Since she attained complete purity of body, speech and mind, in the sky she could see deities whose crystal bodies radiated a stainless luster. They slowly dissolved into a Buddha field, just as a rainbow dissolves into nothingness.

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\textsuperscript{70}body, speech and mind
Chapter Thirteen
The Waging of War by the Gods and Demons

At the southern border of Nepal, on Elephant Trunk Mountain in Purnadsa, dwelled Śrī Lanyetan⁷¹ together with his retinue. He wore a beautiful white turban on his head. To his right was a long-haired tiger, to his left a whispering leopard. He rode a blue horse that dazzled like a rainbow. Holding a great flag in his hand, he rode forth. Since he vowed he would benefit all the beings of Tibet, a precious garland was entrusted to him. He was empowered by a rhinoceros hide magical box. For one hundred years he was called Lion of Diligence. He was wise in the five sciences. In particular, he practiced the Ancient Secret Mantrayāna. Eight great Buddhist saints bestowed him with blessings. To them he said, "I've come here on my way from India to Tibet. In the meantime, please protect me."

Obstinate Nāga, Lightning Cloud in the Sky and Yakṣa Mare's Face met, together with many myriads of friends. From the depths of the ocean of the world, the realm of the nagas filled with wailing. Together with the three armies of the world, they roared fiercely and wrathfully. Along with Māra's army of one hundred thousand nagas, by the power of black karma they produced a great clamor.

In council, Obstinate Nāga complained,

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⁷¹a local guardian deity of the sa-bdag, or gnome, class.
"That Pema Jungé, who acts though he knows everything and hastily does all sorts of things he shouldn't do, has deprived of us our faculty of pure perception. He has stolen our Princess Kunsa. Just a glimpse of her is enough to make a man tremble with desire. Ah, that daughter of the King of Nepal is wonderful. Pema Jungé, who brought a phurba from India and went to Yanglesho cave, took her from us. He lied to us, that Pema Jungé who has created so much trouble and misunderstanding.

"What shall we do? Even if you see with sharp eyes, you still can't see where he's hidden her. Even if we try to bribe him with great wealth, it is certain we will not get her back. Yet we can get her back by killing him.

"In order to do this, Yarla Shampo, you who always harm beings, must block the strategic path in Mangyul. Khala Khachen, you must exert yourself at being useful and of service. Stop him by any means, even if you cannot kill him. You are to steal the life-force of humans and livestock. Having assembled the armies, I will assign their tasks separately. In Zhang Zhung the enemy gods are boundless. The Queen of Kong, the Medicine Queen and the Yaksas along with the father, mother and sibling gods and White Sky Medicine will undertake whatever tasks we assign them. If there is a reason for doing something, they will accomplish it. They must harm Pema Jungé and then return. The Kung Chuk spirits must go to Dremona in Huyuk. There you must kill him with lightning. Dorjé Lekpa, even you should hide in Huyuk with your retinue of three hundred and sixty spirits and swift couriers. You are irresistible, provoking others with your words. You command others in a powerful tone, full of hatred. Thanglha Yazhur of Kula Thanglha, the Black Blazing One With the Scorching Army On His Back and
Great Epidemic Thanglha, you are the three great lords. Together with the four Zhidak known as Kulung Tsan I will assign you. When I, Obstinate Naga call, you must come before me. Even Sosha Buchung, Small Toothed Maggot, who spends its days and nights in the hot water of the hell realm, must come when I call. This includes you, Dzong Menkyé Chung Phenmo Dar (Small Benefactress Who Generates Castle Medicine) who resides at the shore of the shimmering lake. You always say yea, yet you never follow through. The time to stop Pema Jungé has arrived!

"Three Blazing Ones, you must hide in the Kowa cave in Tolung. The devils, you who overpower all, should stay concealed beneath the undulating waters of the Lake of Doom. Dorjé Lekpa, you who overpower the Theudrang spirits, should go stay in Lawa Kang Chik (Musk Deer Leg) in Kham. Gulang Phen. Wangchuk Chenpo who wields a staff, you prepare in the Lion Cave. Unclean King, you should go to Small White Chalk Sky Castle in Domen. Muduje Gyal, king devil of the malignant spirits who is filled with great hatred, Queen Mujemen who is a pit of hidden lust, King Bruré Dong and the Queen of Existence, I see you four are all very eager for the war.

"When the war approaches, Kyebu Lungtsan should declare it. Srokdak Gyalpo Mitongmé and the Queen of Existence should guard the rear of the army. The Queen of Non-existence should prepare the battle plans. Queen Skillful Medicine should go to the sky. Gnomes and plague nagas should wholeheartedly cause mischief. The cannibal gnomes and cannibal nagas should display great magical illusions.

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72 śrid pa'i rgyal mo This is another name for dPal ldan lha mo, the chief mistress of the mamo, or female protector deities (Nebesky-Wojkowitz:267).
73 Literally, ma śrid pa'i rgyal mo. What relation this being is to the above, I do not know.
"I will meet in council the eighty thousand families of obstacle-creating
demons. These include Ting Kham Bumé Sadakmo, female yakṣas, the
daughters of the Lord of Death, female nāgas, plague women, she-devils,
nāga devils and nāga warrior spirits, all in inconceivable numbers you
couldn't possibly count.

"Small Butterlamp Medicine, you go to Tsang Ramo in Phanyul.
Medicine Woman of the Depths of Lake Yutso, your goal is to overpower
Pema Jungé."

Medicine Fleshy Faced One of the Depths of the Lake, She Whose Body
Glittered With Turquoise-Azure Light and Medicine Tiger Face Whose Entire
Body is Covered With Black Snake-like Locks of Hair are the three rākṣas.
They bore swords in their killing hands. For food they ate human and horse
flesh. For drink they drank human and horse blood. They wore cloaks of
human hide. From their armpits hung sacks of disease. They swirled knives
over their heads.

[Obstinate Naga continued,]

"In the garden of Dramyul in Tolung, the yakṣa Fire Blazing on the
Crown must prepare for war. The white gods and demons must prepare in
Zhongpada. plendid One, Lord of All Nagas, you must prepare in the arrow
of Maldro and Lake Phugya. Machen, you prepare in Khala Drakring. All
warrior spirits and devils must prepare for war. The Theudrang and
enchanter spirits must get ready on Rust Mountain. The various naga
families must prepare on Hehpo Hill\textsuperscript{74}. The eight classes of gods and demons
must begin to get ready on the Great Sandy Desert in Mangyul. In Roha

\textsuperscript{74}A famous hill near Samye monastery
Lungpa Thramo the female epidemic carriers must prepare. In Yamik in Karak, Tsang the great multitude of women and nomad women must prepare. They must bring Pema Jungé under their control.

"In the central plain of Ngari Khorsum\textsuperscript{75} and the upper regions of Mangyul, the raksas are building many fortresses in the upper passes, including the raka fortress of Latu, the Tiger Crag Mountain fortress, Uppermost Castle of the Gods and Zhambu castle in Shang. Fortresses must also be built in Phakri, Paro\textsuperscript{76} and the Himalayan border areas. Above, we must fill Ngari Khorsum with armies. In the middle, we must fill Ü-Tsang\textsuperscript{77} with armies. Below, we must fill the eighteen districts of Amdo and Kham\textsuperscript{78} with armies.\textsuperscript{79}

"You, the armies of gods and demons of great vigor and violence, you whose spirits are filled with great bravery and bodies covered with sharp, swift swords, do the black deed of capturing Pema Jungé. I fear that if he goes to the quiet place with all the wrathful qualities, he will bring it under his control. Hence, the servants of the seven zombies must disperse him. Disperse him with many suffocating winds and magical illusions. Bear into battle fire, water, poison, catapults, spears, knives and swords; blight the enemy with lightning, hail, frost, famine and plague."

They were all eager to start the war.

\textsuperscript{75}A kingdom of Tibet, now largely under Nepali control. It is just north of the Himalayan massif, northwest of Kathmandu and northeast of the Annapurna Himal.
\textsuperscript{76}A town currently in Bhutan
\textsuperscript{77}The central region of Tibet. Ü is the central valley of the Tsangpo, or Brahmaputra River. Tsang is south of Ü, on the northern 'foothills' of the Himalayan Massif.
\textsuperscript{78}The eastern provinces of Tibet.
\textsuperscript{79}Essentially, they are preparing the fortification of Tibet against Pema Jungé.
Chapter Fourteen
Since the Phurba Came to Yanglesho Cave in
Nepal, the Gods and Demons Were Inclined to
Hasten There

And then the following four gave advice to Obstinate Naga, Yaksa
Mare's Face and Lightning Cloud in the Sky: Great Ordained Lay Person
Long Mouth, Great Dweller Thin Cow, Great Ordained Lay Person Virtue
and Suffering and Happiness. They said,

"Since a hermaphrodite is not a real woman, she won't cause trouble.
If a horse is not a draft horse, it can't do everything. And if your wealth is
wealth which was not stolen, it will be no risk to your life. So if you do not
know your own limits, there is no way in which you will be victorious. If you
act hastily without information, that will be the cause of your being
overthrown.

"No one is equal to Pema Jungé. No one can endure the point of his
phurba. It is a sword similar to a cascade of lightning from the sky. Whoever
is strikes is scattered as atoms. It is capable of completely destroying the
world of the gods and demons."

Having so spoken, they left.

Obstinate Nāga, Yakṣa Mare's Face and Lightning Cloud in the Sky
took council. They agreed to go to the country of Gesar80 of the North, also

80Gesar of Ling, the famous king celebrated in Tibetan epic songs.
known as the hungry ghost realm of Pritapuri. In particular, the went to the country of the malicious ones, the three districts of Dagpo, Kongpo and Nyangpa, the country of Harmonious Appearance and Black Devil. There the White Lord of Kong of Great Worldly Power was preparing for war. Vast Hand Skull Lord prepared armies for war in Kong. Armies amassed throughout Nyang, Kong and Dag. He brought the seven Dūshorwa Kya spirits under his control.

The one hundred thousand cruel armies assembled in Kong. Afraid, everyone there came to be terrified. The White Lord of Kong came to take council with the armies. He said, "You armies which have not been seen before, where are you going?"

Obstinate Nāga, Yakṣa Mare's Face and Lightning Cloud in the Sky replied,

"We, the assembled armies of gods, asuras and raksas have come to you, Lord of Kong, and to your kingdom. Our Princess Kunsā Zhi, who we three had found, was stolen by Pema Jungé. There is no need for you to be afraid of us. Unable to defeat him, we need your help. We have consulted with Mara and determined that we cannot defeat him. Only a human conqueror will be able to subdue Pema Jungé.

"In Nyal are the four tribes which are like pillars and the six tribes which are like beams. Above, the army of the Cha and Nyo tribes must prepare to fight. Below, the army of Nyewa Thakde must prepare to fight. In the middle, the army of Rok and Corpse Lord must prepare to fight. The army of the six beam tribes is certain to kill Pema Jungé in the lands of Sho,
Cho or the isolated desert of Yol. The army of the four pillar tribes should be established in Shampo Kang Zhal.

"From the four ruined castles in Yemo we shall obstruct strategic roads. Above, the six great tribes of Loro along with the people of Dru and Drum must prepare to fight. In the middle, the people of Dro and Nyang must prepare to fight. Below the people of Duk and Trak must prepare to fight."

Lhodrak\(^{81}\) is the country of the eight malicious ones. Even though the Buddhist devotee Intoxicated Mind fled this place, Yakṣa Mare's Face caught him and brought him back.

The people of Yar, Drok and Gang prepared to fight. On Mutig Pama they began to build a fortress. On Pinnacle Crag an army encamped. The people of Yarmo Nawa Zhi in Lhokha prepared to fight.

Since Lightning Cloud in the Sky cried out to him, the military commander called Gyatsho Yarsum Marsum promptly came. Obstinate Naga then said,

"The White, Red and Black Lords of Kong and the many massed armies, listen! We three have quarreled with this [Pema Jungé] for a very long time. Rudra Tarpa Nagpo (Black Liberation), having experienced one thousand evil rebirths due to his karma, took on a series of eighty thousand rebirths. After he was slain by the executioner Kye-ngen Kyechung (Evil Birth Small Birth) in the last birth of this innumerable series, he was born to a harlot in Lanka Puri\(^{82}\). Born as the son of Kuntugyu (Wandering Everywhere), he gathered the kingdoms of the world under his power. Since

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\(^{81}\) A province of Tibet bordering Bhutan (Chandra Dass)

\(^{82}\) The mythical city of the rākṣas
even Dampa Tokar\textsuperscript{83} was unable to vanquish him, Pema Jungé transformed into a horse and a pig and subdued him\textsuperscript{84}.

"Even we have need of Kong. If one has miraculous birth, not even the mighty Rudra, not to mention the gods and demons, will ever be able to vanquish him. And if you haven't somehow killed him with magic, you'll never be able to touch him with a sharp sword. Even though the many fierce armies are great, they will not vanquish him. Hence, we must kill him with magic."

Since he so spoke, the three brother lords of Kong met in council and then agreed with him.

\textsuperscript{83}Said by some to be the name used by the Bodhisattva Siddhartha Gautama when he resided in the Ganden paradise (Chandra Dass: 619), he is described as follows in \textit{Pema bKa'} \textit{thang}: "He is a rival of the Great One [Rudra] who lays aside competition in the region of the Thirty-Three Gods of Ganden. He is like gold in the midst of the Listeners and the Community: he is called Namdren Dampa Tokar, Sublime Savior with the White Insignia, and he received the investiture which gods and conquerors praise. He is the one whom the numerous cymbals incite, the song and the voices all salute absolutely. He is great."

