

TOGDEN SHAKYA SHRI

The Life and Liberation of a Tibetan Yogin



KATHOG SITU CHÖKYI GYATSO



અનુભૂતિ કરી શકતા



THIS NAMTHAR, or traditional Tibetan biography, welcomes the reader to the extraordinary dimension of a realized yogin. Its pages recount the inspiring milestones in the life of the revered Togden of Drugu (1853-1919), a portrayal which is also precious as the mirroring of a vanished world. The chronicle glows with inspiring facts and miraculous happenings, as well as insights provided by numerous letters between the Togden and some of the greatest masters of that era.

The book begins with penetrating and easily understood instructions by Shakya Shri called *Opening the Door to Liberation*, and a selection of his *Songs of Realization*, illuminating verses which are in themselves teachings. In the appendixes, the translator puts the life work and accomplishments of the master in several useful contexts. The volume includes a preface by Chögyal Namkhai Norbu and a foreword by Sey Rinpoche, lineage holder and great grandson of Shakya Shri.

In an informed and graceful translation, the book provides the reader with a rich reward, the sense of having actually encountered the master and received a direct benefit.

TOGDEN SHAKYA SHRI

Original title: *rje btsun bla ma rdo rje 'chang chen
po sha'kya shri' dznya na'i' rnam thar me tog phreng
ba zhes bya ba bzhugs so*

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Merigar
58031 Arcidosso (GR)
Italy
www.shangshunginstitute.org
info@shangshunginstitute.org

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TOGDEN SHAKYA SHRI

*The Life and Liberation
of a Tibetan Yogin*

KATHOG SITU CHÖKYI GYATSO

*Translated from Tibetan
and Compiled by
ELIO GUARISCO*



શંગ શુંગ પ્રાઇસિલબ્યુન્ઝ

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PREFACE

by *Chögyal Namkhai Norbu*

THE SUPREME YOGIN known as Shakya Shri, the Togden of Drugu, was a vastly accomplished master who manifested in the glorious Drugpa Kagyü lineage of the Teaching.

He was a great practitioner not only of Mahamudra but also of Dzogchen. Moreover, he revealed extraordinary *terma* teachings, hidden instructions of the profound and unsurpassable Ati Dzogpa Chenpo. From this fact, as well as from his attainments, we can understand that he was an emanation of one of the twenty-five disciples of the great Guru of Oddiyana, Padmasambhava.

Shakya Shri was at the same time master and disciple of the famed practitioners of Dzogchen Nyagla Rangrig Rinpoche^I and his consort, and of Adzom Drugpa Rinpoche,^{II} known also as Pawo Drodül Dorje, with whom he exchanged teachings. Rigdzin Changchub Dorje told me specifically that it had been predicted by those two lamas that he

^I *Nyag bla rang rig rin po che*, 1847-1903, the root guru of Rigdzin Changchub Dorje (see endnote 493).

^{II} See endnote 474.

would receive teachings from Shakya Shri, and in fact later the Togden of Drugu became one of his masters.

Those who are interested in knowing the story of the liberation of this matchless yogin will understand, reading his biography, why Shakya Shri is considered the marvellous Victory Banner of the Teaching of Mahamudra and Dzogchen, as well as appreciate the all-encompassing nature of his work for the benefit of the Teaching and of sentient beings. For these reasons I recommend that everyone read this book.

With my good wishes,

A handwritten signature in black ink, appearing to read "Chögyal Namkhai Norbu". To the right of the signature is a circular seal or stamp featuring intricate, stylized Tibetan or Buddhist geometric patterns.

Chögyal Namkhai Norbu



FOREWORD

by *Sey Rinpoche*

SHAKYA SHRI ACHIEVED enlightenment through his great devotion and remarkable dedication, like the great mahasiddhas Naropa in India and Milarepa in Tibet.

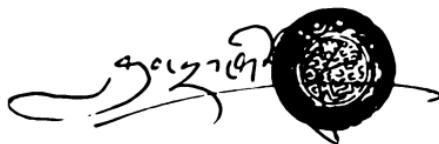
Renowned masters of Shakya Shri's time, such as Adzom Drugpa and Ju Mipham Rinpoche, recognized him as a manifestation of the glorious mahasiddha Saraha and said about him, "From the banks of the Ganges onward towards the north, he is the incomparable siddha of this epoch." Through his achievements he helped many practitioners of the Drugpa Kagyü lineage and the Dzogchen tradition, as well as countless other beings. The spiritual lineages of Bhutan mention Shakya Shri as a source of sacred teachings in the Drugpa lineage.

Therefore I, his lineage holder and great-grandson, Sey Rinpoche Gelek Namgyal, am very glad that Shakya Shri's biography, written by the third Kathog Situ Chökyi Gyatso and translated at my request by Elio Guarisco, has been published by Shang Shung Publications, so that not only Tibetans, but also readers and practitioners everywhere

can learn about this supreme *togden* and become encouraged to follow in his footsteps, achieving sacred goals in the same way.

May his teachings remain to benefit and guide countless beings on the path to enlightenment!

With blessings,



Gelek Namgyal



TRANSLATOR'S INTRODUCTION

I HAD HEARD OF TOGDEN Shakya Shri, and had seen a famous picture of him in which the many years he had spent as a wandering *yogin* are wonderfully visible. Then, in 1995, my wife Dolma and I went to Lahoul valley in northern India where we had the opportunity to visit a number of small hermitages whose hermits and monks were Drugpa Kagyü practitioners, principally following the teachings of Shakya Shri. These teachings had been brought there by Lahouli disciples of Shakya Shri and later were once again taught by Apho Rinpoche when he settled in Manali, having fled Tibet.

In May 1999 I visited Manali with friends. One of our group, Maria, wanted to pay respects to Gen Khyentse, the old instructor at Apho Rinpoche's monastery, but upon arriving we were given the sad news that he had passed away a few months earlier. However, we met and had an enjoyable and lengthy conversation with Apho Rinpoche's son, Sey Rinpoche, and with Imi Drubten, a lama who had been the attendant of the late Apho Rinpoche. Sey Rinpoche spoke in a casual and friendly manner about his interesting experiences regarding 'inner fire' or *tummo* meditation during a winter retreat in Ladakh, and of his

impressions of Buddhism in Taiwan where he had been recently. Having had tea, we were about to leave when Sey Rinpoche said to me, "Some time ago, I gave the biography of my great grandfather, Togden Shakya Shri, to a Tibetan translator at the Library in Dharamsala. He kept it for two months, but then returned it to me saying that too many terms were unfamiliar to him and therefore he felt reluctant to undertake the commitment. Do you think you could translate it?"

The figure of Shakya Shri fascinated me, but I told Sey Rinpoche that before accepting the task I would have to read the biography, and so he asked the old monk to get a copy of the book from his library. Sey Rinpoche then recommended that if I were to do the translation I consult with Umdze Sherab. He was a monk from Dali monastery in Darjeeling, which is a resettlement in India of the Drugpa Kagyü monastery of Sang Ngag Chöling and the seat of the present twelfth Drugchen Rinpoche, Tendzin Jigdral Lodrö.

I returned to Sonada, Darjeeling, where I had been living for extended periods of time, working on a translation of *The Treasury of Knowledge*¹ (the famous encyclopedic work by Kongtrul Lodrö Thaye), which was a long-term project of the late Kalu Rinpoche. Reading through Shakya Shri's biography, I felt that with some effort and a bit of help I could do the translation, so I contacted Sey Rinpoche and agreed to do it.

In my spare time I made a rough draft of about half the biography, and then decided it was time to meet with Umdze Sherab, whose monastery happened to be just a few miles away from my house in Sonada. The monk, as it turned out, was the old chant master, or *um-dze*, Sherab Gyatso, whom I had heard of previously. He received me courteously, though he seemed puzzled at my visit until I explained why I had come to see him, and what Sey Rinpoche had suggested.

Then he brightened considerably and agreed to assist me with the translation, unassumingly adding that he was not a scholar but would help with whatever he knew.

In 1999 and 2000, for over a month, I met with Umdze Sherab every afternoon. For a few hours we would read through the biography and I would ask him questions and clarifications on certain terms and meanings. Umdze Sherab was eighty-two and in good health; working with him was a pleasure. He seemed to appreciate a Westerner interested in such books and teachings in a time when young Tibetans, caught up either by necessity or by western materialistic views, showed little interest in their own profound culture. During our sessions, visitors would frequently drop by to see him, but he would dismiss them quickly, saying he had work to do.

Umdze Sherab hid nothing, freely sharing his knowledge with me. Despite his bad eyesight, using glasses and a strong light directly over the text, he enthusiastically read through the biography. He showed much patience, as he coped with my questions and my persistence in wanting to clarify doubts. During these sessions he would ply me with butter tea and biscuits, and occasionally tempt me with still-warm vegetable dumplings (he was a strict vegetarian) that relatives had brought him.

We shared the same uncertainties on some points, and though once in a while my understanding of certain passages was clearer than his, he shed light on many parts of the biography which I had not correctly understood. Umdze Sherab was an appropriate person to work with as he had been a disciple of Trulshig Pema Chöje, a renowned Ladakhi yogin who had been a disciple of Shakya Shri. Umdze Sherab had also spent many years of his life in retreat at Happy Cave² in Tsari, where many of the events concerning Shakya Shri took place.

I am deeply indebted to him not only for the help he gave me with the translation, but for the kindness he showed me, undoubtedly the result of a long life of practice. Delving into the words of the text in his small wood-lined room at the top of Dali monastery, we, the old monk and the Westerner, were oblivious for hours on end to the outside world, even as the heavy monsoon rain drummed on the tin roof of the house. Those hours I shared with him in the warm space of his simplicity and humanity, like time spent with a kind father, brought me closer to Shakya Shri and made me more appreciative of Shakya Shri and his life story.³

My deep thanks go also to the eighth Drugu Chögyal Rinpoche, at whose suggestion I have included poems in this book that figure among the songs of realization in the collected works of Shakya Shri, as well as a short teaching from the same source, an introduction to the nature of mind. In October, 2001 at Tashi Jong (Himachal Pradesh), Drugu Chögyal, with whom I have a long connection, kindly explained to me the sometimes cryptic Tibetan of these songs. I am grateful to him for sharing his deep knowledge with me and revealing the meaning of these poems. In view of the fact that his direct predecessor, the seventh Drugu Chögyal, was a close disciple of Shakya Shri and was married to one of his daughters, I took the opportunity to ask him about the figure of Shakya Shri. I have included his account in the Appendix.

That same month I went to see Sey Rinpoche again in Manali. The old attendant of Apho Rinpoche, Imi Drubten, kindly handed me an unpublished manuscript written by an incarnation of Phagchog Dorje (one of the sons of Shakya Shri) named Shedrub, who lived in Tibet and who is now dead. This document outlines the history of the descendants of Shakya Shri, a number of whom I have listed in the Appendix.

I am profoundly indebted to the persons I have just mentioned, who selflessly provided me with information and assistance, with the sole aim of benefitting readers of this book by sharing their knowledge of this exceptional master and his accomplishments.