(Tsogyal:38)

\textsuperscript{84}This story is related in great detail in Cantos 5 and 6 of Tsogyal's \textit{Pema bKa'} \textit{thang}.
Chapter Fifteen
The Binding Under Oath of the Oathbearer
Dorjé Lekpa

Since Pema Jungé knows the inclinations of malicious gods and demons, he was not surprised when Yarlo Shampo\textsuperscript{85} struck him with lightning as he was traveling along a narrow, treacherous path in Nepal. This god then transformed into a white yak as big as a mountain. All the rocks which its horns struck were destroyed. Having in this manner destroyed the narrow pathway, there was nowhere for Pema Jungé to go. Everything became dark by the vapors of its mouth and nose. Since snow and rain fell, the path could not be seen.

The Master then drew the golden vajra from his loins and struck the rock, revealing with great effort a cave. He slipped into the cave, which is now known everywhere as the Vajra Path Cave. Even now one can walk there and visit it. The Master then bound with a mudra the yak as big as Mount Sumeru, and striking it with his vajra, it transformed into a little boy. He led this little boy to the Arrow Cave in Mangyul. To him the Master said, "Since you have done this to me, I am going to make zombies to kill you!"

\textsuperscript{85} \textit{yar lha sham po}, a powerful mountain god (or warrior spirit, \textit{btsan}), who is said to rule the East. He dwells on the top of the mountain which bears his name in Yarlung. This mountain is quite sacred; it is the location where the first Tibetan kings are said to have descended from the sky.
The little boy requested that the Master make a storm that is oppressing and alarming enough to make one shudder. He said, "If the compassion of the Master does not subdue Obstinate Nāga of wrong view, illusions will continually come." With sweet words, he requested that he be freed. He beseeched, "I request that you accept my very life-force. Oh dear good sir, please do not make zombies on my land."

Since he offered his life-force, he was bound under oath. He was appointed the guardian of a treasury and instructed concerning it. The Master then asked him, "Where are you going?"

When the Master arrived in Kalachen, where the boundless enemies of Zhang Zhung were hiding. There he was met by the three couriers [sent to meet him by King Trisongdetsen]. They met between two hills. When the hidden gods began to move the two hills together in order to crush them, the Master climbed to the top of one of them. Planting his staff to the left and then to the right, he reopened then path. The three couriers, Clear Light of the Balang Jesal Nang (Clear Light Lord of Arisen Frogs), Senggo Lhalung (Lion Headed God Valley) and Lujik (Leopard Naga), followed the Master though the narrow defile.

Since the path was reopened, fear and panic erupted among the enemy. A woman became very alarmed. She said, "To Pema Jungé of all embracing compassion I offer my life-force. La rah panyatsa." She promised to become a protector and was entrusted with a treasure. He gave her the secret name Dorje Yubunma (Vajra Turquoise Debt).

Then the Master arrived in Huyuk Bremona. There twelve goddesses of the earth were waiting to harm him. When they tried to crush him
between two hills, he flew into the sky. The goddesses, terrified, said, "Since you were born on a lotus, you have wondrous marks. We request blessings so that we are not harmed by obstacles. We take refuge at your feet and will not harm you." Having offered their life-force, they were bound under oath. They were appointed guardians of a treasury and instructed concerning it.

And then while he was coming into Kharag, a white snow dakini prepared to strike him with lightning. She cast down upon him nine bolts of lightning at one time. He entwined them about his finger and cast them into the water. She, Modeh Palmo, then fled into Lake Paltso. But as the Master placed his vajra onto the surface of the water, it flew into a roiling boil. In this manner her flesh was separated from her bones and her white skeleton cleansed. Then she said, "A door has opened in this black lake of regret." Having so spoken, she escaped to the surface and arose from the lake.

The Master then threw the vajra at her and blinded her in one eye. He said, "If you make obstacles, I will kill you on the spot."

Since he so spoke, she said before the Master,

"Oh the face of the Teacher! Vajra Skull Garland Skill! I will not make obstacles, I am comforted by the very thought of this vow. Since I did not nourish the inclinations of this mind of fruition, it degenerated. I take refuge in the Master and will obediently do whatever he asks." Having offered her life-force, she was bound under oath. He gave her the secret name Shamé Dorje Yudronma (Vajra Turquoise Lamp Without Flesh). She was appointed the guardian of a treasury.

And then, when the Master came into the center of Huyuk, twelve grandmother demons threatened him with lightning bolts. They cried out,
"Why did Pema Jungé, the perverse one, come into the land of samsara? Why have you fought with the nāgas? You've led the Princess into perversion. You say you've led her to a paradise, but that's a great lie. You are an immodest one who has no shame."

Many great masses of women wailed in lamentation. When he pointed at them with a mudra, their lightning bolts shrunk to the size of peas and turned into twelve pieces of charcoal. Having offered their life-force, the grandmothers said,

"É, É! Vajra Brother Drowolö. Since you devastate with great power, you gather the gods and demons under your control. Since you devastate with enlightened wisdom, you liberate those who hold wrong views. We prostrate to your body of fully accomplished enlightened activity."

Since they offered their life-force, they were bound under oath. He left a treasure in their custody.

And then Dorje Lekpa went to meet the Great Guru, who said, "You, Dorje Lekpa, take on your vow, take on your vow! You, the Black Blacksmith, commit yourself, commit yourself!"

At this, Dorje Lekpa went to Ché-tshang Dzong-khar, a place in Huyuk surrounded by four mountains. To the east he saw Mount Brang Chukong Kha which looks like the trunk of an elephant. "This place is so horrible not even ravens\textsuperscript{86} reside here. It is a fitting place for practicing the eight worldly dharmas\textsuperscript{87}," he thought.

\textsuperscript{86}Ravens are considered birds of ill omen, and hence avoided. This is because they feed on corpses; their calls bode ill. However, it is also thought that they are the messengers of omens, whose movements and calls can be interpreted by those familiar with their 'language'.

\textsuperscript{87}These are religious paths which are not in accordance with the tenets of Buddhism. According to the Buddhists, they are 'wrong views' which only perpetuate samsaric existence. These include, naturally, the Vedic religions. Mara is thought to be "the upholder of
To the south he saw Mount Khyeu-tsangpo which looks like a jeweled horse. "This place is so horrible not even owls will reside here. Being in this place is like working hard to go to the hells," he thought.

To the west he saw Mount Chumig Neusingma which looks like a peacock. "Nobody at all comes here except the raven and owl. Only a great storm of sorrow will come here.

To the north he saw Mount Punpori which looks like the wing of a garuda. "Here dwell only the following people: unreliable monks with no vows, idiot tantric practitioners with no samaya and arrogant women with no faith. These three types of people can be found in all kinds of unvirtuous acts. These people are destroying the dharma," he thought.

In the center he saw the face of a white lion. The evil spirit Embracing Long Armed Devil was born here," he thought. "Fear of war grows from his hatred. Fear of famine grows from his desire. Fear of plague grows from his ignorance."

And then Dorje Lekpa went to meet the Master and told him,

"É Ma Ho. Lama Dorje Chang with the fully accomplished five bodies of a Buddha, I saw the stirrings of a storm of sorrow, and the sun of unhappiness arise. I saw the return of trembling to the realm of the earth. I will not lament this stain. The mind of Pema Jungé will not stand for this, nor will he forget it.

"In order to protect the dharma, I will no longer make obstacles. Instead, I offer the fiendess Lagyok who strikes beings from the inside, and

the traditional forms of religion, and urges the Buddha not to forsake the sacrificial rites."
the theurang Kangchik who strikes beings from the outside. I will expound the eight examples of how we have struck beings in the past.88

"The stone itself is faultless and honest. From the catapult it goes to the inferior and strikes the superior. When the stone is thrown, it resembles a red-winged blackbird going to its nest. For example, when it is cast downward, by however much the enemy is lowered, one's friends are elevated. To do this, one must lower the catapult slowly, with the one who pulls remaining in an elevated place. The finger should be drawn only a little bit; when you pull it, the rope gets shorter and shorter. It is important not to be fatigued. When the stone is cast down, it should resemble a hawk diving for its prey.

"Concerning casting the stone upwards, all that was said for casting down is the reverse of what should be done for casting up. When this is done properly, the stone should resemble a blackbird carrying food.

"This is the essential teaching on harming beings. The finger should be moved below the bird seat. When throwing an interfering high and low noise will sound. When this is done, the stone should resemble the frolicking of the mind.

"Next I will expound the doctrine of the realms of the catapult. Since the arrow is realm of fire, it needs to be subtle and fast. Since the interior is the realm of the sky, it needs to be vast and spacious. Since the finger is the

88What follows is a very difficult (to translate) instructions of the proper use of catapults. According to Khenpo Rigdzin, catapult imagery is fairly common in old Tibetan literature. The problem with the rest of this chapter is that it is filled with very specific terminology, such as 'finger', 'tiger', 'white bird' and so on. These all refer to specific parts of a catapult. The problem is that there are currently very few Tibetans who know precisely what these parts are. Tulku Sang Ngag Rinpoche helped me with this, as you will see the instructions are quite vague in this translation.
realm of iron, it needs to be soft and pliable. Since the stone is the realm of lightning, it needs to be hot and fierce. Since the turret is the realm of earth, it needs to be firm and immovable.

"Now I will instruct on firing the catapult. There are five methods of casting the stone. One is like throwing dice. If you throw in the east and the stone is perpendicular to the axis of the catapult, it will go right. If the stone is parallel, it will go to the left. If it is centered, it will go to the middle. It is like that for the south, west, north and the four intermediate directions as well\textsuperscript{89}.

From the chest downward there are many ways to throw the stone. From the knees upward there are ninety nine ways of casting. If it tends to fall to the right, then aim to the left. Likewise, if it tends to fall to the left, aim to the right. If you want to pierce the enemy, aim from the center of the heart. If you want to shatter the enemy, aim from the knee. If you want to cut the enemy, aim from the center of the waist.

"In order to hit the target, the weights of the mother and son\textsuperscript{90} must be proportioned properly. Likewise, the stone must be placed properly in relation to the axis of the catapult. Also, the angles and lengths of the strings must be adjusted correctly.

"Although the types of rocks are infinitely varied, they can be subsumed into three unrivaled groups. If it is like an egg, it is unrivaled. If it is like a heart, it is unrivaled. If it is like a kidney, it is unrivaled. Although the types of rocks are varied and inexhaustible, generally, if the rocks are

\textsuperscript{89}The direction the stone goes is the direction to which the axis of the catapult is pointing, but by aligning the stone in these ways the stone can be aimed for a specific target in the direction the catapult faces.

\textsuperscript{90}The rock and counterbalance respectively
oblong, place them one after the other. If the stones are flat, keep them pressed together. Naturally, the catapult should face the enemy.

"That is the quintessential instruction on the magical rock. From it the wise can develop expertise in these techniques. The sublimely wise from this will know how to construct. Those of middling capacity from this will understand how to measure. Those of inferior capability from this will know only how to fire the catapult. The first can construct a catapult house, the middle is enabled to make the wooden catapult pole, while the last one knows naught but the way of casting.

To a cubit in this direction, over there one fathom away is the enemy. If the stone comes back, you must return it to the corner. If the wood comes back, you must draw it into place again. If the enemy comes, you must retreat to a different position. If the following three things occur, the stone will break: the breaking by the arrow, the breaking by the finger and the breaking by the thunderclap. The following are the three ways of mending a broken stone: the healing by the shoulder, the healing by quivering and the healing by the stone itself.91

"As for the teaching on the essential dangers of the catapult, if the white bird, parrot and water buffalo do not come together, when you cast the stone out, it will come back. If it goes up it will come back down on your head. If there aren't these three, then the arrow of the catapult will break. If you do not understand how to draw the bird string to the outside, then you will suffer the fault of being unable to fire at the enemy. If you do not know

91Breaking stones is considered to be a misdeed, sdig pa, which is best avoided. This is because nagas are thought to live inside stones, and be injured and angered when they are shattered. Hence the concern here with mending stones which are accidentally broken.
how to draw the zhur string to the inside, then you will have the fault of
being unable to bring it back. If the archers who draw the strings are not in
accordance, then you will suffer the fault of breaking the bow. If the arrow
does not go in a straight direction, then you will suffer the fault of firing
awry. If the width is incorrect, then you will suffer the fault of being unable
to control the bolt. If you do not press appropriately with your hand, then
you will suffer the fault of firing either too high or too short of the enemy. If
the fingers are not bent properly, then you will suffer the fault of floating in
the sky and breaking the tiger. If you do not know how to place the stone,
then you will suffer the fault of it returning. If you do not know the extent of
the tiger's head, then you will suffer the fault which is near and very small.
From among the defects know the qualities!

"Now I will explain the method for making offerings to the protector
deity of the catapult. The archer must continually recite this mantra: 'benzar
sadusa maya dupa trida lha dza hum bam ho tung tung dza dza'. At the time
of firing, recite the essential mantra. In the front arrange offerings of beer and
a goat's head. The offerings are beer, an offering bowl of grain and the five
cognitive powers of the goat. Put them in the beer and then place them in
front of the catapult. The twenty food offerings to all masters of the land and
the twenty one ransoms should be made. Even to the evil demons of the
land, cast out a little bit of meat, a little bit of food and a billet of wood.
Scattering the beer offering, entreat them to uphold their vows. Offer then a

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92 Apparently the bird string is drawn and essential for the casting of the stone, while the
zhur string is necessary for guiding the former back into place when reloading the catapult.
This, however, is entirely ignorant conjecture.
93 That is, by studying the errors that can be made, come to know the proper method for
firing.
morsel of food and exhort the deity. It is then proper to drink the beer. At the
time of firing, it is very important to recall the inherently empty nature of all
phenomena three times. Because the rock is a god, cast first a white one. And
because the rock is also a demon, cast then the goat’s head. The you may cast
the stones and pebbles.

"Keep the threefold vow of drawing the string. The first is not to
examine by appearances. The second is not even beginning to speak. The
third is listening to the speech of the archer. It is very important to guard
undefiled these three vows. As for what is fit to be spoken, say 'Cho cho ya!
Fierce and swift, fierce and swift, fortune!'. To say 'Listen!' is really very
important. With expertise in this, you can do anything.

Now I will explain the teaching on the voice of the catapult. Keep the
doctrine of the Buddha and appoint an archer of worldly illusion. Follow the
lead of Pema Jungé who guards the doctrine. Subdue wrong views and the
teachers of wrong views. Oh you great lay Buddhists, put on your cemetery
clothes! Ride black horses with white flanks. Hold in your hands the
catapult\textsuperscript{94} and a lance entwined with a silk banner. Lead a wolf behind you.
Above you a peregrine falcon should soar. The eight classes of gods and
demons should steer the catapult. Men of varying degrees of nobility should
spontaneously accompany you. Rejoice in the beer offerings! Eat the goat
meat! Call on the full name of the great protective deity of the catapult.
These are the sacred supports. Do not defile your samaya vows. Do not send

\textsuperscript{94}One would need a rather large hand, as well as the strength of Dorjé Lekpa, to do that!
the list or the hammer into the house. You men, do not humiliate me. It is certain that you have potential.

This is the cannon which was made by the Buddha. Do not fire it at the gods above. Do not fire it at the nāgas below. Do not fire it at the warrior spirits in between. Do not fire it at the protectors of the hidden dharmas. Do not fire it at the local gods, protectors of the land and supporters of the earth. Do not fire it at the eight classes of gods and demons of the visible world. Do not fire it at the five types of protector deities. Do not fire it at the uppermost god of a castle.

Now then, at whom is this terrible cannon fired? Fire on the enemies of us and our retinue, the evil spirits who cause obstacles, the hungry demons and the despoiler demons who are beyond redemption. Fire at those who harm and overtake the body. Show no restraint in word or deed. Fire upon the castles and fortresses of the enemy. Concerning these instructions many mouths have related, many eyes have seen. Do not allow them to be related improperly.

"Cast out the enemy from the tops of their castles. Cleave them through the middle. Mince their loins. You, uppermost god, overturn that castle and completely destroy my enemy. Then make offerings of food morsels in all the directions. Having implored the protective deity of the catapult, fire at the adversary! Not too strongly nor weakly, skillfully draw

95 Tibetan blacksmiths were prohibited from taking their tools inside houses. This is partially to protect the householders, for such tools were considered to house a dangerous numerous force. But it was also because the tools, particularly the hammer, were thought to house a deity who would be defiled if improperly handled.

96 Every castle has an uppermost deity which must be appeased by the defenders regularly. Previously Dorjé Lekpa said that this deity should not be fired upon. Now he recommends that in assaulting the castle, one must try to win the favor of this deity away from the defenders. Doing so presumably will make the assault and occupation of the castle far easier.
the bow. Equalize the many and the few. Moderately adjust the length of the strings and the nine finger joints. Do so from time to time. The catapult can be judged by the duration of the thunderclap. If the sound is great, it will fire far, if small, it will fall short.

"Next is the teaching on the faults which are mistaken. Now if you use a long arrow and a short string, you will leave big rocks on the road. On the other hand, if you use a short arrow and a long string, you will leave small rocks on the road. A stone which is of proper size and shape will be lost in the woods if too heavy. It will not fire into the enemy's place of torment and hence will not overturn them. Into the weight of the rock the female deities flee. It is the third beneficial thing. And then, if too small, apply to the stone the essence of a worm-ridden corpse killed by a beast.

"You need great discerning wisdom and it is very important to have a sharp mind. Before the unwashed, unprepared barbarians of the border lands where people lack the habitual propensity of doing good deeds and before the eight classes of gods and demons, pridefully display all the catapults. If it effective against the enemy, it will bring happiness to our community. Later request to obtain the ultimate goal. If it is reversed, because you will be at fault yourself, you must be careful. If this is the case, do the following practices. Spread soot on top of the five yellow moles in the inauspicious tiger year. Wear the great garment on the top of your head. To your right hold a hammer, to your left a blacksmith should work the bellows.

97If you conceptualize the European siege engine known as the catapult here, you are likely to be confused here, and think that they are talking about archery. I suspect, however, that the Tibetan catapult is more similar to the European trebuchet, which is basically a very large bow which casts rocks rather than arrows. If this is the case, then this explains some of the problems of terminology.
On your body wear a black silk cloak. Penetrate to the front of the gold and turquoise castle. Establish a hearth of gold and silver. There, in a small pot of gold cook the nine varied delicious foods. Fill gold and silver cups to the brim with these many foods. Put them in the hand of Dorje Lekpa.

"If you do not have the supreme stone which is necessary for this, because only a little bit of prayer was established, the magic tree will not grow. For if a burnt seed is planted in the field, there will surely be no fruit. Yet in the mound of defects the hope of the good qualities is evident. Sentient beings are nonetheless certain to accomplish suffering."

Dorje Lekpa offered these words to the Master. He promised not to transgress his vow.

Master Pema replied,

"Although it is difficult to train sentient beings in these degenerate times, if you give gifts, there is no one who will say 'I don't want it.' Everyone esteems the one who has pure disciple. Everybody esteems such a good lord. If you seek to accomplish your selfish aims how will your disciples venerate you? If you subvert the dharma, how can anyone rejoice in liberation? The black hearted may relish wrong deeds, yet by so doing the doctrine of the seven zombies is sure to arise. Like the cutting of lead stalks by iron, the teachings of the sutras and tantras must not be separated. It is possible for sentient beings in evil times to have great mindfulness. All doctrine is subsumed in kama and terma.\(^\text{98}\) For the sake of reviving the doctrine, I appoint you, Dorje Lekpa, to care for one hundred and ten hidden treasures. Be of noble mind and very firm in your conviction. Those who have pure

\(^\text{98}\) Two divisions of doctrine in the Nyingma school

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prayer and have accumulated the assemblies of merit and wisdom will come to get them."

So thus he spoke, entrusting the hidden treasures unto their guardian.
Chapter Sixteen
The Binding of Thang Lha, Sha Yuchung and the Three Blazing Ones Under Oath

And then, when the Master arrived in Kula Thang Lha, Thang Lha Yabzhur, a Zhidak, tried to equal him. The head of this great Yakṣa was like Mount Sumeru in height. He stretched his leg into Yermothang in Kham. His right arm stretched into the upper wilds of Ladakh. He stretched his left arm into the wilds of Tsang. Having changed into a great serpent, he obstructed the road. The Master, by flourishing his forefinger as a mudra, struck him, causing him to change into a little boy with knotted locks. The Master then said,

"He who is called Thang Lha Yabzhur is one of evil desires. While I was in Nepal, he arrived at Asura cave."

As the Master warned him that the heat would rise today, he replied that he was going to white glaciers of Mount Kailash'. The Master said, "You will regret not always speaking with subtlety. As for you, you are Zur Phū Nga (Five Knotted Locks), the king of the gandharvas who desires to gain food without any effort. You who are known as Nāga King Nélé Thökar

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99 That is, lying prone, his body extended across the entire Tibetan peninsula, from the western extreme of Ladakh to Kham in the East. The notion that the terrain of the earth itself is the body of living entities is common in Tibet.
(White Skull Harrier Hawk), either stay and offer a sacramental feast to the Victorious Master, or depart and suffer the torment of famine."

So thus he said.

[Thang Lha Yezhur] flung his whip and transformed it into a great lion. His wrath brought down great lightning bolts. Due to this, the Master entered a white yak hair tent. By the power of his meditation he transformed the tent into a vajra. The sentient beings who lived in the lake into which the lightning glided all died. The blessings of the Master restored to life those sentient beings. The Great Master, remaining in the samadhi of great wrathful power, saw the snows [to which he fled]. He melted the snow, revealing the black [rock of the mountain]. Being exceedingly afraid, [he returned as] a man clad in white cotton prostrated to and circumambulated the Master. He said,

"É ma! In a past time you were Padma Heruka. In a future time you will be the benevolent Pema Jungé. At this time, you are an excellent emanation. Whoever as much as looks upon your beautiful body will attain fervent devotion. Whatever you say with your beautiful voice inspires certainty in others. Whatever you do is the skillful means of a superior wise person. In you and your retinue I take refuge. When I see your Buddha face I fill with grief over the future. Allow me the ease of obeying you as a servant. I vow to reside accordingly in order to guard your doctrines. Since I venerate you, I will follow you to your realm."

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100 According to Nebesky-Wojkowitz, thang lha yab-zhur, also known as gNyan chen thang lha, is also given the names 'king of the gandharvas' as well as 'king of the nagas' (p.208). Hence, all the names above refer to this same spirit.

101 Guru Rinpoché had previously disciplined Thang Lha Yabzhur in the form of Padma Heruka (Nebesky-Wojkowitz:205)
Having said that, he hosted the Master, serving him excellent offering. They made a superior feast and all smiled with luminous expressions. The Master bestowed upon him the secret name Superior Vajra Skill. He was appointed the guardian of twenty one hidden treasures.

And then, having flown into the sky, the Master saw hot springs. There he saw the Nyetshé and Nyekhor hells. Since he meditated concerning them, over six years the evil karma of those realms gradually diminished.

Sosha Yuchung, a rock crag vow-bewitching demoness, was a heretic who delighted in the four perversions. Since the Master converted all the gods and demons of India and Tibet, she said,

"Whenever one comes to have a mind filled with fury, one cannot help but do furious, malevolent deeds. One comes to be naturally unlike that which is dharma. So let's separate the gods, demons and humans from all their food and wealth."

Having so spoken, they rained down obstacles and illusions. An army of vow-breaking enchanters encircled. Many of them rode small insects, a few of them soared in the sky. A few of them intermingled in the atmosphere, a few of them gathered on the ground. They brought down a wind like that which blows at the end of aeons upon the Master, as well as a suffocating sandstorm. The earth itself pressed him, bringing down upon him a rain of earth. The Master escaped into the juncture of the white and black skies. Then Orgyen Pema Jungé cast into the middle of the Tsangpo River Sosha Yuchung, the demoness who tried to equal him. As a result, all the gods and demons of Tibet offered him their life-force and were bound under oath.
Then he came to the Kowa rock crag in Tolung. There the three Blazing Ones created obstacles. There were called the Mighty Blazing One, the Discerning Wisdom Blazing One and the Vajra Blazing One. They were blue-black she-devils. They each had three heads and nine eyes that blazed like the sun. Having stared throughout the ten directions with their malicious eyes, they guided the armies of Mara as they streamed forth. They were each adorned with one hundred thousand locks of hair. They bared their teeth and wrathfully wrinkled their faces. In their right hands they raised crooked knives as high as the sky castle. In their left hands they grasped open sacks of disease. To the people darted forth their hot tongues of disease. With their tongues they fastened their enclosing palates on the atmosphere. Their shaking, churning hair quivered like lightning. They sat upon a playful tigress and cast forth baleful stares. Their great luminous bodies equaled Mount Sumeru in height.

They led a white she-lion beneath them. Before them roamed one hundred thousand flesh-eating goddesses, female and male Himalayan tribespeople, dakinis, a few flesh eaters, a few blood drinkers, a few hide wearers, a few corpse riders, a few brain lickers, a few bewailers and a few drinkers of great oceans in one gulp. Although they ate all the food of the three worlds, they still were not satisfied.

As they advanced along the road, the eighteen great evil spirits wandered left. In their hands they bore swords, skull clubs, hammers, ritual axes and cudgels. They were bound with rope. They held aloft curved knives and wooden pestles colored with unchanging blacks, reds and yellows. Riding zombies, they cried out the war cry 'So-so!'
All around them wandered little children of the fifteen classes of great evil spirits. These wore tiger clothes, leopard clothes, servant's clothes and throwing clothes, together with solid armor. They bore one hundred sharp swords and shields. They were flanked to the left by the women who struck to thrown, kill and heal. The Guardians of the Ten Directions and their yakṣa attendants each bore their respective clothes and instruments. They all rallied behind the Three Blazing Ones.

With their retinues of fierce female deities they cast down a rain of blood and magical substances on the Master. They cast down a rain of swords and snow. They killed the people of the valley by chopping them to pieces; ripping out their entrails, spleens, lungs, liver, kidneys and hearts, they ate them. They drove the people into the hills, threw their lassos and snared them. Reaching them so snared, they killed and ate them. When the people were terrified and began to flee, they exhibited the following magical illusions.

There were human bodies with three bird heads. Disembodied gaping mouths, staring eyes and quivering right shoulders were scattered throughout the valley. Demon birds scattered left shoulders and scalps. Monkeys holding human corpses in their right hands and foxes in the left cantered wildly on black pigs. A few of them flew to the roofs of the valley's houses, a few of them landed atop clothing and fireplaces. Some of them entered the beds, some of them made a raucous din.