In particular, I wish to express my gratitude to Sey Rinpoche who gave me the opportunity for this contact with Shakya Shri, the ceaseless inspiration his figure evokes and the blessing of his transmission. The late professor Jinpa of Darjeeling, with great patience, clarified many points of language and poetry. My limited English was improved by Ani Pema and Caterina del Re who in the beginning, in Tashi Jong, dedicated many hours to this book, and later by Constance Wilkinson who with sterling collaboration further corrected it. The final English editing was done by Nancy Simmons, without whose skills in finding the right word the truths of this book would have been difficult to communicate, and who offered precious help with the compilation of the entire work as well. I also wish to thank Adriano Clemente who greatly helped in improving overall accuracy, and Maurizio Mingotti who followed the development of the book, making it as error-free and consistent as possible.

A few footnotes, indicated with Roman numerals, have been inserted in the Preface and Prologue. All notes with Arabic numerals are endnotes, a choice dictated by their quantity. The Tibetan and Sanskrit names and terms appearing in the text are normally in phonetic transcription. Tibetan Wylie transliteration is available in the Notes and Index of Tibetan Terms and occasionally in the text, always in lower case italics. Diacritic marks are used in the Notes for selected Sanskrit terms.



THE BIOGRAPHER AND HIS WORK

by *Elio Guarisco*

THE COMPLETE TITLE OF Shakya Shri's biography is *A Garland of Flowers, the Story of the Liberation of the Supreme Vajra Holder, the Venerable Master Shakya Shri Jnana* (*rje btsun bla ma rdo rje 'chang chen po sha'kya shri' dznya na'i' rnam thar me tog phreng ba zhes bya ba bzhugs so*).

Its author is the third Kathog Situ, Kunkhyen Ogyen Chökyi Gyatso (1880-1925).⁴ The biography, to be found at the beginning of Shakya Shri's collected works,⁵ is divided into eight chapters corresponding to the eight auspicious symbols,⁶ preceded by the traditional homage and an introduction.

Chökyi Gyatso was born in Dilgo, a valley rich in *termas* (hidden treasure teachings),⁷ northwest of the Nyingmapa Kathog monastery in eastern Tibet.⁸ He received his monastic ordination and name from Jamyang Khyentse Wangpo and Jamgön Kongtrul Lodrö Thaye. When he was enthroned at Kathog monastery, Chökyi Gyatso had a vision of Guru Rinpoche and recalled many events of his previous incarnation. He studied under more than eighty great masters of all schools, such as Jamyang Khyentse Wangpo (1820-1892), who was also his uncle,

Kongtrul Lodrö Thaye (1813-1900), Mipham Chogle Namgyal (1846-1912), Adzom Drugpa Rinpoche (1842-1924), Khenchen Tashi Özer (1836-1910), Loter Wangpo (1847-1914), and the fifteenth Karmapa, Khakhyab Dorje (1871-1922).

It seems as though there were no teachings and transmissions that Chökyi Gyatso did not receive from these masters. His vast knowledge of the *sutras*, *tantras*⁹ and other fields of knowledge earned him the title of Situ Pandita. In particular, Khyentse Wangpo bestowed on Chökyi Gyatso his blessing: he believed that Chökyi Gyatso had reached the apex of realization, an understanding of the ultimate meaning of all teachings.

After having perfected his knowledge and inner realization, Chökyi Gyatso travelled extensively to the principal sacred places in various regions of Tibet. During his pilgrimages, undergoing many hardships, he collected rare texts from the masters and libraries he visited, bringing to light a treasure of forgotten, ancient and precious texts. Thus he amassed more than seven thousand volumes that constitute a huge library of texts from all schools. On the basis of his travels he wrote *An Account of a Pilgrimage to Central Tibet During the Years 1918 to 1920*.

Together with other masters in charge of their respective monasteries and disciples, he was instrumental in founding twenty-five colleges dedicated to study in different places in eastern Tibet. In particular the college he founded with Mipham Rinpoche at Kathog monastery, known as Norbui Lhunpo, witnessed a succession of prestigious *khenpos* or ‘deans of the college’ who illuminated both the theory and the practice of the teachings, Dzogchen in particular.

Day and night, Chökyi Gyatso taught fortunate students a veritable ocean of teachings in a non-sectarian way, thus becoming revered by all in the Ancient and New schools of Tibetan Buddhism. He had

a great number of students, among these Jamyang Khyentse Chökyi Lodrö (1893-1959) and Negyab Rinpoche (1902-1952),¹⁰ the master from whom Chögyal Namkhai Norbu received the transmission of the long lineage of Nyingma teachings known as Kama.¹¹

This biography belongs to the category of works known in the Tibetan language as *namthar* (*rnam thar*, lit. complete liberation),¹² which mainly recount the outer events of the subject's life in a concise manner, interspersed with verse that is the poetic distillation of the prose which preceded it. The present biography was first carved on woodblocks in Bhutan, commissioned by Lopön Sönam Zangpo (1892-1983),¹³ an outstanding Bhutanese master of Mahamudra and Dzogchen and a disciple of Shakya Shri. The original woodblocks are preserved at Apho Rinpoche monastery in Manali, India.

Kathog Situ Chökyi Gyatso considered Shakya Shri as a great teacher and had the deepest devotion for him, as is apparent in the following prayer for the swift return of a new incarnation of the Togden of Drugu, *Invocation that Exhorts the Mind of the Master called Swirling Ocean of Blessings and Goodness*, which he composed on the occasion of the death of the Master:

Essence of the three secrets of infinite buddhas,¹⁴
Imperturbable Lord of tantras and mandalas,¹⁵ in this life,
You have manifested as a tantric adept, the Lord of realized beings:
At your feet, glorious Master, I pray.

From many sublime and authentic masters
Who have upheld, preserved and spread the ultimate teaching,
You have received blessings that completely filled you with their
heart nectar:
At your feet, exalted Master, I pray.

With total disengagement, you saw daily life as a magical illusion.
 With boundless ascetic discipline, you fervently put the teachings
 into practice.

With great compassion, you perfected the spirit of enlightenment:
 At your feet, peerless Master, I pray.

Through perfect diligence you realized the ultimate nature of
 existence,

With great mercy you fostered fortunate disciples,

With pure altruistic intentions, you have raised the victory banner of
 the teaching:

At your feet, incomparable Master, I pray.

Through the indestructible yoga of Mahamudra, the heritage left by
 A hundred thousand *siddhas*¹⁶ of the precious Kagyü lineage,
 You, Shakya Shri, fulfilled the vision of Marpa, Mila and Gampopa:
 At the feet of the Master of Primordial Wisdom I bow.

Supreme practitioner of the ultimate yoga of the Secret Mantra,
 Skilled in the methods which correlate functions within the vajra
 body,

You perfected the wisdom of the four joys based on channels, winds
 and vital essences:¹⁷

At the feet of the Daka¹⁸ King of the Indestructible State, I pray.

In many power places,¹⁹ you experienced the essence of the practice;
 Stabilizing the two phases²⁰ internally, you gained perfect confidence.
 Always choosing the highest conduct,²¹ you benefited whomever you
 encountered:

At the feet of the Daka of the Unrestricted Energy of Pure
 Awareness,²² I pray.

In the citadel of natural freedom you attained the realization of the exhaustion of phenomena.²³

Putting an end to the falsehood of subject and object, in the state of primordial purity,

You have realized the knowledge of vast openness that has no reference point:

At the feet of the Self-Liberation of the Six Senses, I pray.²⁴

Realizing the nature of the manifestations that arise from the ground of being,

You have seen the limitless manifestations of the absolute dimension, luminous clarity;

Internally, the pure presence of primordial wisdom has ripened in your body:

To the Indestructible Energy of the Rainbow Body, I pray.

Splendor of the doctrine of the Great Perfection (*Dzogchen*),
undeviating from

Contemplation and the spontaneous knowledge of Ati,

Victorious peak of the nine paths to realization:²⁵

At the feet of the Awareness-holder, Essence of Samantabhadra, I
pray.

Savior, from the space of the youthful vase²⁶ of clear light,
May the sun of your rebirth arise swiftly,
Appearing as the radiant form of the five-fold wisdom,
To uplift all beings and in particular all your students.

Supreme Lord, may the light of the unchanging wisdom of your
three secrets

Manifest through our concrete experiences and dreams, and
Watching over us, beings without a guide,
Instill in us the empowering energy of your perfect knowledge.

Abandoning all distracting activities
And wearing the armor of magnificent zeal,
Undeceived by the eight worldly concerns and other delusions,
May we never waver from accomplishing the real meaning.

Diligent in practice, the supreme way of pleasing the teacher,
May we fulfil the intention of the glorious Master.
Never separate from you, Lord, in all our lives,
May we perfect the excellent path of the Secret Mantra.

From this existence, may we move on to the celestial buddhafield,
And in the center of the mandala of the Master, *dakas* and *dakinis*,²⁷
Having perfected the stages of awakening and the paths,
Realize the state of Vajradhara, the Master's True State.



PROLOGUE

The Voice of Shakya Shri Himself

*An Example of His Direct Style of Teaching and a
Song of Instruction Based on His Experience*

*An Extraordinary Brief Teaching Which
Introduces the Nature of Mind, called*

OPENING THE DOOR TO LIBERATION²⁸

Homage to the Master

I BOW WITH UTMOST RESPECT of body, speech and mind at the feet of the precious Tenpe Nyima,²⁹ the all-pervading sovereign indivisible from the primordial savior, and ask his permission and blessings in order to introduce the manner of being and remaining in the knowledge of the real condition of the mind.

In this regard, there are the preliminaries and the principal practice. Ordinary preliminaries include meditation on the difficulty of obtaining a human birth, on impermanence and death, on the inevitable results of karma, and on the suffering of conditioned existence. You should acquaint yourself with these themes, trusting in their truth, until you rise above attachment to your usual life. The special preliminaries consist in taking refuge while doing prostrations, the practice of Vajrasattva,²⁹ the offering of the mandala and guruyoga, as described

²⁸ See Appendix I p. 208.

in the context of the Dzogchen teaching. Continue these practices until you experience the signs of having realized them.

The principal practice comprises bodily position, receiving the empowering energy of the Master and observing the mind. The position to adopt is known as the posture of Vairochana, endowed with seven characteristics.³⁰

To receive the empowering energy of the Master, instantaneously visualize yourself as the heruka Mahottara,³¹ male and female in union. On the crown of your head visualize a lotus and a moon disk. Your Master, in the form of a blue Samantabhadra in dharmakaya attire,³² sits on a moon disk; his hands are in the meditation mudra, one on top of the other; he is adorned with the major and minor marks of a great being.³³ Embracing his consort, white Dharmadhatu Samantabhadri, he appears in the midst of shimmering five-colored rainbow lights.

Invoke the Master from the depth of your heart with the following words:

Benevolent Master, Lord of refuge for this and future lives,
 With the utmost respect of the three doors, I invoke you.
 Confer on me the empowering energy so that,
 Having recognized the union of pure presence and emptiness,
 the primordial purity,
 And perfected the power of the four visions of *thögal*,³⁴
 I may attain the sphere of light of the rainbow body.³⁵

Repeat this invocation ardently until the hair of your body
 bristles and tears pour from your eyes.

Thereafter, imagine and recite the following:

From the letter Om at the forehead of the glorious Master,
 White light radiates in a continuous stream and

Enters a white *thigle*³⁶ at my forehead.
 At once, the thigle becomes a luminous white letter Om.
 Thus, the physical obstacles and obscurations I have
 accumulated in many lives are purified.
 I pray, empower me so that I may attain the manifest
 dimension of awakening (*nirmanakaya*) that tames sentient
 beings.