The hills above were riddled with hunters, the valley below filled with fish. In between was the country of the red-faced rākṣa traders.

Pema Jungé said,
"I am disgusted. You girls have pushed me beyond my limit. This region is called Tolung. Since you women have no heart, I am sad. Just as the original purity of frothy water is sullied, so here will the doctrine of the Buddha decline. In this place there are many causes and effects due to the karma of sentient beings which causes them to wander in saṃsāra. As a result, the doctrine will not rise here. Since the she-devils have met and the enemies have gathered together, Tolung is now being destroyed. As all these people with faulty thinking have forgotten to consider the effects of their actions on their next lives, they are like blind sheep to be harvested by the prudent wolf."

Having so spoken, he ejaculated the syllable 'phat', causing the she-devils to become youths. Orgyen Pema Jungé then said,

"You girls who have accumulated sins for the sake of the outer body, if your bodies are destroyed and opened, there is no heart inside. From the doors of your sense organs vomit will run. Irregardless of your beauty, in the end you will come to naught but destruction. Indeed, you are filled with the thirtytwo impure substances which will be the basis for the four hundred and four diseases, imbalances among the wind, bile and phlegm. Although your clothing, foods, ornaments, wealth and fashionable coats are many, however much food and clothing you have is never thought sufficient. If you reside outdoors you cannot bear heat and cold. Young girls are just like clouds in the sky.

"As wrinkles assemble on your white foreheads, the executioner is doing his work. To the hungry people various foods will come. It is very important not to practice the dharmas which injure the doctrine. I am the
tantrika Pema Jungé. I, Pema Jungé, have subdued the power of the seven zombies. I, Pema Jungé, go to the extremes in liberating sentient beings. Although I constantly perform the two deeds rejected by most, sexual union and compassionate killing, I am not in the least bit stained by samsaric afflictions. Buddha nature, the inherent nature of the mind, is present unbroken in my stream of consciousness from life to life.

"If you girls do not offer to me the five bloods which accomplish the aim and benefit of sentient beings, I will place the burnt offerings, which are the five types of grains and the one hundred and eight yantric figures in the four cardinal directions and eight intermediate directions along with their twelve respective concordant colors. I will also burn poison, human blood, donkey urine, feces, dog blood, mustard seeds, buckwheat, barley, maize, donkey dung, black bird blood and black sheep blood. And you will burn with all of these substances, you demonesses who have not beneficial minds!"\(^{102}\)

Since he so spoke, they were extremely frightened and shuddered uncontrollably. Although they were boiling in different abysses in that life at that time, various goddesses, gandharva women, female angles of death, yaksa women and women of fresh appearance were able to take from the

\(^{102}\)He is here quite explicitly threatening to destroy them with black magic. The yantric figures are sacred diagrams, usually of a madala pattern, commonly employed in the sorcery of South Asia; the substances he listed are all commonly known magical substances used in sorcery. Now, in reference to Khenpo Rigidzin's teachings concerning sorcery (see chapter 11 of the sorcery), it is clear that this is a use of skillful means by Guru Rinpoché. Surely he could perform such black tantras; as an enlightened teacher who has mastered the higher tantras, such lower tantras would be child's play for him. Indeed, since he is so powerful, as Khenpo Rigidzin described, he could perform such magic without the need of yantric diagrams to focus his attention, or magical substances and spirits to effect the spell. But most importantly, as a Mahayana practitioner, he would not engage in such malevolent activity.
vastness of the sky whatever spiritual accomplishments one could possibly desire. They sang,

"É, É, Great Master! Since this is heart speech, please listen. We three blazing sisters were banished from the land of the prostitutes in India. Homeless, we adhered to the Kowa cave. We ate the flesh and wore the hides as clothing of many sentient beings who had done no wrong. If we promise to suppress this hideous pestilence, we beg you not to burn in fire our poisoned lives.

"Just as whatever is said by each and every disembodied god and demon to Orgyen Pema Jungé is false, whatever is done is true. We women who are tormented by disease take refuge in the body of the Bodhisattva. We women who spread the five emotional poisons take refuge in the speech of the Bodhisattva. We women who are the origin of the defects take refuge in the mind of the Bodhisattva. We women who are the cause and conditions for samsara take refuge in the enlightened qualities of the Bodhisattva. We women of the two uppermost minds take refuge in the virtuous activity of the Bodhisattva. Generally, concerning the worldly gods and demons of Tsang, if they do no harm there, we promise to do no mischief here."

As they so spoke, the Master obtained their vows.

Then the three she-devils transformed into three old women wearing goat skin robes. Their hands covered their chests and weeping, they looked away. Their eyes were cast down, as if ashamed. The three old women asked the Master,

"If the condition of we three elderly sisters is concordant with our past deeds, then our prayers must not have reached the doctrine of the One

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Teacher. By despising the precepts of the Master by so thinking, contemplating abandoning the dharma in order to harm sentient beings or by disciplining ourselves to do that which we vowed to abandon, we accumulate the non-virtues of deceitful talk, dishonesty and robbery which flow like water from the highlands into the valley.

"We are fierce fiendesses and wrathful ḍākinīs. We, of our type, are attendants which belong to this multitude and flesh eating servants who do great damage. Namely, if we sisters become happy, and since we have listened to your words, we will do your work. We will clear up the diseases of humans and livestock. But in any case, now, as three old women, our hearts are beating, our pulses quickening, our bodies quaking. Namo Guru! Lord to whom we beg, holds us in your compassion! We urgently ask to offer unto you our five bloods."

Having so spoken, the Master replied,

"My body, that of an accomplished tantrika, is the original foundation which is without birth and death. Compassion is the original source, for other than accomplishing the aim of others there is nothing to do. My powers of cognition are like the cloudless dawn, guided by the morning sun. Since I possess Buddha awareness and enlightened wisdom, blissful magic flows from my tongue. Having obtained the precious human birth, I have no faults. A veiled word has not passed my lips, yet I have never prevented the flow of mantric speech from within.

"Since you three she-devil sisters repent here at the time of our karmic connection, you have longing. You will remain on the path of virtue which generates benefit in the future. In later generations you three she-devil sisters
will enter the heart. To demons who live as women, harm will come. For those who harm the flesh and blood of humans and livestock are the eight fears. The protectors of the doctrine will not entirely be incited upon the enemy.

"Having offered their life-forces, they were bound under oath. They were appointed protectors of the precepts which were hidden in three treasuries.
Chapter Seventeen
The Binding Under Oath of the Three Rākṣa
Sisters and Yaksa Blazing Fire on the Crown

And then the Master arrived at the Yomo Cave in Phenyul and Tsang
Ramo in Daryul. There the three Yaksa sisters, Small Benefactress Who
Generates Castle Medicine, Small Butter Lamp Medicine and Tiger Medicine
Face and the three rākṣas of Nyang, Dak and Kong laid siege on the
households of Phenyul. The three raksa sisters came before the Master and
said, "Throw many sharp swords and kill!" In a terrifying manner, a refined
luster arose from them.

"I will discipline these demons with crushing teeth", he thought.

Then they escaped into the temple of Treh in Phenyul. Since the
Master chased them, they fled into Zalmo Gang. The Master, in samādhi,
summoned fast messengers [who pursued them]; they escaped into the
Gyetsa temple. Since the king of the Rākṣas, Hataya the Black who rides a
black pig with nine heads, was in Kongpo, he escaped to call the midnight
army of the Raksas. Hataya the Black said to the three Rākṣa sisters, "You
three, where do you come from, what do you do and how do you harm?"

The three Rākṣa sisters said,

"We erected the Rākṣa fortress on the Pouncing Tiger Leopard Rock.
We built the Raksa castle atop the Cloven Mountain which obliterated the
lake. Concerning our deeds, we feel that great sin is more frightening than
virtue. Where are we from? We arose here in Phenyul, but by expelling various people, we three ourselves were expelled."

So thus they spoke.

Small Benefactress, Small Butterlamp Medicine and Tiger Medicine Face of the North spread forth. These northerners gathered the winds of the North, causing a great swirling wind to press the Master and his attendants. As the attendants became thirsty, the Master attracted a cool breeze. Since the Master visualized fire atop the snow mountain, like butter struck by hot iron, the northerners melted. As a result, the Protector of Tibet, having offered its life-force, was bound under oath. It was appointed the guardian of a great treasury.

And then the Master arrived at the Drambu garden in Tolung. There Yaksa Blazing Fire on the Crown visualized offerings for the Master which he did not himself possess. The yaksa said,

"If you have a strong body, wander the plains with a sword. Of offerings, the most supreme are the Mountain of Ü, the seven golden mountains, the seven lakes of merriment, the crops that grow without cultivation, the copper cow that always yields milk, the clotted essence of the earth\textsuperscript{103}, the perfect scent, a garden of sugarcane, a sublime forest of incense, a sublime land of sandalwood, the Shisha Mountain in Nyanang, the heart of a snake, the precious ocean, the ten kinds of precious stones in the basket of the ocean, the source of saffron in Kashmir, the land where above and below are forests of sandalwood, the ocean bottom laden with gemstones, bathing

\textsuperscript{103}an alchemical essence which is the fertility of the soil, the benefit of medicinal plants, the splendor of precious gems and minerals. From it any of the above can be made, if the processes of transformation are known.

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ponds and the stallion which understands anything. All these things along with the seven royal emblems I offer to you by the seven branch practice."

Orgyen Pema replied,

"You, the generous Yākṣa, came to me while I was in the Asura cave in Nepal. Since you are a generous one, you are an example of how to obtain great merit. For example, accumulating merit is like walking ahead of a load of sandalwood. Just as when the wind arises it wafts to you the smell of what is to come, so will great benefit soon follow your good deeds. And when you discipline the many different sentient beings, when the need arises, your activities will be truly amazing\textsuperscript{104}. For the one time you benefited me, I bestow upon you authority to represent me in Tolung."

Having thus spoken, he arrived in Zhongpa Dah in Tolung. In order to further reward Blazing Fire on the Crown, there he planted his handstaff in the center of a rock. Into it his hand all but disappeared. He pulled out with his hand however much water as was needed. He said,

"I have obtained the emerging water of the gods in the wooden tiger year. Now this place will be famous as the Water of the Gods for the Cavalry. Even though there are many kinds of water in the world, here Pema Jungé causes the water which grants accomplishment to flow forth. This water of the gods is different from all others. Whoever drinks and washes with it, their non-virtues and obstructions are cleansed away. The beneficial mind, the heart desires which accumulate merit and worldly wealth will be attained according to one's wishes.

\textsuperscript{104} Skillful means involves being in the right place at the right time. Concerning miraculous powers, they are not to be greedily sought, but are to be expressed spontaneously as needed.
"The hot spring of Maldro satisfies people's desires. It continuously gives the gift of a drink of nectar. Into this upper land much medicinal water will arise. For the distresses of suffering and disease there is this medicinal nectar. Come to possess the medicinal nectar that revives one from death. Into this upper land much hot water will arise. It grants whatever one desires according to one's wishes. According to the dharma which equalizes the four quarters from whence the form aggregates arise, it is taught that in later generations this spring will be open for only a few sentient beings. It is immediate happiness which clears away the pains of suffering and disease. Since it cannot be an obstacle to virtue, it is the great treasure demon at the end of time. There is nothing greater than this supreme power of virtue."

Since he so spoke, Yākṣa Blazing Fire on the Crown fell down senseless and rigid. As the Master slapped the head and face of the wrathful yakṣa, Blazing Fire on the Crown lifted his head and said,

"Having not before seen the Special Superior Born One, his body is a tremendous blessing! Here all the malicious gods and demons are assembled. Many fear inspiring male and female tantric adepts have gathered. Even if the precious life-force and my pitiful self are separated, I will not violate whatever precepts you later utter."

This Blazing Fire on the Crown promised. And then Orgyen Pema replied,

"You and we are from now on brethren. As you are a Yākṣa, your mind will not change. By the eight classes of proud gods and evil spirits,

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105 Yākṣa are reputed to be quite stubborn.
for the sake of the perpetuating the doctrine of Orgyen Pema the malicious
devils will be subdued and all the wrong views driven back!"
Chapter Eighteen
The Binding Under Oath of Splendid One,
The Nāga of Maldro

And then the Master arrived on the plateau of Maldro. There all the
different types of nāga came before their lord, Splendid One of Maldro, and
greatly swirled about him. He stayed in the Cow Path Cave of Drompa. In
order to continually cause suffering, various types of female nagas gathered
there. Short Black Steward drew Black Merchant Lord to the [Splendid One's]
right flank, and Bird Discipliner of Kham to the left flank. His younger
brother who is the one who cleared the paths formerly snowbound, the god
of the Kyer River in Paro and Shining Faced Lame Victorious Disputer was
also there.

Short Black Steward asked these four vicious attendants,

"Among the inner retinues there are five classes of one hundred
thousand each. You, Splendid One, the Nāga King of Maldro, listen to the
speech of Short Black Steward. Since Obstinate Nāga, Yakṣa Mare's Face and
Lightning Cloud in the Sky of Nepal failed to defeat Orgyen Pema Jungé, you
will not be able to continually cause affliction. Everywhere will emerge deeds
of victory and defeat. You will be banished to the depths of Cow Path Drom
Lake. Do not sorrow but generate courage; you still have the power to show
magical illusions. It is still possible to defeat him."

Since he said this, Splendid One replied,
"The Great Nāga of Maldro truly causes affliction. For the sentient beings of the kingdom of the world, other than we nāgas there is no stronger harm. Aside from us, there is no stronger harm than the Māras. If I, Splendid One Nāga Lord of Maldro, completely overpower sentient beings and the times change, this is how they will change.

"Above me there is one greater power. Since he, the liar Pema Jungé, has gathered the gods and demons under his power, I am without power whatsoever. Since Pema Jungé has gone to convert sentient beings, how is it possible to raise power? By the Nāga Lord, I myself was lost for a long time. Other than this, where is there greater harm to the enemy? I was not impressed by Small Black Steward's failure to defeat Pema Jungé."

Short Black Steward then spoke to Splendid One of Maldro who is the lord of all the classes of Nagas.

"Although Pema Jungé was not defeated, I have the means to subvert and degenerate his teachings. First show magical illusions to his patron, King Trisong Detsan. Having rooted out of the earth all the medicines, essence of the grains and fruit trees, cast them away. If there is no support for residing on the land, where will all the dharma practitioners go? The Bon king, Langdarma, being a perverse, prideful emanation of the nāgas, will annihilate all the religious customs of the paternal ancestors. That is the annihilation of the doctrine.

"We'll use all the varied armies of the nagas and the Māras. We'll exterminate by cutting at the root all of the growing essential grains and fruit trees inside the province of Tibet in which Pema Jungé is residing. Since Tibet is without the essence of the good qualities, all eighteen types of leprosy we
will send to King Trisong Detsen at one time. Then it will come about that the
doctrine of the nagas will spread instead."

This Short Black Steward said to the retinue.

In the sky, half over here, half over there, the armies of nāgas and Mara
went to take away the foundation pillar which holds up the siddhis which
were necessary for the construction of the Samyé temple\(^\text{106}\). But the blessings
which emanated from the compassion of Pema Jungé turned back the armies
before they could remove the foundation pillar. The hateful, vicious armies
were not even able to get close.

As the nagas gave up in despair, their miserable, afflicted forms
huddled close together. Short Black Steward said,

"Although Pema Jungé was not defeated, in the following way we can
lower the doctrine of the Dharma King Trisong Detsen. Show illusions in the
castle where he resides. Thwart him with the many hard irons of the nagas
and Mara. Thwart from the foundation of the strong castle of Tibet. If the
king is without a castle which supports, where will Pema Jungé go? That is
the way of subverting the doctrine. Go to the 108 support temples\(^\text{107}\). Where
the patron king sleeps you will not be able to destroy him. Hence the nagas
will enter the house of affliction. Rely on beginning to cause suffering to his
body."

This the Small Black Steward said.

Then Splendid One said,

\(^{106}\)At the laying of the foundation of Samyé temple, a central pillar was construct which in
addition to serving as a central support for the structure, was also imbued with magical
power so as to serve as a supernormal support as well. It would not be possible for non-
humans to destroy the temple unless they first undermined this pillar.

\(^{107}\)Temples built by King Trisong Gampo around the perimeter of the prone demoness
whose body is the land of Tibet.
"By doing that, how can we defeat him? Although we destroy him once, we'll still have to do it again and again. Since Pema Jungé defeats us in battle, we need greater endurance and courage. Pema Jungé displays countless miracles. Show magical illusions that do harm even to boys, little girls, wealth and his disciples. If we do not harm from the beginning by any and all means, the doctrine of the lords of the earth and nagas and the doctrine of Māra are by all means going to collapse. By all means begin to collapse the castle."

Having so spoken, Small Black Steward\textsuperscript{108} replied,

"As this doctrine of Pema Jungé is by all means going to exist, regret in my mind is endless. We eight classes of gods and spirits must go to do service and attend Pema Jungé."

This the Small Black Steward taught to the retinue.

Then Orgyen Pema Jungé replied to the Maldro nagas,

"Rely on your support, the Drompa Cow Path Cave and Lake Drompa. Yet to even these places which are your support unrest will come. You must not make controversy. Do not carry the burden entrusted to you which immediately causes you to worry. Although you are strong, do not fight as you bodies and lives will be harmed. Even though you have leisure, do not play dice. If you do, people will revile you and you will fail in whatever business to which you attend. If there is much talk, friends will slander you. If you go to a feast uninvited, all will lose faith in you. If you take that which is not given to you, you will not have enough in this life or the next. It is improper to get what you desire by slyly complimenting the owner. You like

\textsuperscript{108}His name here is given as 'Small Black Guardian'.

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to rely on babbling small talk of few words and no meaning. Since you so rely, it is not possible for you to accomplish your deeds. Call forth diligence against the enemy, laziness."

As he said that, a few nāgas were near him. A few of them idled further away. A few of them were even further. A few of them even were looking away from him. Since the Master spoke in accordance with his understanding, he said, "You all have no devotion to the dharma. I will go to Samyé Chimphu."

Since he said this Splendid One of Maldro replied,

"As we have no devotion to the dharma, in us are the four types of poison. We fear that we might harm the Master. As the poison of thought is in our veins, if we do not think, nor do we harm. The poison of perception being greater than that, as much as we do not perceive, we are at ease. Greater than that are the mouth vapor poison. Because of our fear of the mouth vapor going [to you], as long as they don't reach you we are at ease. Finding faults in others is the poison of vision. Having feared vision, we still find faults in others." 109

He asked, "How can anyone withstand these four kinds of poison?"

The Master replied,

"Samadhi withstands the poison of thought. Medicinal scents withstand the mouth vapor poison. The feather of a peacock withstands the poison of sight."

So thus he spoke.

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109 Having recognized their tendency to harm others both in their thoughts, speech and actions, their remedy for this has been to simply avoiding any situations where they might cause harm, rather than calming and then transforming the poisons. Their habitual propensity for slanderous gossip, however, has undermined even these attempts.
The Master asked, "How will you protect the doctrine?"

Splendid One of Maldro replied,

"I will urge the armies in the direction of the Blāck Naga. We, the extremely vicious ones, will listen. Yet since the people who have a fervent desire to follow the commentaries but who lack the profound instruction act wrongly, how are we nagas to listen? By perpetuating hatred, how are the gods and demons deranged?

"For example, if a man who desires precious gems is separated from his guide and merit, by the force of desire he will still go into the ocean. He, without even finding the gems, is demolished. Many such guests have been killed by the water rākses. In this manner, merely by the force of affliction you and those connected to you are seized by Black Nāga. Even by a mystic who possesses the essential characteristics, the doctrine is abolished, the lama usurped, prayer wheels plundered and sentient beings injured. Those who perform the inexpicable sins in order to stop suffering in the future completely commit themselves to prepare to act.

"If you do other than that, you will experience unwanted results. Since Black Naga possesses supreme clairvoyance and will not die until the end of the aeon, wherever you are wherever you are born, this vicious naga will harm you. This concerns that naga."

Having so spoken, he sent the Master an offering of seven golden cows.

The Master replied,
"Having listened to your precepts, your speech is very difficult to praise. In later generations harm will come to the nagas. Karmically, the world will be dispersed."

The Master entrusted sixty five treasures to this guardian.
Chapter Nineteen
The Subdual of the Theudrang Spirits

While the Master came to Mouthrock Mountain, all the warrior spirits, having assembled, prepared to attack. Many types of warrior spirit gods, warrior spirit nāgas, warrior spirit devils, warrior spirit planets, higher devils, nāga devils, lower devils and obstacle causing spirits assembled. They wailed and rattled their sabers, making the sound 'zing-se-zing'. Many horsemen set forth to rob, many hunters chased large wild deer. The multitude of white smallpox carriers and soldiers, the army which was to unravel the world, became agitated. At the signal of the black devils, they chased and chased. The many she-devils sang a long, doleful song. On their bodies were one hundred thousand weapons and suits of mail.

Many female servants turned against their masters. They seized the kingdoms of Khu and Nyak. The enemy robbers and thieves, hiding in ambush along the rugged, difficult, narrow pathways, acted not in concert and fought among themselves. Anger, quarreling, rebellion, killing and robbery spread like a wildfire. There was no relief from the arrows, spears, knives and catapult stones.

All the kingdoms being panic stricken, King Trisong Detsen beheld an omen at the monument of the paternal ancestors. "The kingdoms need a method of securing peace," he thought. "We need a method to be free from diseases of humans and livestock and from famine. The higher
understanding of the ancestors will be expressed through the divinations of honey and yak hairs, in the teachings and through the reckoning of the three hundred and sixty divination figures."

It became clear in the divinations that the eight classes of gods and spirits were behind the uprising. The lords of the earth and the plague nāgas scattered illusory messengers. These spread fear of the worst sort of plague into the world.

Trisong Detsen erected temples and stupas atop the bodies of gods. "By establishing the doctrine together with schools of dialectics, meditation and places for meditation, peace will be secured," he thought.

And then a female fortune teller viewed the small prognostics and cast Mo divinations and lots. In reading palms, she saw harmony. She said, "Invite the two, the Abbot of the Law Chitadha and Bharahita Hanu, and then establish the Law in Tibet."

Those two recommended,

"Taking without being given, sexual misconduct, and killing: these three you need to stop. Along with malicious speech, irrelevant speech, biting slander, falsehood, covetousness and malicious thought, these are the ten non-virtues. Draw out these roots which will cause unhappiness."

The king's council agreed with the abbots but harbored doubts. They agreed that such attainments will not come to Tibet. Then they summoned Ananda of Kashmir, the Illuminated One. He said,

"Renounce the non-virtues and be in accordance with your past ways."
The King of Sikkhim, Dhanashi, and the Abbot Lizhuo from Khoten were invited and they said, "Be in accordance with the way it was before and renounce the ten non-virtues."

Although these five great scholars agreed, the council still harbored doubts. Then the Abbot Bodhisaho of Sahore was called and he said, "You need to abandon the ten non-virtues and accomplish the ten virtues." Having sought the land of Samyé, he did not spread blessing there.

Then Padmasambhava of miraculous birth made the following prophesy.

"Three thousand years from now in Ü in Tibet the great devil Kamadeva will drive you mad and uproot you, and the great devil Victorious One will toy with you."

So thus he said.

Meanwhile, the theudrang spirits cast nets and arrows at Kongpo horsemen traversing the narrow, treacherous pathways. But these gods and demons, being bound under oath by the Master, were appointed guardians of a treasure. Among them, he gave the secret name Panchen Sri to Manchu, Lord of Precious Stones. Previously bound under oath, he was appointed the guardian of eleven treasures.

Many Theudrang spirits and enchanter faeries then went to receive the Master. All the types of spirits of the world assembled.

They took, without leaving any behind, all the types of grains. They also took the many types of wild fruits, including the purple, white and yellow varieties of mushrooms, radishes, turnips, mushroom caps, and onions, rock garlic and garlic tops, which are the different varieties of garlic.
Likewise, fish, eggs and meat of any kind were not to be found in the mountains and valleys. The eight types of Theudrang spirits with their stolen booty filled up two square miles.

And then, when the Master arrived, he blazed like the sun. Rays of light struck their eyes, causing watery blisters. Not being able to bear the sight of the Master's body, they shriveled. By as much as hearing his voice, their bodies trembled, their eyes lowered. The gods and demons requested empowerment from Orgyen Pema Jungé. In accordance with his understanding of Theudrang spirits, he said, "Where did you get all of this stuff?"

The eight types of Theudrang spirits said with one voice,

"Um. All wrathful king Heruka, possessor of the fierce voice, you suppress gods and demons with your splendor. Due to your glorious body the external world serves you. Your clear voice, good qualities, grace, glory and wealth are lauded. All of us who are not capable will go to Bodhgaya in the center of Jambuling."

The nagas who possess the eight good qualities gathered from around Maldro. They sent emanated messengers. Then the Master said,

"Unaware, ignorant, obstructed Theudrang spirits, you are bound by the suffering which comes from the confusion of conflicting emotions. From the beginning of the world you have kindled stealing and robbery. Being disfigured, your tails are attached to your heads. Great are the desires gathered by karmically driven beings. You practice the ten non-virtues and oppress the practice of the ten virtues."
They confessed before the body of Orgyen Pema. They said, "Don't worry, whatever you want we will do in accordance with your words."

Out of the things they stole they made one hundred sacramental feasts. As the eight types of Theudrang spirits were bound under oath, he taught them the spiritual precepts. The Theudrang demons who were there are now famed as 'Enlightened Wisdom'.

The Master said,

"By your perverted, confused, habitual tendencies, you do not understand the meaning of the co-emergent doctrines, the sutra and tantra. By the force of affliction, that which is lofty in the dharma is suppressed and lost. By you who understand the eight worldly dharmas, such as renouncing the Buddha-dharma, the world is overpowered above and below. The pith tantric doctrine, Trayarhadza, generates regret.

White Theu of the Sky who came here, you are a poor miserable creature who will never finish his work. You will be reborn as the king who does business in the three lower realms. Not afraid of the tidal wave of karma, you are a warrior skilled at taking human life."

Great rattling thunderclaps then resounded throughout Tibet. The Master uttered prophesy:

"You will wander into the depths of the kingdom of Amoka where resides King Sechen of Hor and spread the doctrines of the Māras. You will be reborn into the lower realms where the land is changing, impermanent and unendurable. Great revolution will soar from the expanse of the sky. At the

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110 The king of the Theudrang spirits (Nebesky-Wojkowitz:268)
time when the land of Sahore\textsuperscript{111} falls completely into torment, if you take three steps, when you meet the enemy speak three words. And when those words are said to be untrue, the king and guru will grasp the meanings of their visions.