Then, from the letter A at the throat of the glorious Master,
 Red light radiates in a continuous stream and
 Enters a red thigle at my throat.
 At once the thigle becomes a luminous red letter A.
 Thus the obstacles and obscurations of speech I have
 accumulated in many lives are purified.
 I pray, empower me so that I may attain the unceasing
 enjoyment dimension of awakening (*sambhogakaya*).

From the letter Hum at the heart of the glorious Master,
 Blue light radiates in a continuous stream and
 Enters a blue thigle at my heart.
 At once the thigle becomes a luminous blue letter Hum.
 Thus, the obstacles and obscurations of the mind I have
 accumulated in many lives are purified.
 I pray, empower me so that I may attain the unborn reality
 dimension of awakening (*dharmakaya*).

Then, from the red letter Hri at the navel of the glorious
 Master,
 Red light radiates in a continuous stream and
 Enters the red thigle at my navel.

The thigle at once becomes a radiant red letter Hri.
 Thus, the obstacles and obscurations of my three doors are
 equally purified.

I pray, empower me so that I may attain the essential dimension
 of enlightenment (*svabhavikakaya*).

At the conclusion of this visualization, through my intense
 devotion,

The Master and his consort dissolve in a sphere of light which
 Merges, inseparably united, with my state of pure presence,
 Ineffable, beyond thought, inexpressible mind expanse of
 Samantabhadra. A.

When you have recited these words, your mind and the mind of the Master unite indissolubly as one. Remain in this state for as long as you can. When thoughts arise, look directly at their nature.

For the principal practice, you should seek the calm state³⁷ with an object as a support, and then remain in this calm state without the help of the object. To enter the calm state with the help of an object, place a small pebble in front of yourself and focus on it sharply without allowing the mind and the gaze to wander. If the mind does not stay still, but becomes distracted by thoughts, merge thoughts and gaze on the pebble and observe. After a short while, rest. Continue in this way, for brief but numerous sessions, until the experience of quietude becomes longer.

Then visualize a blue letter Hum at your heart. From the letter, many Hums issue forth in a continuous stream, circling the pebble clockwise in a spiral until the first Hum comes to rest on top of the pebble. Remain with your awareness focused on this first letter Hum. Then all letters return to the Hum at your heart and are reabsorbed in

it, one by one. Again you should rest. Meditate in this way until you gain ease and familiarity with this practice.

Then imagine that your body turns into a blue letter Hum floating in space just above the ground. Gradually send the letter Hum outside and then to distant mountains. Rest while keeping in mind a slight presence of the letter. Then return the letter to its original position. Repeat this visualization many times.

Now meditate on two letters: one Hum at your heart and one Hum in front of you. The Hum at your heart emits a Hum which strikes the Hum in front of you, making it gleam with increased radiance. This Hum enters the crown of your head, descends and is absorbed in the Hum at the heart. Train until you gain stability in the visualization.

These methods of practice are useful for attaining a calm state. This concludes the practice of the calm state with an object (*mtshan can gyi zhi gnas*).

To remain in the calm state without the support of an object (*mtshan med kyi zhi gnas*), assume the posture and gaze of Vairochana as before. On the crown of your head, visualize the Master whose kindness is difficult to repay. Invoke him or her fervently. After the Master has dissolved into yourself, you, relaxed in pure presence, will experience a smooth empty openness: that is the calm state (*gnas pa*). Within that state, thoughts will suddenly arise:³⁸ that is movement ('gyu ba). That which recognizes the state of stillness and of movement is pure awareness (*rig pa*).

When you try to maintain such presence for a protracted period of time, initially thoughts will increase. This marks the initial stage of the calm state. By remaining in that state without interruption, you will find that thoughts will gradually subside and simultaneously the calm state will lengthen. Finally, even though there is movement of

thoughts, this will alter your calm state only minimally. This is known as the intermediate calm state.

By constantly approaching meditation in this way, you will be able, at the end, to remain in the calm state for as long as you wish. Well-being and wakefulness will characterize your experience. Though a few thoughts may occur, these will not affect at all the calm state. This is known as the true calm state. Gaining stability in that precise state is crucially important.

When you observe the nature of that calm state, look directly at the vivid thoughts arising. They will vanish into emptiness like the sky. This itself is the arising of intuitive clarity (*lhag mthong*). If you remain constantly in this state, your experience of pleasure and clarity will increase.

However, it is essential that you remain aware of the empty nature of these experiences and do not become attached to them. By practicing in this way, the calm state, the movement of thoughts, and pure presence will unify into one. Even though thoughts arise, they will become empty. This can be called the state of supreme undivided awareness (*rtse geig chen po*).

At this stage, as you fall asleep, you will feel as if you are plummeting into a precipice, or you will have frightful dreams. As you are having these experiences, as a result you will rest for a prolonged period of time in a state of vast open clarity. At the conclusion there will be a few moments in which you seem to awaken. I believe this can be called luminous clarity. At this stage, apart from constantly maintaining a heightened awareness, there is really nothing to meditate upon. Sometimes, during sleep, points of light will appear and become bigger and bigger until they illuminate the whole room you are in, as

if it were daytime. I have noticed that the luminous clarity and the points of light just described manifest alternately.

You will find that, sustaining the practice with intense devotion to the Master, the experiences of pleasure and clarity you had before vanish completely. The calm state too is not as intense. You do not judge in terms of 'this is it' or 'it is not that.' You do not grasp whether you are in the natural state or not, or whether it is empty or not. You begin to wonder in what kind of state you are. During sleep, you feel as if the external environment and your body will disappear, and at that moment you will suddenly wake up in fright. During the daytime, a state occurs, in which apart from remaining in an undistracted state, you will feel there is absolutely nothing to do. The crucial point is to remain constantly in this state.

Sometimes, when thoughts suddenly manifest, shout Phat³⁹ loudly and look directly into the nature of the thought. At other times shout Phat forcefully and integrate pure presence with essential reality (*dbyings*) by gazing into the sky. Contemplating in this way, you will experience a state in which your pure and instant presence and outer appearances can no longer be distinguished as separate entities. If you are not distracted, a vast openness is experienced in which phenomena appearing to the eight types of consciousness⁴⁰ are no longer grasped as being truly this or that. When you are distracted, this experience will not occur.

At this stage, many moments of distraction and forgetfulness will occur. Therefore it is essential to sustain the natural state again and again through vigilant awareness. Even during sleep, sometimes you become aware of a minimal luminous clarity. At times there is no clarity but an experience of vast open space, and occasionally the luminous clarity will illumine you and the environment around you. Now and then, dreams

will manifest spontaneously within the expanse of pure and instant presence, and then become liberated in and by themselves. I think these manifestations are the plain and unsophisticated consciousness (*tha mal pa'i shes pa*), the true state of enlightenment, the authentic condition of sentient beings, the recognition of the fundamental nature of reality (*chos sku*).

As explained in the texts of the Dzogchen teaching, by such recognition you will gain the realization of *tregchö*⁴¹ and complete the training in the powerful projection of *thögal*, that dissolves the material body into a mass of light.

The arising of the initial, intermediate and conclusive experiences of the practice just explained, the realization of the natural state, the presence or absence of obstacles and deviations, and so forth, depend solely on the extent of your devotion to your Master. Therefore, I, the old beggar, invoked solely the Master. Because of my fervent devotion to him, I gained, through his kindness, a slight realization. If practitioners of future generations would earnestly devote themselves to the Master, they would realize that all the essential and profound points of the teachings lie in this alone. Thus I advise all practitioners to cherish the invocation to the Master in their hearts. Even though you may have knowledge of the nature of the mind, if there is no enhancement of that knowledge, there will be no advance in realization. The means for the development of knowledge are essential, and the best among them is devotion toward the Master. Thus visualize repeatedly the Master on the crown of your head and make supplications to him, until your mind becomes integrated with his mind. This will certainly deepen your knowledge.

When the five coarse poisons⁴² arise, do not suppress them; look directly into their nature and they will turn into the vast openness

that is wisdom. When you hear negative and distressing words such as false accusations, and so forth, look directly into the nature of these words and self-liberation will occur. If you are able to do that, you will experience a great advancement.

As a beginner, when you try to remain in the knowledge of the nature of the mind, you will be beset by drowsiness, lack of lucidity, obfuscation, and so forth. To overcome these problems use the following methods: if you are distracted, let body and mind rest loosely and with half-closed eyes, gaze down toward your seat. If the mind is foggy, lift your gaze toward the sky and tighten your awareness a bit. If you are drowsy, roll your eyes backward. When thoughts beset you, it is important to notice them relaxedly with pure awareness. In these ways all impediments will be overcome.

My dharma brother Chöpel requested me repeatedly to write a profound instruction that would benefit him. I do not have the slightest qualification, and it is not appropriate for an old dullard like me to write beguiling lies. However, unable to refuse his request, having invoked Tenpe Nyima, the Refuge whose kindness cannot be repaid, I, the old beggar Shakya Shri, wrote this instruction at night by the light of a butter-lamp.

I wonder whether this brief mind teaching is useful
 For those of inferior intelligence like me.
 If I made some mistake, I confess it in the state of
 Samantabhadra.
 May this merit mature and liberate all beings.

Eka Pratisbha Ho!

THE FOUR THINGS DIFFICULT TO ACCOMPLISH

*A Song of Instruction Based on His
Experience*

IF YOU DON'T HAVE fervent, tearful devotion
Toward the Father, Union of all Buddhas, Lord of the families,
Who grants manifold, profound and essential teachings,
Even though you try to persevere in practice,
I know it will be hard to see that your mind is the real buddha.

Though you apply the outer techniques of channels and winds
And make the short *A* of the inner fire blaze,⁴³
If you have not gained control of the relative vital essence,⁴⁴
I know it will be hard to realize the nature of the four joys⁴⁵ as
your own state.

Though you may be proficient in *yantras*⁴⁶ that dispel outer obstacles,

If you do not apply the essential points of Varahi's clear empty shell,⁴⁷

And are unable to pull up and spread the vital essence,⁴⁸

Indeed, I know, it will be hard to gain the qualities that spring from inner heat.

If, though seeing the true nature or real condition of the mind,

You lack devotion toward the enlightened Master,

And are unable to use the understanding of emptiness on the path,

I know it will be hard to realize your own mind as the buddha.

O fortunate ones, make good use of these mad words, which

Point out the four things that are hard to accomplish.



Jamyang Khyentse Wangpo



Jamgön Kongtrül Lodrö Thaye



Adzom Drugpa



Paltrul Rinpoche



Statue of the sixth Khamtrul Rinpoche, Tenpe Nyima



Statue of Shakya Shri



Tripön Pema Chögyal



Apho Rinpoche



Sey Rinpoche



Photo by Andrea Dell'Angelo

The sacred area of Lhadrag Yangdzong, hermitage place of Shakya Shri.



TOGDEN
SHAKYA SHRI

A GARLAND OF FLOWERS,
THE STORY OF THE LIBERATION
OF THE SUPREME VAJRA HOLDER,
THE VENERABLE MASTER
SHAKYA SHRI JNANA

Homage

TOWERING OVER myriad holders of the knowledge of reality,

Skillful in revealing the excellent path, the Vajrayana,⁴⁹
Supreme Vajra Master, bestow on us goodness and excellence!

You are truly Vajradhara in human form, radiant realization of the Immutable.

With skillful means and compassion, with hundreds of manifestations,

You enter the illusory dimension and save beings extremely difficult to tame.

Teacher Vajradhara who encompasses all space,
At your feet, Lion of the Shakyas,⁵⁰ I bow my head in homage.

Powerful speech of the immaculate Victorious Ones,
 Pinnacle of all realized dakas, the holders of knowledge,
 True manifestation of the glorious heruka,⁵¹
 At your feet, Lotus King,⁵² I respectfully pay homage.

To Saraha,⁵³ Lord of the Realized Ones in Jambudvipa,⁵⁴
 And to all masters of Mahamudra and Dzogchen,
 The final path of the Secret Mantra, summit of all profound
 paths,
 I respectfully bow.

I call to mind the kindness of Kunga Tenzin,⁵⁵ and the succession
 of masters, sources of the teachings, who have illumined and blessed
 the vast Land of Snow with the drumbeat of the glorious teaching of
 the Tagpo lineage.⁵⁶

I call to mind the supreme scholar, the accomplished Jamyang
 Khyentse Wangpo,⁵⁷ mighty voice of infinite buddhas, Manjughosha
 (Jamyang)⁵⁸ renowned in all the buddhafields, magic manifestation of
 unsurpassable wisdom, union of knowledge and compassion (Khyentse)
 and lord (Wangpo) of all holders of the teachings.

I call to mind the bodhisattva Kongtrul Lodrö Thaye, who through
 what is comparable to a fourth compilation of the ocean-like Word
 of the Buddha,⁵⁹ enacted the enlightened activity of all Tibetan mas-
 ters, thus bestowing good fortune on beings that live in this decadent
 time.⁶⁰

I bow respectfully to the powerful and accomplished Master
 Shakya Shri, who has realized the innate and primordial reality just
 as it is, the very nature of all phenomena, the complete sameness of
 samsara and nirvana, extracted from the center of the excellent vase
 filled with the mind-blessing of sublime lineage masters.

He is the one who, at the sunset of the doctrine of the sage of the Shakya clan, perfectly revealed in a direct way (*mngon sum ston pa*) the innate reality, the excellent path that brings benefit to all: the glorious (*dpal pa'i*) lord (*dbang phyug*) of realization, the king of dharma of the definitive meaning (*nges don chos kyi rgyal po*).⁶¹

The scriptures say:

Those who wish to emulate the master, inspired by their faith
 In his liberation throughout the three times, and in
 His qualities of body, voice and mind,
 Enjoy his wondrous deeds like draughts of ambrosia.

Concerning how to begin a text in the right way, Dandin in his *Mirror of Poetics* states:⁶²

Auspicious words of homage
 Are the gateway to any teaching.

Accordingly, having first paid homage to illustrious masters at the beginning, we now offer the exemplary life of Shakya Shri as the heart of the book.

In this age of disputes, Shakya Shri stands out, the apex of a victory banner rippling over an ocean of realized beings, the crown ornament of millions of masters of the doctrine of the essential definitive meaning.⁶³ In his lifetime he appeared as a powerful yogin who, following the exalted path, had gained the direct realization of reality.⁶⁴

In truth, he had already awakened in the primordial ultimate realm countless aeons ago. However, moved by unlimited compassion, he continued to care for infinite beings afflicted by suffering whose minds,

unhinged by the demons of both intellective and innate clinging to a self,⁶⁵ remained in the prison of samsara, tightly bound by the ropes of negative karma and the obscuring states of mind. In this age, worse than the age of degeneration, Shakya Shri unreservedly displayed a magical charisma through the three secrets (body, voice and mind) of his embodiment. With his deeds, like a white parasol towering over the three worlds,⁶⁶ he planted the seed of the liberating path in everyone he met, in accordance with his or her capabilities.

From an early age Shakya Shri Jnana was infused with a deep interest in dharma and manifested a marked disengagement with the worldly. His outer behavior was that of a king of wandering yogins who sees all marvels of the world like bubbles of water, devoid of intrinsic value. Inwardly, he lived in a state of undivided contemplation by the grace of which, in this lifetime, he ascended to the highest throne of realization.

Here we shall briefly recount the story of his liberation, embodied in the three cycles of the life⁶⁷ of this great sovereign of ascetics, indivisible from the primordial buddha.

HIS PREVIOUS LIVES

SHAKYA SHRI LIVED an extraordinary life, and the recounting of it not only has great meaning, but brings significant benefits as well. Reading his life story will inspire faith in those who have not had the fortune to meet him directly, and will increase the devotion of those who have actually been his disciples, so that their faith will not fade but remain unswerving.

Accordingly, Chandragomin⁶⁸ said:

These good deeds, the signs of great renown,
Unveil the path of those gone to bliss,⁶⁹ and
Those lacking in conviction will develop faith;
Thus, virtuous stories are a source of joy.

The names of the previous incarnations of the Lord of the Mandala⁷⁰ Shakya Shri, whose embodiments as scholar and saint greatly benefited beings, are as follows:

At one time in this age of wrangling, he was born as the arrowsmith Brahmin Saraha,⁷¹ who was the forefather of an ocean of realized beings, an accomplished yogin whose fame still today is widespread in Tibet.

Another time, he was born in India as Mitrayogin,⁷² inseparable in his nature from Garland of Skulls,⁷³ and a magical emanation of Avalokiteshvara,⁷⁴ the supremely exalted embodiment of the love and compassion of countless buddhas.

Again he was born in India, this time as the scholar Naropa,⁷⁵ protector of the northern gate of the Vikramashila monastic university.⁷⁶

Later in Tibet he was born as Rigdzin⁷⁷ Dorje Düdjom⁷⁸ of the Nanam family, one of the nine heart-sons or predestined favored disciples of the second buddha, Padmasambhava.

He was also born as Ngamdzong Bodhiraja,⁷⁹ the mind-son of Milarepa who was like the source of a river for the lineage of attainments, and to whom Milarepa entrusted the lineage of the *Oral Transmission of the Dakinis*.⁸⁰

Once he was born as Lingchen Repa, called ‘the Saraha of Tibet’, for his fame as a highly realized being reached the plains of the Ganges.⁸¹

He was the disciple of Drogön Phagmo Trupa, also known as Desheg Khampa Dorgyal.⁸²

He was born as Nyagre Sewo, crown of all realized Kagyü masters, whose real name was Rinchen Gyaltsen.⁸³

He was then born as Kunpang Avadhutipa Sherab Gyatso,⁸⁴ the master of Pema Karpo, illuminator of the doctrine of the definitive meaning and holder of the secret treasury of profound instructions of the attainment lineage of the glorious Drugpa Kagyü.

He was the yogin Amkar Lhenkye Dorje who, in a single lifetime of practice on the secret path of the dakinis, the swift and blissful ultimate path, flew to celestial realms in his rainbow body without leaving physical remains.

He also took birth as the minister Denma Changtra or Denma Yulgyal Thogö who, armed with bows and arrows, enacted the will of King Lingje Gesar,⁸⁵ subduing the enemies of the doctrine and dark, demonic forces. According to the needs of his disciples and beings to be trained, Shakya Shri, like a single moon reflecting in many ponds, manifested inconceivably infinite emanations both in sequence and simultaneously.

Shakya Shri’s previous incarnations were revealed by indestructible prophecies of the great master of Oddiyana, Padmasambhava. They were partly remembered by Shakya Shri himself, and partly indicated by the two ‘gentle saviors’, Khyentse Wangpo and Kongtrul Lodrö Thaye,⁸⁶ by Drugpa Yongdzin,⁸⁷ omniscient in the age of decadence, and by other authentic masters, as stated in the long life prayers that

they composed for him. To recount the lives of all his previous incarnations would take too long; those who wish to learn about them can read the individual biographies.

Just as the expanse of reality pervades all space,
The infinite sunlight of your wisdom
Illuminates whole continents of countless disciples.

Your compassion, devoid of the slightest conceptual
characteristics,
Like the eternal full moon, does not abandon the sphere of
reality,
But shines propitiously upon qualified disciples, the ponds
which reflect you.

Nature of all Victorious Ones that fills space with a display of
emanations,
From time without beginning, you have led innumerable beings
to the natural state.
Until there is no samsara, the magical display of your
emanations will know no end.

THE EIGHT AUSPICIOUS SYMBOLS OF HIS LIFE

THE LIFE STORY of Shakya Shri is told in eight chapters that correspond to the number of the eight auspicious symbols:

- His birth, the germination of his aspirations in past lives;
- The blossoming at an early age of his enlightened nature;
- His reliance on accomplished masters for instructions that mature and free the mind;
- His life as a yogin, practicing contemplation in secluded places and realizing innate wisdom;
- His life dedicated to practice, his attainment of blessings and siddhis, such as visions of masters and deities and the discovery of profound termas;
- His altruistic accomplishments and charismatic guidance, benefiting others immensely and illuminating the doctrine, inspiring great masters to shower him with flowers of praise;
- His commitment to the restoration of extraordinary sacred symbols, fallen into ruin, of the Buddha's Body, Speech and Mind, and the creation of sacred images through the power of his unbounded, selfless intention;
- His disappearance into the great expanse of reality, having completed his work for the beings of this realm.



CHAPTER I

His Birth: the Germination of His Noble Aspirations in Past Lives

SHAKYA SHRI, THE LORD of yogins, was born in 1853 into the Naru family, in a place of natural beauty near the sacred site of Lhadrag Pema Yangdzong on the northern border of Drugu, in the highland pasture called Beru. This locality belonged to the Champa Lingpa prefecture in the province of Chamdo, the center of the various regions of eastern Tibet.

His father's name was Naru Tönden; his mother, Nyatso Drönma, was a spiritual practitioner of great purity, blessed with a gentle character. At conception and when the time of birth was approaching, both parents had auspicious dreams. His mother maintained a pleasing aspect throughout the pregnancy and gave birth to the child without pain.

Like Ratna Lingpa, Pema Ösal Do Ngag Lingpa⁸⁸ and other major *tertöns*,⁸⁹ Shakya Shri was born with a long tuft of hair,⁹⁰ and his body was adorned with amazing signs indicating the birth of a special being. Born in the female Water Ox year, he burgeoned like a bud, manifesting virtue in both samsara and nirvana, much as is described in the *Life Story of Ratnachuda*:

As the time of birth approached
Like rays of nectar in the sky,
The child who clears away the obscurations of beings
Was born from his divine mother.

Among clouds of limitless compassion
Adorned with hundreds of spokes of the light of virtue,
His magnificent lithe youthful moon body
Waxed in the sky of meritorious disciples.



CHAPTER II

The Early Blossoming of His Enlightened Nature

EVERYTHING IN SHAKYA SHRI's childhood, even the games he enjoyed playing, indicated his potential for blossoming into a great being replete with astonishing qualities. His games were unlike those of ordinary children. Playing with pebbles, he would pile them up like *tormas*⁹¹ or other ritual objects, and would accompany this activity with his own versions of ritual chanting and songs.