"Hide away in the sky cave with the marks of the head and hands of a dragon. By our previous karmic connection, the doctrine will be established in the border lands. The red faced, corporeal Rākṣas are enemies who arise and hunt in the middle of the burial grounds haunted by Theudrang spirits.

"Since the hungry ghosts are not clearly evident, they obstruct by hidden harm. They cause humans to do misdeeds and the five boundlessly evil deeds. Yogins who reside in the ultimate meaning are harmed by obstacles, Mara or Rudra. You gods and demons must keep in mind the precepts.

"Sentient beings have little merit and much suffering. Since they desire affliction, their lives are entwined about misery. Just as cherishing the son of an enemy ultimately brings injury, so many sentient beings fall into the lower realms.

"I understand how the lower realms are avoided. In order to guide discordant, ignorant beings, it is necessary to be in the presence of the Master and receive empowering instruction. When you strive for desirable things other than the dharma, you are confused. The doctrine will be destroyed and the three jewels greatly slandered. The Secret Mantrayana will be denigrated

\begin{footnote}
\textsuperscript{111} sa kor, also written za kor  Although this place is legendary (it is the birthplace of Guru Rinpoché's disciple Mandarava, who is considered to be the author of the present text), it is believed to be the Kingdom of Mandi at the head of the Kangra Valley, in present day Himachal Pradesh, India. For more information, see Dowman 1984:347 n.8.
\end{footnote}
while deceptive precepts will be many. The princess sisters\textsuperscript{112} who will harm the body of the Master will defile themselves in riches. The retreat places will be suppressed and temples destroyed.

"At that time the Theudrang spirits will spread the doctrine. Then flocks of saffron clad people will do recitations and will engage in meaningless speech. Even though the hermits stay in solitude their minds will be agitated and confused. They will not be able to obtain the circumstances that give rise to faith in the dharma. Everybody knows these kinds of people who run hither and thither. The Theudrang teaching is the arisal of agitation."

Since he so thus spoke, having offered the essence of their lives, they were bound under oath.

\textsuperscript{112}Refers to Trisong Detsen's Bonpo queens who conspired against the Master.
Chapter Twenty
Disciplining the Gods and Demons

And then the Master came to the Hepo hill above Samye. There, in a blazing lake of fire, was an iron scorpion. On its nine horned heads eighteen mouths gaped. From the tips of the right horns blazing fire flowed forth. From the tips of the left horns water overflowed into the lake. From the mouths of the nine heads fog and smoke spread. From the tip of its tail a red choking wind swirled. A mass of many women arose and encircled it. A black herd possessing many marks arose. The falling water caused the lake to overflow throughout the kingdom. Many male and female fish, snakes, frogs, tadpoles, children, animals, insects and worms filled the entire visible world.

Since the Master pierced the scorpion with his trident, the nāga\textsuperscript{113} was dazed and wondered, "Have I been carried away to the bottom of the ocean?" After a moment it regained consciousness and became a young man at whom one does not tire of looking. He was before the Master and said,

"I am Jewel on the Crown, the son of the Threngdzir, king of the nāgas. The lord of the sky, earth, four great mountains and four great lakes is me and not another. The three great vicious lands are Nyang, Dak and Kong. In these three, the great vicious ones are the White and Red Lords of Kong. In Kongpo are the Black Mountain and the God Mountain of Superior Earth and

\textsuperscript{113} which was in the form of the scorpion

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Stone. Go there and tame your black-hearted human brethren. It is the place where King Nyah Tridetsampo\textsuperscript{114} landed from the sky.

"There is a mountain in the land of the stupid ones. When examined, it appears steadfast. It is the landing place of Garuda, king of the birds. There is a mountain in the land of greed. Go to this place so that the flow of virtuous karma there will increase. In the right of the province of Tsang at the top of Skill Mountain is the great village Thon. It is the assembly place of the nagas where one can find all the gods, demons and pestilent ones. If one ponders my meaning, it is not a loving one.

"In that place where desires are attained is great misery. If you teach profound precepts, teach there. There are many mountain ravines in the wilds of Rulak. It is the place to meditate on the one hundred obstacles to liberation. In Gaya in India there are many heretics. Explain there how the perfect doctrine of dependent origination arose.

"The great lake of Queen Trisho in Tibet is in the Yermo plain in the Northern Kingdom. If you travel through that land it takes seven days on horseback. That country is filled with non-humans, gods and demons. Stay not here in this country where I reside; embrace that place with your compassion.

"If you build the temple of the Full Lotus, the nagas will be devoted. Build it in the so-called Lakes Manasarowaro and Yutso in Tibet, which are on the border of Tibet and Zhang-Zhung. It is said that it takes one day to travel through that land on horseback.

\textsuperscript{114}The first mythical king of Tibet, said to have descended from the sky on a cord.
"The so-called Rich Sky Lake of Offerings is beneath the seven stars of the Great Bear constellation in the North. Encircling this lake on the horse paths take eleven days.

"The so-called nine islands of Lake Nub in the south are in the vicinity the wilderness of Yar in Nathang. Encircling this lake on the horse paths takse six days.

"Master, please consider these words I have spoken on the natural condition of things."

The Master replied,

"A few of you nāgas believe in the Buddha-dharma. A few believe in doing misdeeds, a few believe in Bön. A few believe in astrology, a few believe in medicine. A few believe in heretical sects.

"In the time when I was in the land of Sahore as the son of King Indrabhuti of Sahore, I taught the Great Perfection\textsuperscript{115} to a spinster. There the Naga King Thedzin\textsuperscript{116} and the Naga King Jokpo were listening. Since at this time you, Naga King Jewel on the Crown, dreaded that the precious gems from the crown of your head might be stolen, you were unable to listen to me and hence you still wander in samsara. As for now, with obedience as the provision for your journey on the path, accomplish the intentions of King Trisong Detsen."

Then the Master departed for Dakpo, Kongpo and Shongpo.

\textsuperscript{115}Dzogchen, the highest teachings in the Nyingma school
\textsuperscript{116}Indicates his father, whose name was spelled 'Threngdzir' above
Chapter Twenty One
Prophesying to Master Zengon in the Temple

And then the gods and demons of Char, Dak, Kong and É assembled. As a result, falsehood, trembling, fog, rain, lightning, yellow mouths, red winds, human and livestock diseases and all the non-virtues arose throughout the entire world.

Then the Master went to the three provinces of Yul, Mon and Lung. The gods and demons of the upper world escorted him. They gathered there all the wealth of the nine continents and Tibet, including its fiefs and Kham. With this wealth they made a sacramental feast with the five desirable qualities. In turn each of the eight classes of gods and demons made a sacramental feast for the Master.

Then all the kings of the Zhidak arrived riding dragons and asked,

"O! Great One of Orgyen, Pema Jungé! Don't you know us? If you don't, we are the master merchants of the gods of India. We have power over wealth. As for India, there is the army commander of desire. He is known as Haughty Skillful One. Now we have come into your presence. Orgyen Pema Jungé, come and sell behind us master merchants. You will obtain the five types of precious gems. With wealth, everything is good; without wealth, everything is bad. Rather than suffer the latter, accept this precious merchandise.
"Orgyen Pema Jungé, enter the army behind that army commander. Other people will be under your command, doing a little bit of killing and a little bit of oppression. Harm the bandits who steal food from the provincial castle. You will be renowned as a superior man. If we men do not defeat other men, how are we unlike women? Go to defeat our enemies!"

Since they so spoke, the Great One of Orgyen replied, simultaneously speaking in the language of Persia and the language of the ravens,

"Killing to eat and to clothe oneself is one of the ten non-virtues. Listen, all you dragon riding kings!

"Master merchants of the gods have extensive power over wealth. I do not wish for the goods and wealth traded by you. I have abolished poverty with the riches of the seven jewels of the Aryas. If the mind which possesses the inexhaustible treasure, having abandoned the mind of desire, is still not satisfied, then even though you have the precious Mount Meru you will greatly suffer. He who reckons winning and losing by profit in trade is a companion to misery. By loading the beast of burden, you sow the seed of rebirth in the hells. By seizing the greater lands where there is wealth, you are like Māra. I do not consider illusory objects and wealth.

"The misdeeds of the army commander of Māra, Lion Faced One, are vast. I do not wish for these deeds of yours. If you do not equalize all sentient beings by the great compassion which does not distinguish between self and others, but engage in the fierce, frightful praising of self and the denigration of others, when you lose your body it is naught but earth and stone. As for your mind, it will go to the hells and be repeatedly cut up and killed without ever dying. Even though you experience regret, regret will not
help you there. The ripened karma of defeating others will immediately
return to you. You support the deeds of the fiercely abusive and malicious
gods and demons. I will not consider acting like slaughtering cannibal
demons."

Since he so spoke, the faults and malice of the kings subsided. When
Orgyen Pema struck them with his staff, they were disciplined. In a cave they
were given the secret name Atadolung. Enlightened wisdom dakinis, gods
and demons circumambulated the Master. Then Lord Zengon said,

"This so-called Pema Jungé, who is skilled in deceiving and lying to all
the sentient beings of the world, is about to empty the doctrine of the gods
and demons. Hence, I am very displeased. In what manner will he boil all
you kings? Yes, he is rare. Rare is the flesh which eats flesh. Rare also is the
blood which drinks blood. Rare is the skin which wears skin. Rare also is the
bone which snaps at a bone!"

So thus he spoke, and the five brothers of Medicine Lake requested,

"Great One of Orgyen, please protect us. You are the supreme knower
of the three times, the supreme one who guides to liberation. You are the
most excellent of lamps, the clear knower of the future. You are the Master
who protects beings; your loving kindness emanates everywhere disciplining
all. At this time in which Pema Jungé disciplines, all beings everywhere
appreciate bliss and happiness. But the gods and demons who have not
attained the blissful state of liberation at this time and situation, it is as if they
are obscured by fog. Due to their non-awareness, sound is evil and light
black. Even the earth is deceitful and the mountains shudder. The wind
swirls and hail envelops. Plague spreads to people and livestock everywhere. We request that you tell us why this is so. Please explain so to Lord Zengon."

Having so spoken, the Master replied,

"These are the cause and conditions of the gods and demons of the visible world who belong to samsara. This time is especially sublime. The king who is an emanation of Manjushri has come. He will spread the doctrine from Samyé throughout the ten directions for the sake of sentient beings. As the obscurations are cleansed and the assemblies perfected, the higher land of liberation is attained. Yet even though enlightened compassion from Samyé will fill all, there will still remain sentient beings who are obscured and have not attained liberation.

"For the sentient beings of the six realms who lack merit, if there is virtue, there is non-virtue. If there is white, there is black. If there is the sun, there is darkness. Since they are fatigued by the five emotional poisons, sentient beings diverge into perversity and act in accordance with Māra. A few sentient beings are guided without exception as people of Hor. The one with evil means, the patron of Sajing, arose in all the continents of the defective three worlds. If the prey pities the fox, the armies of Māra can conveniently strike. The land where armies gather and swarm, the land of the deeds of the sixteen realms, cotton and the castle. The sly ones will gather in Yarlung.

"O Lord Zengon, listen here to this tale of the past. Not long after Shakyamuni passed away, in Varnasi were the renowned lay Buddhists. The Glorious One who has the iron armor of peace possesses many teachings of excellent quality. He is in Potala Mountain, Orgyen, the five peaked
mountain of China (Wu T'ai Shan) and Shambhala. And as there are
descriptions of paths that go to these places. In order to be in the presence of
Chenrezig in Potala Mountain, proceed along the long path, from its
beginning.\footnote{This may refer to one of the guidebooks to the mythical kingdom of Shambhala, but in
light of what comes next in the narration, I suspect the term 'the long path' refers to the
gradual path to enlightenment.}

"First, they took on the characteristics of Shakyamuni, the noble form.
Then they beheld a group of women and children plowing the fields. As for
that, they considered it unsuitable for the [training of the mind]. But having
put aside the characteristics of Shakyamuni, they made tools for the crops and
plowed the fields. Then they beheld Chenrezig who has the armor peace. He
said, 'You lay Buddhists will not attain paradise. But if you take on the
characteristics of the Buddha, then you will propagate them.'

"The lay Buddhists, having regretted, propagated them. Chenrezig
then gave the following prophesy to the lay Buddhists:

"'The monkey and rock ogress propagated the human species. In the
threelfold five hundred root scriptures of Buddhism arose the Lord of the Sky
and Earth who disciplines and protects the northmen. On the short path in
Sothang, Kongpo and Shol, the lay Buddhists who plow fields will come to
obtain human rebirth."\footnote{This, I believe, predicts that these lay Buddhists living shortly after the death of the
Buddha would be reborn in Tibet inorder to practice the short path to enlightenment, the
vajrayana.}

"They repaired temples and did farm work for the dharma. They
increased dharma study centers, meditation centers and the doctrine. They
became followers of the ten dharmas of the monkeys and pigs in Yarchen
temple. Then they were defeated by the enemy which abolishes the dharma.
The plough ox rose up against the enemy and thereby obtained human form. A black person with a small spear was born. With two inferior irons he caused strife in the day and night. For the humans there was no work other than killing and death. The one who got the needle drew the Chinese and defeated Ü-Tsang. All the new and old teachings were vanquished. As they were confused by many dissimilar ones, the doctrine of the Tartars fled into China. A swirling wind which tortured the whole surface of the earth arose. There remained nobody who had the means of repelling this. All sentient beings born at this time were without ease. Having put off the means for repelling, as for acting skillfully everybody was as slow as tortoises. But the army of magical illusion had the strength of an elephant with a mountain-like trunk. Thus the degenerate age which was without freedom arose."

The Master prophesied as an emanation of Vajrapāṇi. The sixteen accomplished Vaibhashika sects were demolished.
Chapter Twenty Two
The Way in which Internal Dissent Will Arise in the Doctrine

And then Lord Strong Fortress asked, "How will the fully ripened retribution for the ruining of China arise? How many doctrines will exist? From where does previous karma arise? Since you understand the future, please tell me."

Orgyen Pema replied,

"That which the king of the warrior spirits asked is praiseworthy. Without forgetting, keep what I say in mind. Concerning the future, perform a divination to the pure girl. As for the manner in which fully ripened retribution for the ruining of China will arise, on the bank of the river Nairansana in India Shakyamuni practiced austerities. He sat on the lion throne beside the tree of enlightenment. When he manifested the vajra-like samadhi, in that life he attained complete enlightenment.

"But seven hundred thousand evil lands fell under the power of Nāga King Tangzung, who had the eyes and ears of a snake and the strength of a mountainous elephant. Without freedom, the degenerate age had arrived. He entwined the Buddha's body seven times. The hood of the cobra's head covered him. The northern merchant Gagun and his two relatives, All Knowing Bull and the one known as Kiti, guided a chariot. As there was a snake-like piece of wood on the road, the bull would not heed their calls to
go. The two merchants saw the Tathāgata. Having obtained faith, they offered him honey and molasses.

"The Tathāgata said,

"This is auspicious. I will prophesize concerning King Who Draws Honey and Nuwo, King of China. By the Buddha's precepts sentient beings are not deceived. After I go below to the southwestern land of the rākṣas119, in nearly 809 years, on the short path in Kashingka, China, King Who Draws Honey will attain human birth. Then you, Great Gagun will possess the marks of a guru. Having done the impossible, you will become a king. If you are not seduced by the seven heretical zombies, you will have the body which demonstrates the worldly doctrine, the youthful charming body. To the left of your navel you will possess the mark of royalty. On your left shoulder you will possess the mark of nobility. On the muscular part of your left thigh you will possess the mark of the brahmins. One your face you will possess the mark of the commoners.

"The King with the Four Marks will liberate from the web of enemies, obstacles and Rudra. Great faith will arise in the dharma which I have started. Your queen will be an emanation of Tara in the Earth Monkey year. Here the emanations of Manjushri, Vajrapāṇi and Chenrezig will arise.'

"As for how many exalted doctrines exist, a golden palace of molten bronze will fall from the sky. Build a statue like the body of Pema Jungé from the five types of crystal. Do so in the temple of Manusarbaya. All of my, Pema Jungé's life stories will be recorded. Rakshita will perform the

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119 Since it was Padmasambhava who did this, the Buddha here is predicting his emanation as the former in order to teach the tantra.
consecration. Due to that superior consecration, for eighteen generation the doctrine will flourish.

"The 108 names and signs of the king will arise. About 1300 years later, the Dharma King will do the four types of deeds. He will repair the destruction of Samyé temple. Servants bound under the law will be established and protected in bliss. The great armies which wreak havoc will be suppressed. The propitious circumstances will come together so as to nurture schools for explanation, listening and meditation. At that time Orgyen Pema will spread the doctrine.

"Whatever the people of Mara do will be done. The Lord of the Doctrine in the land of Orgyen, into the land of birth, about the Lhasa temple, the Yarchen temple which was prophesied will be erected. The people of Ü-Tsang will gather at Yarchen and Samyé. A gold and turquoise roof of superior quality will be laid down. After explaining the true nature of reality, he will not enter. He will escape into Balyul in Mongolia without a place to leave the doctrine. The monks will do what the lay people and nobility did not do. People taking up the various doctrines will cast aspersions upon one another. In their arrogance they will compete for supremacy. The doctrine, under the influence of all those schools, will wax and wane. The doctrine at times will wax, at times will wane. The white theodrang spirits who reside in the enemy will offer gifts abundantly. In parts of Sahore and China disruption will arise.\textsuperscript{120}

\textsuperscript{120}It is my suspicion that this is a prediction concerning the Mongol domination of Tibet. Surely at this time the varying sects in Tibet, particularly the Sakya, were vying for political power among themselves and influence with the Mongol overlords. Theodrang spirits are known for causing disruption. Here I believe the Mongols are considered to be under their influence, for surely the Mongols, with their favoritism, provided an occasion for inter-sectarian squabbling.
"As for from where previous karma arises, in the so-called rival nation of India was the rival king known as Gift of Fire. He was the only one who could provide food to the Buddha and his retinue during their three month summer retreat. One night Gift of Fire dreamt a good dream without evil omens. Wondering about it, he asked a Brahmin, Clear Moon, who was enraged with jealousy of the Buddha. The brahmin said, 'Your dream is very bad.'

"In order to turn around the faith of King Gift of Fire, he said, 'If you go into retreat for the three summer months and do not speak to the people, the calamity will be averted.'

"The King did as the brahmin said. He cut off the sustenance to the Buddha and his retinue, which other people were unable to provide. But a poor trader who had no wealth sought to provide sustenance to the Buddha and his retinue. Together with five hundred other lesser merchants he offered food and goods. They did vast dedication of merit prayers, and after a short time the brahmin Clear Moon died.

"He was born into all thirty six classes of hungry ghosts. And then he was born into the lineage of King Sechen of Hor. His chief obstruction was interfering in order to turn back faith. He is the fettered one whose store of ripened merit is exhausted. His further rebirths will be a rich merchant king China, a minister presiding over five hundred lesser merchants and the great fish Yormo with a body forty thousand cubits long.

"As for this emanation of Naga King Tangzung; Dhumda, Gungpu, Gutaya, Olon of Tibet, Makshi, Yorche of the future are the names of the five hundred lesser merchants.
"It will soon come to the time of the stopping of the doctrine and the making the heads of the people of Hor spin. The royal lineage of Boyandu, Goden, Bela, Ayuhunu, Deridharma, Bingdzo and Madubutri will arise in Tibet. King with the Four Marks' fear was enough to mix up the people's minds and cause bad karma. A baby will be born having a pig's body, its head a bird head. Human and dogs with fish tails and snake eggs will be the cause. To that which is mistaken many people will agree.
Chapter Twenty Three
The Guarding of the Root Scriptures

The Victorious One’s lineage of meditation has not been stirred up. The lineage of accomplished tantric practice has not been cut off. The lineage of the blessings of compassion has not dried up. Unfallen is the firm lineage of the dakinis. Unmistaken is the lineage which makes prophesy and blessing. Unspilt are the siddhis of the saints. Unravished is the oral lineage of karma holders. Uncorrupted is the lineage of the words of the treasure holders. The lineage of the meaning of happiness has not been lost.

The sixteen mystic treasures, the four lesser treasures, the five heart treasures and the three mind treasures were hidden in twenty eight great treasuries. The three mind treasures were hidden in Jomoling. The story of the kings was hidden in Gegyechemaling. The story of the queens was hidden in Khamsumzangkangling\(^\text{121}\). The story of the gods and demons was hidden in Butshulserkangling\(^\text{122}\). As for the five heart treasures, they were hidden in the four lesser temples. The text, *The Benefits and Dangers of Manufacturing Warna*\(^\text{123}\), is in Betsaling. Water treasures as well as the text *As for Turning Back*\(^\text{124}\) are in Gyagarling. Hidden in Tshangmangling is the collection of Tshokgyu texts. Hidden in Pekarling was *The Setting Down of the*

\(^1\text{121}\) a temple in Samyé monastery built by a queen of Trisong Detsen
\(^1\text{122}\) The past three texts are all in bKa’ Thang sde lnga; the latter text is ours.
\(^1\text{123}\) warna bzo thabs phen gnod
\(^1\text{124}\) ni phyir zlog
Precepts and Protection of the Doctrine\textsuperscript{125}. As for the sixteen treasure places of the Secret Mantrayana, the Ten Classes of Peaceful and Wrathful Deities\textsuperscript{126} was hidden in the Yarlung Crystal Cave. Treasures such as the five ordinary and five extraordinary ones were hidden in the middle of the Zungkhardo stupa. The Four Compendiums and Four Addendums\textsuperscript{127} were hidden in the Turquoise Egg Rock Crag. Hidden in the Tiger Abode Cave in Hon was The Second Ocean\textsuperscript{128}.

The Master entrusted texts to Kawang, Rabjam and Namnang. The Glorious Lineage\textsuperscript{129} was secreted in the Yumbu Palace of Namseh, the king of the yaksas. The Shampo Gang were assembled in the Peaceful Rock Crag of One Hundred Thousand Rams. In the Pinnacle Cave The Propitiation of Vajrapani, Hayagriva and Garuda\textsuperscript{130} was hidden. Those mystic treasures are the four fathers and four mothers. As for them, they are the four boys and four girls.

The Master circumambulated the face of the tutelary deity on the Mon castle Pugudobum, the face of the Mountain of Happiness, the four copper lake rock crags, Samyé Chimpu and the Rura stupa. Inside the cave of the southern god realm, Clear Lord Snow in the White Valley, he hid the three precepts of Holdak Tsham.

\textsuperscript{125}rlung 'khod bstan srung
\textsuperscript{126}zhi drag skor bcu
\textsuperscript{127}h dus pa bzhi dang zur pa bzhi
\textsuperscript{128}gnyis pa rgya mtsho
\textsuperscript{129}snyan bgyud
\textsuperscript{130}phyag rdor rta mgrin khyung sgrub
The eight classes of gods and spirits of the exoteric, esoteric and mystic orders assembled in the hidden valleys of Shongpo and Hongpo. The eight classes of exoteric gods and spirits, who have the power of teleportation, are the enchanter spirits, the theudrang spirits, the ngayam spirits, the gnomes, the local gods, the medicine warrior spirits and the nāgas. The eight classes of esoteric gods and spirits, the self-reliant ones, are the lords of the life-force, the fiendesses, Yama Lord of Death, Mara, yakṣas, malignant spirits, personal protector deities and enchanter spirits. The eight classes of mystic gods and spirits are the supreme planet Chitripatara, the Wrathful Blue-Green One, the comet, the Blazing King, Drachendzin\textsuperscript{131}, King Chinu, Rāhula and the great Vishnu.

These perversely arrogant gods and demons moved about with the human armies. These progeny of malice quarreled among themselves. They included the following: the King of the Gnomes, Palapatra the Pig Headed One; Gandhara of the Great Hands, goddesses of the Earth, female subterranean spirits, All Pure of the southern gnomes, Hangphen of the

\textsuperscript{131} \textit{sgra gcan ’dzin} A god of the Rāhula class, it is either a form or attendant of Rahula who occupies the Northeastern quarter. Smoke colored, it holds a \textit{makara} banner and a \textit{khram shing} (Nebesky-Wojkowitz:261).
western gnomes, Thekhyim of the northern gnomes, Seven White Tigers of the eastern gnomes, Blue Dragon Lord of the southern gnomes, Red Bird of the western gnomes, Black Tortoise of the northern gnomes, Pi-ling Pharma of the southeastern gnomes, Dragon Lord Hand of the southwestern gnomes, Great Drahemiwo of the northwestern gnomes, Gandhara, a king of the nagas; Black Khirti of the northeastern gnomes. Also there was Black One with a retinue of eastern gnomes, Gold God Dagger of the southern gnomes, the One with the Leopard Tail of the western gnomes, Precious Stone of the Bird Possessor of the northern gnomes, Thésé, Tsangkun, Thékyim, Rose of Higher Understanding, Hangphen, Pi-ling, Eastern Rose Man-slayer, Horse of the Rose, Black Dog Hal, Blue Rose Owl, Red Téso, Yellow Selo, the five local gods of Drolbu, the five great gnomes, Secret Dragon God, Blue Turquoise Seizing Goddess, Yellow Gold Seizing Goddess, Black Pi-ling, Sky Dog, Acharya the Great Cloud God, Prideful One, the One with Clotted Hair, the Full Mouthed One, the Accomplished One together with Acharya. These gnomes quickly roved through the human realm.

The Lord of All the Nāgas, Splendid One of Maldro, was also there. Following him was his retinue and the four malicious ones, including Black Merchant Master, Bird Discipliner of Kham and the god of the Kyer River in Paro who is the son of the Glacier Spirit.

All of them were extremely insane. They caused fire like that which blazes at the end of an aeon. An ocean of eye blood swirled. Sunbeams of blood writhed turbulently. From their noses black winds swirled and black clouds of breath chaotically blew. From their mouths, thunder sounded one thousand times and aeon-destroying lightning lashed. Bound to their bodies
were garlands of many skulls and hearts. Bearing in their hands many
different types of swords, they brought ruin to the earth. Long black hair
hung over their shoulders like shrouds of darkness. They held aloft a sickle
of sky iron, a semi-circular ax, a trident, a sickle of gold and a sky iron spoon.

Lights flashed wildly. Clamor and blood came into all of the lands.
There were countless numbers of beings such as the Raven Headed One of
Darkness, Tiger-headed Devil, Crane-headed Raksha, Raven Riding Yaksha, the
Woman with the Iron Hook and the Long Haired One who Spreads Oblivion.
Some of them fiercely pranced a dakini dance, some of them blew skull horns.
Some of them sung quavering songs, some of them threw sickles. Some of
them casted corpses high into the atmosphere; some of them terrifyingly
danced. Some of them caused a great clamor; some of them devoured the sun
and moon. Some of them frolicked; encircling Mount Sumeru, while some of
them cast weapons into the ocean. Some of them turned the earth upside
down; some of them went and went to extremes. Some of them assembled
armies of gnomes and plague demons; some of them assembled armies of
she-devils and yaksas. Some of them assembled armies of nagas and planets;
some of them assembled armies of kings and Theudrang spirits.