The rope from a water-bucket became his meditation belt. Wearing it, he would sit content, cross-legged in a state of contemplation with the appropriate gaze and a radiant halo around him. At times he would make a throne out of stones; he would then sit on it at length, as though he were teaching the dharma to his fellow playmates.

When he was four years old, a girl seemingly endowed with the spontaneous dakini eye of wisdom⁹² suddenly appeared from nowhere and asked him why he was wearing white cloth with red stripes (usually worn by yogins). The boy replied, "I have just been attending the *ganachakra*⁹³ of the dakinis."

He possessed an elevated perception in telling right from wrong, and in foreseeing what would bring pain or profit in situations hard to evaluate. For instance, one day his father and a shepherd's son joined other men in a fight that broke out between the Chagra and Bajön branches of a monastery. His mother and the wife of the shepherd's son were at home, combing each other's hair. Out of the blue, the child said to them, "You're spending your time so leisurely while at this moment your husbands are killing their enemies." The two women scolded the boy, "Don't say things that might bring bad luck!" and sent him out of the house.

Later, when the women asked what had happened at the fight, they were told that on that same day, their husbands' faction had been victorious over the other camp. From that point on, people around the boy began to take seriously whatever he said.

He was genuinely disengaged and disillusioned with samsara and its sufferings. As a result, he neither desired nor pursued worldly matters. He never fought out of hatred towards his enemies or love for his friends. It was not his way to complain about his situation, like saying, "I am a beggar, I have nothing to eat or wear!" and so on. Upon meeting the destitute or weak, he would weep with boundless pity and do everything he could to help them. He showed no eagerness to accumulate things for himself nor would he ask others to make acquisitions for him. He was not cunning, nor did he engage in gossip and other meaningless chatter. He preferred to speak of the fleeting nature of everything. Each day of his youth was spent in that way.

The *Tenth Stage Scripture* states:

Just as fire is known by smoke and water by herons,
The nature of a wise Bodhisattva is known by signs.

As a divine inheritance from previous lives, from an early age Shakya Shri had an undivided, constant faith in the precious Guru Padmasambhava. Thus, whenever he heard someone belittling the Guru, he would not hesitate to challenge that person. As a boy, he served as the attendant of a monk of a monastic college in Chamdo. The monk had a small statue of Padmasambhava that Shakya Shri liked very much. He persistently asked the monk for the statue, but the monk would answer, "I'll give it to you only if you promise to serve me for the rest of my life."

Then Shakya Shri found a small, carved snuff box on the road with money in it, probably lost by a traveller who had stayed at the monk's house. He did not consider using the money for himself, even to have clothes made, but offered it all to the monk in exchange for the small statue of Padmasambhava. The monk accepted, and the boy was overjoyed as he took the statue in his hands. He always kept it with him as his special sacred object.

The state of contemplation arose in him spontaneously and continuously, familiar to him from experience gained in previous lifetimes, and he maintained a firm determination never to disrupt his contemplation no matter what the circumstance.

This happened before he received any formal tantric empowerments, explanations or instructions from teachers. From the age of sixteen or seventeen he manifested many splendid inner qualities, each more noteworthy than the last. At times, he would experience the true face of naked empty presence and openness, the authentic condition. Despite these remarkable qualities, he was never tainted by the slightest pride at being an exceptional person. He was more humble than an ordinary dharma practitioner. Living the life of a supreme hidden yogin, Shakya Shri never used his clairvoyance to make predictions

for people about gods and demons, and neither praised the pious nor despised the wicked. He never altered his appearance or behavior in order to impress the rich or to gain their favor. In this way, he was unlike many of those recognized as saintly incarnations.

He came from an exemplary family. As Sakya Pandita⁹⁴ states, "In most cases, children model their behavior on that of their parents." Due to the formidable strength of his training in past lives, his exalted nature was complete in every respect. This majestic being was like the divine wish-fulfilling tree of the gods⁹⁵ as described in *The Descent into Lanka* scripture:

He sees birth as entering a beautiful park.
He goes through times of prosperity and decline,
But remains untainted by passion and pain.

Shakya Shri took birth consciously because of the overwhelming compassion he felt for those who suffer. He entered the world just as the king of kings would playfully enter the garden of his palace. Most certainly this is the sign that he realized the equality of the cycle of life and liberation, which is the realization of the sameness of all things. His fame spread like the unfolding petals of a white lotus, untainted and unaffected by the suffering of any form of existence, and so the fragrant scent of his spontaneously accomplished deeds spread everywhere, for all to enjoy.

Though his body was still immature, like a tender bud,
Through the power of his awakened nature from his past
experience,
The hundred-petalled flower possessed of a thousand sublime
qualities
Unfurled to spread its fragrance everywhere.



CHAPTER III

His Reliance on Accomplished Masters for Instructions that Mature and Free the Mind

AS SHAKYA SHRI GREW UP, his uncle Pema, an attendant of Alama Drugön Chögyal Tendzin Gyatso,⁹⁶ made arrangements for him to enter the monastery of Drugu.⁹⁷ There Shakya Shri offered a tuft of his hair and took the vows of a celibate lay practitioner⁹⁸ from Chogtrul Chögyal, who was a supreme incarnation and a king of the teaching.

As his first responsibility, Shakya Shri was assigned the task of preparing and serving tea to the monks. From time to time he was able to leave his duties and pay a visit to Tenpe Nyima, the sixth Khamtrul Rinpoche, who was staying in secluded retreat at Lhadrag Yangdzong.⁹⁹ Once when Shakya Shri was discussing his understanding of spiritual matters with Khamtrul Rinpoche, the latter cut through his disciple's uncertainties regarding the state of realization and in a joyful mood gave him a skull cup filled with curd. Thereafter, he gave Shakya Shri the Introduction known as *The Mahamudra of the Innate Yoga*¹⁰⁰ with the following words of advice, "O excellent son! You belong to

the enlightened lineage. Remain in the undistracted state! That alone is sufficient practice."

From then on, whenever he could find time, Shakya Shri would apply himself in formal sessions, sitting cross-legged with the proper gaze in a state of contemplation. Baro Chökyong and other young monks of the monastery teased him, mocking him with nicknames such as 'Pema's nephew with the big nose.' They would say, "Hey, what are you doing?" and poke his body with needles and burning incense, causing blisters to appear. Nevertheless, he never said anything, and faithful to the four ascetic disciplines, never became angry.¹⁰¹

During the day, he did not have time for formal practice, but at night he would sit upright against the central pillar of the monastery kitchen on a seat made of stones, and remain there until dawn. Apart from a short interval of sleep in the middle of the night, the rest of the time he would spend in a state of contemplation. He was an example of perfect asceticism.

In that period, he had visions of deities from whom he received prophecies. Tragtsen, Chagme, Tseringma¹⁰² and other guardians of the teachings manifested to him in their actual form and gathered around him like attendants, constantly helping and protecting him.

When Chogtrul Chögyal and the other lamas and monks of Drugu monastery travelled to nomadic areas to collect offerings, Shakya Shri followed them barefoot, a humble servant. He set his mind unwaveringly on the destination and diligently followed the caravan, and while travelling he constantly dedicated himself to his contemplative practice.

Sometime after this journey, Tsognyi Rinpoche (1849-1904) of Nangchen paid a visit to Khampagar monastery, the residence of his root master Khamtrul Tenpe Nyima, and requested teachings from

him. Shakya Shri and some monks from Drugu Monastery accompanied Drugön Chögyal to Khampagar to attend Khamtrul Rinpoche's teachings. At Khampagar, Drugön Chögyal told the monks who had accompanied him that they could also attend the teachings.

The monks mockingly called to Shakya Shri by his nickname, and said, "Nephew of Pema, go put our horses out to graze. This task will be your teaching and initiation!" Drugön Chögyal overheard the monks, and he, a sensitive being, became angry and rebuked them, saying, "You don't realize what kind of a person he is! Make sure that he comes for the initiation and hears the teachings with us!" Thus Shakya Shri was able to receive the initiation and teaching with all the other monks. Every evening the monks would discuss the teaching they had heard that day from the master, but they were unable to say much since they had understood so little of it. However, Shakya Shri, gifted with exceptional memory, and introspective since early childhood, had understood perfectly what the master had taught. Then, for the first time, the monks noticed Shakya Shri's qualities and began to appreciate and respect him.

On one occasion, while Shakya Shri was reporting to Tsognyi Rinpoche on his progress in his practice, one monk shouted up from below, "Nephew of Pema! Come down and start the fire in the kitchen!" Hearing the monk, Tsognyi Rinpoche called down, "Well! It seems that without the nephew of Pema nobody in Drugu monastery can keep the fire going in the kitchen". Laughing loudly, he added, "One day you will beg to drink his piss!".

Palchog, Pekar, and Norbu of Drugu monastery and other lamas and monks from the area were training together in the yantra exercises associated with the six yogas of Naropa.¹⁰³ Amongst them, Shakya Shri demonstrated an understanding of the nature of the channels,

energies, and vital essences¹⁰⁴ of the vajra body, and a grace in the yogic movements far superior to the other practitioners. Upon executing the exercise known as the vajra leap,¹⁰⁵ Shakya Shri lightly touched the ceiling beam of the hall with his head. All the tantric practitioners present could see that he remained suspended cross-legged for a while in the air. At the end of this group training, Tsognyi Rinpoche called on Shakya Shri, and handed him a bowl of rice, saying that this would create an auspicious connection. He encouraged him to develop his exceptional practice further. Feeling boundless devotion for this teacher, Shakya Shri composed a prayer of supplication to him. Tsognyi Rinpoche often gave him special instructions, introducing the nature of mind. However, with respect to the true nature of the mind that he had already experienced, nothing was added or changed.

Then he chose the secret path,¹⁰⁶ entering the lineage of the oral transmission of the dakinis. He had been urged by his masters and by a dakini's prediction to do so. He took Chözang Drölma of the Thotsawa family, who bore the signs of a dakini,¹⁰⁷ as his secret partner for training in the so-called 'other-body method', a conduct chosen to advance progress toward realization. Such a method, applied when the right level of preparation has been reached, can lead swiftly to an experience of the highest bliss. Monks and lay people developed wrong views about this practice, and began to belabor Shakya Shri with criticism and abuse. Viewing all praise and blame as an echo, he remained in the state of contemplation, greatly enhancing his realization. Many auspicious signs appeared, indicating the lengthening of his life span and the blossoming of his dharma activities; his good qualities waxed like the full moon.

His first place of practice was the Great Cave of Evam in Drugu, otherwise known as the Great Dwelling of Drugu. When he undertook

strict retreat there, he had with him only a cracked clay pot to boil water, with a flat stone for a lid. He wore simple cotton clothing and went barefoot. He practiced day and night. At night he knotted his hair on the top of his head. During his long meditation retreat, his hair and clothes became white with lice and lice eggs, like white grains strewn everywhere on the ground. When he had no roasted barley flour¹⁰⁸ to eat, he would beg for food, walking about in the vicinity of Drugu monastery. He lived on whatever he was given and dedicated himself solely to his practice.

He was not inclined to comply with the wishes of worldly people, criss-crossing villages, living off the offerings of devotees, monasteries, and so on, in exchange for performing ceremonies. Rather he would be content with whatever small amount of food or clothing he was given freely. If he happened to be offered only half a bag of grain, he would live on that.

Not much later, many people began making offerings to him, becoming his benefactors, so that he never again had to make do with so little. Starting with Chogtrul Chögyal Rinpoche, several lamas and incarnate teachers of Drugu monastery became increasingly fond of him, especially Vajradhara¹⁰⁹ Khamtrul Rinpoche Tenpe Nyima. It was this master who transmitted to him the profound Mahamudra teaching and instructions of the peerless Drugpa Kagyü tradition of the final meaning (which was Shakya Shri's main practice). Giving inner and material benefit, Khamtrul Rinpoche bestowed his incomparable kindness on Shakya Shri.

At a certain point in his life, Khamtrul Rinpoche took a secret consort as an auspicious condition for prolonging his life and thereby ensuring his enlightened activities. The rules of the Khampagar monastery were strict and some arrogant young monks lost faith in him

because of that. Filled with contempt, they said, "He deserves to be killed!"

Khamtrul Rinpoche charged Shakya Shri with the delivery of a sealed letter to Drugpa Yongdzin Rinpoche. Shakya Shri walked barefoot day and night to fulfill his master's instruction. Some of his benefactors who lived by the side of the road he was taking, seeing his feet lacerated by thorns and thinking he must be suffering greatly from walking in the snow and the cold wind, offered him a pair of shoes and asked him to wear them. He replied, "I can endure any difficulty to fulfill the command of my root master even at the cost of my life!" and continued on his way without stopping.

Riding the horse of inner fire, he returned after more than two months, bringing sealed letters from Drugpa Yongdzin which he delivered to the *labrang* or residence of the lama (Khamtrul) and to the monastery. The letter dispelled all outer and inner misconceptions that had arisen in the community regarding Khamtrul Rinpoche's conduct. Khamtrul Rinpoche was very pleased with the result of Shakya Shri's mission and out of gratitude invited him to take his meals at his residence.

While Shakya Shri was staying in retreat at Lhadrag Yangdzong, Khamtrul Rinpoche paid him a visit with the purpose of giving him, in its complete form, the common and special maturing and liberating instructions of *The Mind Essence of Samantabhadra*, a terma rediscovered by Chogyur Dechen Lingpa. On another occasion, Shakya Shri received from him the *Cycle of Blue Guru Tragpo*,¹¹⁰ a profound terma of Rigdzin Chögyal Dorje,¹¹¹ that of White Jambhala, and so on, and in particular the cycle of teaching *The Heart Essence of Longchenpa* (a terma of Jigme Lingpa which had been transmitted by Khyentse Wangpo).

Shakya Shri met Jamyang Khyentse Wangpo three or four times. On these occasions he received from him the initiation, the liberating instructions and additional teachings on *Guru Dewa Chenpo* ('Master Great Bliss', a terma of Khyentse himself). He also received the earth terma of *The Great Compassionate One as the Mind at Rest*,¹¹² *The Pure Vision of Chandali, the Mother of Life*,¹¹³ *The Quintessence of the Dakini*,¹¹⁴ as well as the initiation, transmission and teaching of the terma *The Great Compassionate One, the Lotus King*; and the initiation, transmission and the yellow scrolls¹¹⁵ of the terma of *The Union of the Three Roots*.¹¹⁶

Khyentse Wangpo empowered him with these transmissions and then requested Shakya Shri to be their holder. He then asked Chözang Drölma, Shakya Shri's consort, to recite one billion Guru Rinpoche mantras. Khyentse Wangpo gave Shakya Shri advice in the form of an uncommon and indestructible vajra-like prophecy, crowning him with this white flower of praise:

The teachings I have bestowed upon you comprise specific advice on how to work for the welfare of others. In particular, I have carefully given you many instructions, introductions, and experiential guidance on the total relaxation of primordial purity or tregchö, and on the direct leap related to spontaneous perfection or thögal.

I gave these in a precise and orderly way: experiential teaching on the *Mother and Son Heart Essence*,¹¹⁷ beginning from the relative common preliminary practices, then the special preliminary Dzogchen practice on the separation of samsara and nirvana,¹¹⁸ and so forth. In particular, I gave you the initiations and instructions of the *Heart Essence of Chetsün*,¹¹⁹ which is the quintessence of the secret instruction series (*man ngag sde*) of the Dzogchen teaching.

You have humility, and are the ideal person for this teaching. I am not flattering you. You will accomplish the innermost, secret and supreme Dzogchen view and meditation. It is best that you eschew spiritual activity that involves mental elaboration, like giving initiations and verbal transmissions. You have created a connection and aspire to benefit countless beings through practical teachings on the view and meditation. Keep this in mind.

Khyentse Wangpo also gave Shakya Shri an extraordinary teaching that explained the identical profound meaning of Mahamudra, Dzogchen and Madhyamika.¹²⁰ As Shakya Shri was leaving, he advised him to seek the initiations and teachings of *The Four-Part Heart Essence* from Jamgön Kongtrul Rinpoche.

Shakya Shri followed his advice and went to Kongtrul Rinpoche. One day in the period when the initiations were being given, he was with a monk from Ling Dzachukha monastery¹²¹ when the monk fell into a river and was swept far downstream, in danger of drowning. Shakya Shri was able to rescue him, but thus missed part of the initiations of *The Heart Essence of the Dakini* that Kongtrul had been bestowing. When he finally arrived, Jamgön Rinpoche gladly repeated the initiations for his sake.

At other times, Kongtrul conferred on him the initiations, transmission and teachings of *The Single Cut of Dzogchen that Liberates All*, a terma by Rinchen Lingpa; the initiation and the teachings of *The Essential Vajrakila, a Profound Dharma of the Oral Lineage*; *The Commitments of the Altruistic Mind of Awakening in Accordance with the Madhyamika Tradition*;¹²² *The Amitabha Rite* belonging to the *Sky Teachings*; and others.¹²³

Having given him these transmissions, Kongtrul prophetically exhorted Shakya Shri, “Now is the time for you to nurture your disciples! You have created the karma and made the aspiration to increase the

welfare of all beings everywhere." In that way Shakya Shri also received the kindness of Kongtrul's blessing.

Jamyang Khyentse Wangpo called upon Adzom Drugpa and, referring to Shakya Shri, told him, "This togden¹²⁴ of Drugu monastery needs to receive the initiation and teaching of *The Translucent Knowledge*.¹²⁵ I will give him the initiation and then you can give him the teachings and instructions in detail." Thus, Shakya Shri received the benevolent teaching of Adzom Drugpa. From Adzom Drugpa he also received the initiation and teachings of *The Union of the Secrets of the Dakinis*, a profound treasure by Chomo Menmo;¹²⁶ *The Purification of the Buddhafield of Great Joy of Vajrasattva*; *The Quintessence of the Master*; and others.

From Dza Paltrul Rinpoche¹²⁷ he received the profound teaching on *The Guide to the Bodhisattva's Way of Life* of Shantideva.¹²⁸

When Shakya Shri visited the monastery of Kathog, Lama Trime Shingkyong Jigme Yonten Gonpo¹²⁹ was staying in strict retreat. Shakya Shri was told that it was difficult for anyone, important or not, to meet the master. Nevertheless, that same night Shakya Shri was received by Yonten Gonpo and was given the complete *Detailed Teaching on the Mind Cycle of Dzogchen*.¹³⁰

In the presence of Dzogchen Khenpo Pema Dorje¹³¹ he heard the explanation of *The Prayer for Rebirth in the Pure Land of Sukhavati* (belonging to the series of Namchö or 'sky teachings'), committed to writing by Karma Chagme.¹³²

From Khrom Gyalwa Changchub of the same monastery he received teachings that established a spiritual connection with him.

Shakya Shri met Lama Mipham Rinpoche on two occasions while Mipham was staying at the hermitage of Gatragu. Shakya Shri had been in retreat for a long time on the Dru mountains, and during a period of relaxation from his retreat, was giving teachings to about five

hundred disciples. One morning at dawn, he beheld for a long time in the space before him a spontaneous vision of an orange-colored Manjushri with one face, hair knotted on the crown of his head, and four arms holding a bow and arrow. He saw that the Manjushri of his vision had the same nature as Jamgön Mipham Rinpoche and said that this was a sign that he should meet him.

Shakya Shri sent a disciple with the auspicious name of Jamyang Losal,¹³³ an acquaintance of Mipham Rinpoche, with the message that he wanted to meet him. On the way the messenger faced perilous situations, like encountering yellow bears and floods, but fortunately he came to no harm. He finally reached the residence of Mipham Rinpoche and delivered the message, and after Mipham Rinpoche gave his consent to meet with Shakya Shri, he returned. Arriving in the presence of Shakya Shri, Jamyang Losal handed him a letter and other things sent by Mipham Rinpoche. The master smilingly asked him, "Did you run into any danger along the way such as floods or yellow bears?" and by saying that gently demonstrated his clairvoyance.

Losal told the master that he had delivered the message, and recounted how on the way there he had experienced some difficulty due to the floods, but had not suffered any injury. "Well then, there's no problem," said Shakya Shri and immediately asked preparations be made for the journey to Mipham's place. He set off at once with his son, Tsewang Jigme, Tunge (a nickname of Jamyang Losal) and others who knew the road well.

On the evening when Shakya Shri was nearing the hermitage of Gatragu, Mipham Rinpoche called upon Ösal, one of the people living close by, and said to him, "Keep a measure of milk on hand today, cut some wood and leave it in the meadow over there."

As soon as Shakya Shri arrived at the hermitage, Mipham Rinpoche sent a monk called Karu to offer him the milk, the wood and a tent where the guests could stay, and Karu explained that the master had instructed him to do so, saying "The master wants you and your son Tsewang to come see him immediately." Mipham Rinpoche was extremely pleased to meet Shakya Shri, and they spent a long time together discussing in great detail the ultimate view.

Mipham Rinpoche told him many times, "O sovereign among yogins, the vastness of your realization has no equal all the way to the Ganges. You have realized the state of Vajradhara." He then gave Shakya Shri the transmission and the explanation of the *Aspiration of Samantabhadra* and also added 'Jnana' (primordial wisdom) to Shakya Shri's name. Togden Rinpoche (Shakya Shri) told Mipham Rinpoche, "You are the actual presence of Manjushri, an adept who has attained realization, a great scholar in the five fields of knowledge."¹³⁴ Feeling undivided faith and devotion toward this master, Shakya Shri stayed at his hermitage for fifteen days.

Every day he would meet with Mipham Rinpoche, and together with his son received the transmission of *The Jewelled Necklace of the Hundred Thousand Names of the Buddhas and Bodhisattvas; The Means of Accomplishment of the Peaceful Manjushri* belonging to the tradition of the tantras together with its specific set of associated activities; the collections of Songs and Advice; the transmission and an extensive explanation of *The Kamashastra, the Treasure of Joy of the Universe*,¹³⁵ and *The Explanation of Various Difficult Points of Sutras and Tantras*: all teachings that figure among the collection of writings by Mipham himself. Thus the mind-streams of these two learned and accomplished masters merged into a single flow.

During these days, Mipham Rinpoche also gave audiences to the people who had accompanied Shakya Shri and would always praise him,

telling them, “You are fortunate to live with such a master. Practice in the appropriate way. That will be sufficient. I am an old man. It is meaningless that you come to me.”