In the year of fire pig the army of law arose in Yanglung. By the
seventh lord of the lineage of the doctrine of blood, the corporeal minds of
gods and demons entered the heart. They themselves then began to demolish
their own doctrine. A king who had exhausted all of his merit listened to the
slanderous speech of Alahu. He conscribed all the strong men for his armies,
and they all lost their lives. Misfortune struck those previously unharmed
and the capital was panic stricken. As they entered the palace of Bingwang, all was covered with pale ash.

The leader of the Mongols staged an ill-suited revolt. A time of wrathful rebelling arose among the people of Hor. Hor was tattered and divided into roving bands of men, but the land itself was undivided. The Tibetans suffered their retribution and were conquered. It was certainly the full ripening of the karma which destroys the sects of the dharma. Pema Jungé feared this would come about in China. Just as King with the Four Marks was terrified, in the earth monkey year the abusive king with the name of the sky, the Great Mongol King Jingkir, fled the capitol.

By the destruction of the four elements Tashig Palace was conquered. In Tibet the sky theudrang spirits caused dissolution and lonely death. On the surface of the earth a choking wind rose to the people. It was a time when even a hero could not win; even a coward could not flee, for there was no place of refuge. Although the gods and nagas were propitiated, no benefit came of it.

In so much as one hears the name 'Yarchen' one will attain liberation. The eight places of virtue are the Magadha temple in Varnasi, Nalanda, Bodhgaya, Bitramashila\textsuperscript{132}, the gandola of Orgyen\textsuperscript{133}, the Lotus Wheel Stupa, the Glorious Stupa Without Smoke, the Glorious Stupa Without Contact, Potala, the Otentapuri temple and the stupa which piles bliss upon bliss. Also there are the Completely Pure Stupa which descended from the gods, the Godavari temple in Nepal, Patsasur and the Spreading Lotus temple, Lhasa,

\textsuperscript{132}a monastery in Magadha built by King Dharmapāla
\textsuperscript{133}a temple of fragrance modeled after the many-doored chaitya
Samyé and Dragon Hawk Yarchen. The Master thought, "I wonder if it is not the time for the doctrine to decline in all of these places?"

Mystic speech of the future arose in his mind and he explained it.

"This indeed is due to the power of the god lineage of Jangkhor. Therefore, according to their intentions, there will come from the depths of Yarlung the doctrines of the mirror in which all is made clear. The people of the kingdom of Tibet of the snowy provinces will be subject to the king of Tsongkha\textsuperscript{134} and China. A human lineage known as the wild, unpurified Bonpos will arise in Ü. Their progenitor's name will be Precious Help. He will gather wealth in goat hair sacks. The mother's name will be Wondak Bumkyi. Among them one who possesses the marks of enlightenment will be born in the iron tiger year.

"Due to the many divisions, they will act unperceived. As the kingdom will be in disorder, there will be no peace. Whoever is not prepared must look at all of the doctrines. To the blind, lame girl who is like the side of a flower the Lord of the Sky and Earth who defends and disciplines the North will be born. He will discipline the doctrine of Māra which causes obstacles. The sun of the dharma replete with the laws and vows will shine forth.

"But in the sixty fifth iron horse year, there will arise a small, eight faced iron box along with the seven zombies. This will be the time of the arisal of the quarreling armies which are caused by anger. This will be the time of the arisal of the famine which is caused by desire. This will be the time of the arisal of the epidemic diseases which are caused by stupidity. This will be the time of the arisal of the quarreling armies which are caused by stupidity.

\textsuperscript{134}A region in northeastern Tibet, or Amdo, which is famous due to its namesake, Tsongkhapa, who founded the Gelugpa sect of Buddhism after this text was written.
by pride. Due to the great sorrow of the people, the dharma will discipline them.

"The body, speech and mind of Orgyen Pema Jungé will be entrusted to those who possess the karma of a treasure revealer in the region of Ü, Nyima, Dra and Yarchen. As a result, the Lord of the Doctrine Orgyen Lingpa will be born. In the land he will prophesize concerning the ten dharmas in Yarchen. In the many lands gods and demons will set auspicious coincidences. The humans will not set them. They will not recognize these incidents. Even though there will be not as much weeping in Yarchen, the people will not realize that the blessings there were greater than any others.

"The sects will take over one another and quarrel out of jealousy. They will slander each other by casting aspersions. At this time Orgyen Pema's doctrine will spread. Having erected its foundation, upon it the doctrine will spread. By making offerings of all the three realms to a painted statue of Pema Jungé exactly as he was, all obscurations will be cleansed. The form of the guru exactly as it is will be carved out of wood, clay, ivory, earth and gems. All the statues so made from all of these substances are places of offering. Therefore, greater and smaller offerings like this accumulate merit. Even if you do not have anything other than those things, there is nothing to do other than to act in accordance with the rules of offering.

"It is beneficial to make an offering just as if you were placing a stone on a wall, a small contribution. For those who have nothing, offering a cup of water is sufficient. If you have something, offer a tree leaf. If you are very small, you need to offer no more than grains of corn and peas. Every day make offerings with the following: various shields, daggers and swords;
sugar, molasses, fruit, barley, rice, wheat, the various grains, a basin of blood, copper, camphor, the good types of medicine, soil, green fruit, black sheep and oxen, unripe, new white fruit, the five sensual objects, food, torma, butter lamps, flowers, beer, new clothes and new water receptacles.

"Particularly for the seven lower houses of thieves, robbers, prostitutes, butchers and hunters, it is especially auspicious to make offerings on the tenth day of the monkey month. For your life and kingdom's sake, do not stop making offerings. In this life happiness and bliss will grow greater and greater. God and human paradises will be attained in the next life. You will meet Vajrasattva who comes from the East. You will meet Ratnasambhava who comes from the West. You will meet Amitabha who comes from the West. You will meet Amoghasiddha who comes from the North. You will meet Vairocana who comes from the Center.

In the three hearths in China, the hidden valley and the white valley the malicious gods and demons will be bound in servitude. They will erect Samyé as a place of offering for gods and humans. As it is consecrated well, the Chinese armies will be turned back. The Master's form will be stamped and painted on the walls. It is possible there will be deterioration in the temple. Even though the dharmakaya cannot deteriorate, you should restore it at that time. If not, I fear that all other temples will deteriorate like an abandoned corpse.

"Since the gods and demons of the black classes were conquered, the new temple which inspires confidence will be built. On the Tsang mountain

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135 According to the Tibetan Book of the Dead, they will be met after death, in the bardo state by those advanced enough to perceive them. They are the five Buddhas of the mandala, representing the five emotional poisons in their enlightened aspect. For an excellent description of their symbolism, see Lama Govinda's Foundations of Tibetan Mysticism.
rock crag near Phenyul and Daryul self-arisen images of King Indrabhuti and purple Pema Jungé will be found. Two especially sublime stone statues will be hidden as treasures. Self-arisen images of the Master and his disciples will be hidden and guarded. At this time statues of gold and stone will be placed inside of a castle, the disciples placed behind the Master. They will be made strong with objects of offering and baptisms of nectar. This consecration will be performed by Tonmo Temo.

"This very nectar, to the extent that it goes into the stomach, purifies the evil obscuration of doing the ten non-virtues and the five boundlessly evil deeds. It locks the door on the evil lands and the three lower realms. Instead, the body of salvation will be attained in the paradise realms. Therefore, endeavor to do service and offerings. Through doing this common work of the dharma, the vast army will be driven back.

"In the three provinces of Lhasa, Samyé and Thradruk valley, temples will be erected on the earth by the kings and ministers. The arrogant armies of the eight classes of gods and demons will be driven back. Accomplish my example and meaning and circumambulate with the regularity of a spindle."

"In Ü an extremely steadfast elephant, measures of precious gems, grains, fruit trees, flags, tiger cotton, leopard cotton will all be put in the Elephant Castle. There will be found the lord of all the nagas, Splendid One of Maldro. On his human body is seven serpent heads. A serpent encoils about the lower half of his black body. He will be on a black ox. To Splendid One of Maldro's right and left will be Blue Woman and the One With a Turquoise Hair Crest. These two are Maldro's queens. Below him and flanking him to the right will be Black Master Merchant. He has five white
serpent heads. Flanking him to the left will be Bird Discipliner of Kham. He has a yellow human body and two serpent heads. The god of the Kyer River in Paro, the son of a glacier spirit and Victorious Brilliant Hat, with a yellow ox head, clears the path before Splendid One. Thus, in his retinue are these four malicious ones. Also in his retinue will be the following: the One With the Poison of Sight who had a human body and serpent head, the One With the Poisonous Stench who had a human body and horse head, the One With the Poison of Thought who had a human body and dog head and the One With the Poison of Touch who had a human body and antelope head.

"Many plague niágas and gnomes will roam after brains. Among them will wander Black Garden Nāga who is a black serpent, Wild Ass Garden Nāga who is a small child with knotted locks of hair, Nāga Revealed From the Blackness of Space who has a body of blazing fire, the Nāga of the Black Spring who is a blue horse with a human head, the Red Nāga of Copper Knife Lake who is a red ox, along with many serpents and frogs. All the gnomes will appear in the corporeal forms of various birds. Their colors are concordant with the colors of their respective directions.

"As for this time, it will be a time of abundant overflowing of fruit juices. They will be surrounded by the white and red offerings, the three white and three sweet offerings. All of those 108 offerings will satisfy the nāgas. After that there will be also the 108 offering which satisfy the Bönpos, followed by the 108 which satisfy the evil spirits, followed again by the 108 which satisfy the tantric practitioners. There will also be present the following: one hundred clay offering cones, one hundred food offering cones, one hundred wood and water ornaments as well as one hundred evil
suppressing burnt offerings. They will then offer the liberating white umbrella of supreme medicine. Wearing armor and mail, they will encircle the area. Their 108 magical aprons\textsuperscript{136} will flutter in the air like motes of dust. Having so thus made offerings for seven days, they will throw everything into the middle of the Tsangpo River.

"As a result, the seven zombies will be subdued and also cast into the river in the manner that rain falls. By the power and strength of this great auspicious benefit, the eight fears will automatically arise in the border armies and they will flee. The intuitions of the attendants who will practice the way of repelling, the seven zombies and the people will combine into one. The eight hundred thousand golds, the eight fleshes from the body of a saint and the northern conch will blossom, teaching the enemy. This the eight Buddhist saints will practice, repelling the zombies by reciting mantras. If you continually recite the mantras aloud again and again, the zombies will be repelled. As much as they change their form, send to them again and again the demon traps\textsuperscript{137}. Those of the black will be vanquished as those of the white renew their courage. By generating a host of tantric adepts, Bonpos and ascetics, the enemy will be routed. They will flee into the hidden valley from which there is no return.

"In the years of the rat, dragon and monkey the vast army will come. In the monkey and bird year they will censure with evil gossip in Yarlung. They will lay down the magic circle of cannons which lays waste to mighty castles. No one will remain in the resulting crooked castles. All the armies of

\textsuperscript{136}Aprons worn by sorcerers or naljorpas which they flap when sending out mystical power, such as when cursing.

\textsuperscript{137}Crossed sticks decorated with colored yarn. These, aided by the visualization of the practitioner, are supposed to hypnotize and transfix the spirit.
China will come to conquer. In the lowlands the Chinese will make many encampments. This is the fully ripened karma which although surprising threatens one with expulsion from one's land and with the withdrawal of one's food and drink; the Dharmic people will nonetheless generate compassion.

"The merit of the armies and monasteries under the king of Hor will be exhausted. Over the kingdom of Tibet the black sun of unhappiness will arise. Tibetans will be without the methods of increasing the virtue of thieves, robbers and beggars. Everyone in the three kingdoms of Ü-Tsang will be fatigued. Pity the sentient beings born in the degenerate age. It is the return of non-virtue. To the arrogant ones of Sajing, the intractable gods and demons who are called Māra, rākṣas, fiendesses and yaksas, a king will come."
The Final Purification

And then from the mouth of Pema Junge to those like him,
Ordinary are the five supernormal powers of perception.
Special are the five supernormal powers of perception.
Supreme are the five supernormal powers of perception.
Miraculous are the five supernormal powers of perception.
Defiled are the five supernormal powers of perception.
Transcendant are the five supernormal powers of perception.
Of the future are the five supernormal powers of perception.
Uncertain are the five supernormal powers of perception.
Worldly are the five supernormal powers of perception.

Since the Master possessed these fifty five\textsuperscript{138} supernormal powers of perception, having bound under oath all the gods and demons, every treasure was exhausted. His consort Mandarava wrote down this text. She hid it beneath the Butshal Rubel temple in Samye. May those fortunate ones who have the karmic connection come to meet it.

Seal, seal, seal, this treasure seal!
Seal, seal, seal!

On the evening of the fifteenth day of the tiger month in the fire pig year I, Orgyen Lingpa, leading Kunga Tshultrim, revealed this text to the

\textsuperscript{138}Forty five, or nine sets of the five powers, are actually listed. This discrepancy may be typographical.
right of the door of Butshal Serkhangling beneath Rubel temple. It was one roll of gold paper.