At the end of the fifteen days, the two teachers, with heavy hearts, reluctantly parted company, and Shakya Shri returned to his own place. Upon reaching the Dru mountains, Shakya Shri continued as usual, alternating his practice in strict retreat with giving teachings to his disciples. The next year he, Togden Rinpoche, left for the sacred place of Tsari.¹³⁶ On the way he stopped at the hermitage of Dzongo in Chamdo where once again he met with Mipham Rinpoche and they spent the next three days together. They discussed the journey Shakya Shri was undertaking.

One day when they were performing a ganachakra in connection with the *Seven Verses of Praise to Guru Rinpoche*,¹³⁷ Shakya Shri offered Mipham a gold ring adorned with an exceptional diamond and asked Mipham to write a commentary on *Chanting the Names of Manjushri, the King of Tantras*.¹³⁸ Then for three consecutive mornings Mipham, as if entrusting Shakya Shri with the responsibility for the teaching, gave him the transmission of *The Prayer that Pacifies the Times of Decline, The Guru Yoga of the Seven Verses* and its commentary entitled *White Lotus*. When Shakya Shri was about to leave, together the two masters, outside the gate of the hermitage, performed the ritual of burning juniper¹³⁹ composed by Ling Gesar. With great affection Mipham circumambulated three times around Shakya Shri’s felt tent and then bade him farewell.

Briefly, this is the way in which Shakya Shri perfected his learning, reflection and meditation. Whenever he offered the mandala of his realization of the nature of the mind¹⁴⁰ to his root masters, they would shower him with great praise. All these masters who had realized

the state of Vajradhara considered Shakya Shri as their mind-son, and certainly he became equal in realization to his teachers.

In the eyes of the common people he was a buddha in the form of a human master. In the dimension of luminous clarity¹⁴¹ his profound and ultimate mode of being was spiritually nurtured by the infinite wisdom of the Three Roots (guru, deva, dakini).

Though you had already achieved the highest freedom,
Knowing that total trust in the spiritual teacher
Is, in every respect, the essential, authentic and best path,
You, a human manifestation of the supreme buddha,
Trained at the feet of many guides and heroic bodhisattvas,
Masters who revealed the good path of the Victorious One,
Respecting them as saviors of the world.

Your awareness, far superior to the ordinary,
The magnificence of your jewel-like qualities, your clairvoyance
about past lives,
Your spontaneous faith and perseverance, and so forth
Have spread the word of your fame.
Hundreds of rivers have poured manifold profound teachings
Into the unfathomable depths of the great ocean of your
supreme mind.
Faithful to the hundreds of commitments of a sage,
You, a magnificent sun, shine unceasingly and eternally.



CHAPTER IV

The Yogin Contemplates in Secluded Places and Realizes Innate Wisdom

SHAKYA SHRI SPENT many years of intensive practice at Lhadrag Pema Yangdzong, in the Long Vajra Cave, and in other places. When he was practicing meditation above Chogarteng monastery at his retreat place called Sölder, a group of simple-minded, arrogant young monks staying at the old Drugön monastery, having convinced themselves that in the Chugoshog caves an unwholesome mix of pure and impure had developed, said disparagingly, “A bunch of families and women live in that place.” With such critical and negative talk, these monks caused harm in the same way that Hindu fanatics disturbed the Buddha.

As this occurred the omniscient Drugpa Yongdzin was travelling in the district of Chamdo, for the sake of the doctrine and beings. Shakya Shri went to meet him and Drugpa Yongdzin viewed him as if he were Lingchen Repa in person.¹⁴² The two teachers discussed their experiences and realization. Drugpa Rinpoche was extremely pleased and said, “Oh, it is marvelous that in this place there is such a great hidden yogin!” and joined his palms at his heart as a sign of respect.

He praised the Master endlessly and gave him the name Shakya Shri. From that time on he became known as Togden (meaning ‘realized one’) Shakya Shri.

Thereafter he was held in great esteem, and thus new doors for the expression of his charismatic capacity and altruistic work opened. Those who had harbored wrong views about him and who had belittled him felt great regret and sincerely admitted their mistakes. Afterwards, they established an auspicious connection with the Master, and then with faith and respect became his disciples. Shakya Shri took them under his spiritual care, giving them teachings and encouragement to practice. In the course of time Shakya Shri became the trail-blazer who opened a mine of great meditators throughout the central and border regions of Tibet.

Khamtrul Tenpe Nyima (Dance of the Victorious Lotus-Born), Jamyang Khyentse Wangpo (Sovereign of All Teaching), and other sublime masters gave Shakya Shri the introduction to the state of pure awareness. This, together with his perseverance in practice, was like water and fertilizer nurturing the field of his faith. In this way, Shakya Shri applied the instructions of his masters. For him, the magical display of all aspects of samsara and nirvana, both created by dualistic perception involving the observed and the observer, spontaneously ceased in its own totally insubstantial condition, like a dream or illusion.

Everything self-liberated in its own nature. At all times he was unperturbed, in the state of naked awareness of primordial purity endowed with the three wisdoms.¹⁴³ Though he experienced countless pure visions, he did not have the slightest impulse to cling to them. He allowed whatever he experienced to vanish spontaneously, like birds that fly through the sky leaving no trace. He remained in the infinite great yoga of space, without clinging to anything. Nonetheless, without

closing the door of wisdom that knows diverse appearances, he paid close and cautious attention to the relative truth of actions and their consequences.

Shakya Shri became concerned that his disciples might be given too many offerings while seeking alms, a circumstance that could create resentment among other practitioner communities nearby who received less. He also believed that possessions might become a source of worldly involvement for his disciples, and therefore he allowed them to accept only minimal offerings. With the exception of elderly disciples needing to undertake a journey, he did not permit others to travel by horse or other means of transport. He forbade his disciples to hoard, or to engage in commercial activities, allowing them, however, to beg twice a year for basic necessities: in summer for a month (for butter, cheese, and so forth); and for a month in autumn (for grain and roasted barley flour). He preferred they wear monks' robes and only in certain cases permitted some tantric practitioners to dress differently. Moreover, he advised his students to conduct themselves in accordance with the rules of monastic discipline.

Every day, a gong sounded to mark both the morning and afternoon practice sessions, and his hermitage was kept in strict isolation. No person or animal was allowed to wander around within its precincts, and conversation was not permitted. Such an atmosphere inspired those addicted to laziness, and other ordinary people who stayed in Shakya Shri's hermitage even for only a day or two, to feel a sense of surfeit with samsara and so disengage themselves from worldly involvement and dedicate themselves to practice. From the tenth month to the first day of the fifth month of the lunar calendar (November to June), most of his disciples would observe silence. During this time reading and studying books, writing, or distracting talk about places, clothing or

food was strictly prohibited, and he forbade the chanting of rituals to please benefactors, whether relatives or not.

Most people around him were persevering in the practice of the ultimate meaning,¹⁴⁴ arising early in the morning and going to bed late at night. When Shakya Shri took breaks from his retreat practice, he would receive the numerous people who came to see him. Either once a month or once a year, he would send any offerings the visitors gave him (either for the sake of the deceased or the living) to his masters and to various monasteries in the area for the support of monks.

During his life he never harmed a sentient being. Concerned that the meat he was offered might be from an animal intentionally killed for him, he consumed meat only from an animal who had died a natural death. He would do the practice of confession and purification when he ate meat and frequently he would request lamas and monasteries to perform these practices for his sake.

We can know this also from the letter that Adzom Drugpa Rinpoche once wrote to him. That letter said: "Great being, who regards even cow dung as gold (that is, who regards even such an ordinary person like me as worthy of great respect), you have offered me gold earrings set with fine coral with the request to perform confession and purification for you, since you have to eat the many varieties of meat that your disciples offer you. Accordingly, with a good intention I carried out the practice in connection with the *Aspiration of Good Conduct*. The assembly of practitioners has also performed the hundred part *Peaceful and Wrathful Deities that Spontaneously Liberate into the State of Realization*, and long life and dedication prayers, for which you offered eight silver coins to each member, and other gifts."

He advised his non-residential disciples like Jamyang Tulku from Trayab monastery,¹⁴⁵ as well as disciples in residence, not to eat meat

during the summertime. In case meat was bought he strictly forbade purchasing meat of an animal specifically killed for them, unless they were persons endowed with superior qualities, free of defiling faults. He would advise them not to misuse offerings given for either the deceased or the living, and to refrain from eating meat and abusing alcohol. He adhered to the principle that actions bring consequences.

Shakya Shri's mind was reserved and inscrutable; he did not dwell on his spiritual development, indicating only that his progression on the path was manifesting. Below are recounted a few of his experiences and realizations that he described to some of his older disciples and others which are found here and there in his writings, that I have neither exaggerated nor understated.

Shakya Shri manifested clear signs of having developed the practice of tummo.¹⁴⁶ For example, his clothing and belt would sometimes catch fire, but then the fire would extinguish itself. Moreover, when he was performing the vajra leap exercise,¹⁴⁷ others would see him, still seated cross-legged in the lotus position, pause in mid-air before descending to the ground.

During a second three-year retreat, on the fifteenth day of the third lunar month of the Metal Snake year (1881), he had the following experience.

The white and red vital essences of his body entered the space of the central channel through the lunar and solar channels. As a result of that, *rahu*, the element of bliss above, and *ketu*, the fire element of wisdom below, met. Shakya Shri experienced an extraordinary state of contemplation of the unborn nature of the mind.¹⁴⁸

Following this experience, Shakya Shri was able to foretell the precise date of the lunar and solar eclipses without resorting to con-

ventional astronomy. "Such a power," he said, "is the blessing of my Master and my wisdom consort."

Once in a vision of clear light he saw a woman with orange eyebrows. The woman gave him a plate of food resembling rice with vegetables, saying, "This substance is the offering of the ganachakra of the dakinis." Shakya Shri ate the food, leaving no leftovers, and thereby experienced an uninterrupted realization of the union of emptiness and bliss which pervaded his body and mind. "This experience," he said, "was the result of the kindness of my Master who is inseparable from Milarepa."

As an external sign that he had realized the mind's luminous clarity, he saw the sun shining inside his retreat house. During his waking state he witnessed indescribable magical displays of gods and demons. However, he exhibited the definitive understanding that demons and gods in the state of pure awareness are unreal, nothing but the playful energy of emptiness.

Not long after those experiences, one morning at dawn while staying in the Long Vajra Cave, also called Secret Treasury of the Dakinis, in a manifestation of luminous clarity, he dreamed of meeting the accomplished master, Lingchen Repa. From him, he received in a symbolic language numerous introductions to secret teachings. At the end Lingchen Repa dissolved into Shakya Shri, becoming inseparable from his pure presence. As this occurred, the knowledge of the state of reality, beyond any possible definition, dawned in his mind.

Half-way through his three-year retreat, one day at dawn in a state of luminous clarity, the venerable king of yogins, Milarepa Vajra Laughter¹⁴⁹ appeared to him three times. Through symbols and symbolic language, Milarepa gave him secret termas containing instructions of the oral lineage. Upon receiving these teachings, the might of

Shakya Shri's experience and realization expanded beyond any limit. He himself said, "Through the realization that mind is without root or source, I attained stability in the nonconceptual realization of the union of appearance and emptiness."

It was around this time that, during the day, his state of contemplation during formal meditation sessions merged as one with his post-meditation life. At first, he experienced a sense of fear in the dream state, then he remained without wavering, constantly and exclusively within the sphere of reality, and suddenly the sense of apprehension disappeared. "This," he remarked, "is the result of the kindness of my Master who is of the same nature as Milarepa."

One night, he dreamed of meeting Pha Tampa Rinpoche,¹⁵⁰ who emanated four female knowledge holders¹⁵¹ from his body, who then united inseparably with Shakya Shri. While in this union, Pha Tampa told him:

By practicing this highest secret path,
You will discover total primordial purity
In the experience of the four joys.
E ma ho!

After this, Shakya Shri, Pha Tampa and the four female knowledge holders dissolved into the inner expanse of reality within the infinite dimension of luminous clarity. In various dreams he met Labkyi Drönma (Machig Labdrön).¹⁵² In one of those dreams she told him:

Mind's nature is empty, defying the intellect.
Any discursive thought which arises in it
Proceeds to the expanse of luminous clarity and,
At the end, reaches the inaccessible realm, the unborn.

After saying these words Labkyi Drönma sounded a loud Phat¹⁵³ and with that he became inseparable from her in a state of pervasive total sameness. "Surely this experience comes from the kindness of Khamtrul Tenpe Nyima," he said.

Sometimes he heard a distant pleasant music difficult to describe, which he had never heard before. Of this experience he said, "It is akin to a sign that indicates the culmination of the training in sound taught in Dzogchen."

At times, awake, he had a vision of the two secret cords of Vajrasattva, extending from his eyes to the center of the sky, like braids of five-colored light. "This sign" he said, "resembles those signs revealed in the Dzogchen tantras."

As a manifestation of wisdom, he had the vision of a white light, streaming like a white river from his eyes to the sky, marked by countless thigles of different sizes, big and small, and so forth. Describing this experience he said, "This indicates the perfect realization of the power that enables one to become an awareness holder of spontaneous perfection¹⁵⁴ in the *bardo*.¹⁵⁵

One night, having gone to urinate, he stayed outside for a long time. An anxious attendant called out to him, "Please come back in, it's night-time and pitch dark out there." He called back, "What is it like, what you people call darkness?" This is a sign that he was continuously in an infinite primordial condition, perceiving no difference between day and night, a state described by Naropa, a previous incarnation of Shakya Shri, as follows:

There is no more sun rising nor setting,
 There is no more day and no night.
 Through the words of the Master,
 The dark cloud of concepts has gone.

I do not conceive of a place to go nor of a place to stay, as
The citadel of the senses has been conquered by great bliss.
The inconceivable yoga comes from that.
Why should I have an object of meditation?

While Shakya Shri was travelling in the regions of southern Tibet, he arrived in an area in Kongpo,¹⁵⁶ and noticed that people on the bank of the river Gyamda were about to cross on foot, carrying loads on their shoulders. Just by wishing to cross to the opposite bank, Shakya Shri immediately reached the other side. In the same astonishing way he could instantly reach a mountain facing him. Describing these powers he remarked, “These are the signs of realization of the equal taste of appearance and emptiness.”

In his youth, Shakya Shri learned and practiced the teachings of the Drugpa Kagyü tradition, and so the main focus of his practice was Mahamudra. Later when he met Pema Ösal Do Ngag Lingpa (another name of Jamyang Khyentse Wangpo), he received teachings on Dzogchen and from then on he followed a practice that combined Mahamudra and Dzogchen.

Once in a vision of luminous clarity, he flew into the sky where he sat cross-legged and naked, and performed other miraculous feats. Then his body merged inseparably with the sky and he experienced a boundless, all-pervasive state of contemplation. Through this contemplation, he attained the highest realization of the great sameness of samsara and nirvana.

Around that time, as a sign that he had realized the practice of Vajravarahi,¹⁵⁷ he experienced in an authentic way the three signs of gathering and the three signs of blazing.¹⁵⁸

On the first day of the lunar month of the Earth Hare year (1879) he had a most significant experience. Sleeping lightly, at first he saw a

white light that dissolved into a red light; then the red light dissolved into a black light; and then the black light dissolved into the black light of near-culmination.¹⁵⁹ In the ensuing luminous clarity he had a vision of meeting Khyentse Wangpo who was sitting in a meditation-box at Dzongsar monastery. Khyentse Wangpo arose and then sat to the left of the box upon a tiger skin laid on a white mat. As soon as he sat down, a maiden with large round eyes, her head adorned with a chunk of amber, appeared in front of him. She was dressed like the women of Derge.¹⁶⁰ Khyentse Rinpoche seemed very pleased to see the girl and they enjoyed themselves in amorous play.

Shakya Shri thought, "Oh, the spiritual master is doing such things with that girl!" As soon as he had that thought, the venerable master Khyentse realized what was transpiring in Shakya Shri's mind and suddenly said, "What is there to fear or to be attached to in the application of the skillful means of the mantric path? I will confer the empowerment on you. Make sure you keep its samayas." Shakya Shri made a fervent request with the utmost respect of body, speech and mind and waited. Khyentse extended his right foot a little and placed it on the head of Shakya Shri and said, "Now you have received the initiation of the vase with its corollaries."¹⁶¹

Then Khyentse took the girl in his lap and in the midst of the sound of great bliss and light of different colors he entered in union with her. When skillful means and wisdom parted,¹⁶² Khyentse said, "Now receive the secret initiation." As soon as Khyentse spoke, from the lotus of the young woman descended a stream of the nectar bodhicitta (or vital essence). Shakya Shri deferentially took the bodhicitta with his tongue and tasted the pure nectar. His body and mind expanded with the experience of the supreme great bliss.

The moment Khyentse told him, “Now receive the initiation of wisdom through knowledge,” Shakya Shri embraced the girl and entered in union with her. He remained in the state of pure awareness of immutable bliss and emptiness.

Suddenly Khyentse said:

“All conceptual creations of action, actor and object of action dissolve in the expanse of the primordial purity beyond concepts. A, Ah!”

Shakya Shri’s mind moved beyond thoughts of the experience, he who experiences and that which is experienced and beyond ordinary meditation which is a result of mental training. His mind became infinite within the ultimate nature of supreme primordial pure awareness and emptiness. In this way he received the fourth initiation of the word.¹⁶³

Through an unbroken lineage of pure vision, originating with Vajradhara and handed down through Indrabhuti¹⁶⁴ and Saraha, until the omniscient Jamyang Khyentse Wangpo, Shakya Shri received the short transmission of the three higher initiations which are the quintessence of the great secret. When Shakya Shri attained supreme realization through understanding the sense of these initiations, Khyentse Wangpo spontaneously chanted these vajra words of truth:

Though I have no power to bless,
With good intention I bestowed upon you
The wish to empower your mind.

Like the relic born from a dog’s tooth,¹⁶⁵
Blessing can be received through faith.
Other than that, why should you be struck
Beholding the face of a grubby old man about to die?

Through the symbol of compassion I have connected you
 To the direct transmission of natural pure awareness.
 May there be auspicious experiences
 And the fulfillment of the scope of the oral lineage.

Just as Khyentse Wangpo's words indicated, Shakya Shri's realization of the understanding and experiences resulting from training in the calm state and in intuitive clarity¹⁶⁶ became like a cloudless sky. This occurred through his devoted faith, pure mind and the empowering energy received from the master. Thus he attained the great certainty of the immutable realization of the original purity, the unsurpassable and innermost essence of the teaching of Dzogchen.

For Shakya Shri, most of his objective vision, that energy which manifests externally, vanished into the expanse of reality. Describing such realization, Shakya Shri said, "This perfect mastery of the great expanse, ineffable and transcending all conceptual creations of samsara and nirvana, animate and inanimate exemplified by the idea of self and other, is the result of the kindness of the all-seeing Master Khyentse Wangpo." This statement leaves no doubt that Shakya Shri actually received the blessing of the state of realization of the mind of the master.

In the joyful parks of the seers where immortality is attained,
 Removed from the hustle of many worldly distractions,
 You have practiced alone, like a powerful one-horned
 rhinoceros

Traversing an infinite array of valleys where medicinal herbs
 grow.

You have transcended the style of worldly teachers
 With their high-sounding names devoid of meaning,

Who, unconscientious and distracted by laziness,
Confuse others and busy themselves with projects.

Wearing the challenging armor of unbreakable courage
Which cannot be pierced by the weapon of sudden obstacles,
And with the hook of sharp faculties and steady perseverance,
You have secured goodness, qualities and glory.

Having seen directly the form of the indestructible and
indivisible

Natural state, innate, unfettered by thoughts,
The pure awareness of luminous clarity,
You have mastered the great siddhi of supreme boundless
realization.

Flying with the fully spread wings of method and wisdom,
You are the bird of total presence soaring over the precipice of
the eight paths;¹⁶⁷

Moving effortlessly in the sky of absolute sameness,
You spontaneously self-liberate from the vicious trap of effort.

With the conduct that, among all tantric methods of
enhancement,

Is the nearest cause for awakening,
You joyously play with incantation-born and field-born
dakinis¹⁶⁸

Who have entered the gateway, symbol of the unborn.
In particular, from the precious wish-fulfilling vase from the
treasury of Khyentse,
Source of the dance of transformations, unobstructed magical
display of forms

Of the Teacher Samantabhadra, the primordial savior,
 You drank the nectar of the teaching of the direct
 transmission,
 The highest wisdom, the realization of the essential nature of
 the ineffable mind.

You have directly realized the limitless vast expanse,
 The sphere which is free from the sharp edge of concepts,
 The tenet beyond the eight vehicles, the excellent path travelled
 by all buddhas.

You have reached the sublime level of the throne of victorious
 Siddhartha,¹⁶⁹
 The (bodhisattva in his) last existence, and received the
 supreme prophecy,¹⁷⁰
 The encouragement of the deities of the mandala of the
 victorious ones
 That are the energy of pure awareness.

You have gained magical powers, much desired by others,
 And irresistibly captivate the minds of all beings and deities.
 You whose acts eclipse the deluded of our times who pretend
 to be realized beings,
 You are a wondrous vision, shining in the realms of samsara
 and nirvana.

On one occasion, when Shakya Shri was living in a tent made of black yak hair, he had a vision of the enlightened Longchenpa,¹⁷¹ the supreme deity. Then, in a manifestation of the mind's luminous clarity, he met the wisdom body of the great omniscient Longchenpa, from whom he received the blessing of the three secrets (body, speech and mind). With

such blessing came the certainty of having untied the knot of many essential points of the profound instructions. Thereafter, knowledge of the scriptures' entire meaning, born from meditation, burst forth from the depth of his being. The scriptures are those exemplified in *The Seven Precious Treasures* by Longchenpa, who was like the Buddha himself illuminating the sense of the profound treasury of the entire canon of the Realized One. This knowledge arose in Shakya Shri without study or reflection.

One time, when his disciple Tashi Lhadar was explaining the results of his practice to Shakya Shri, the Master was greatly pleased and said, "You are returning a gift to me!". That night, the light of the butter-lamp facing Shakya Shri illuminated clearly the wall behind his shoulders as if he were transparent. Although they sat for a long time talking, whenever the flame of the butter-lamp was about to die out, it would start to blaze again brightly.

In the sunlight, if one would look for the shadow cast by his hands or arms, one could see it only pale and shimmering. He did not have the typical darkish shadow of an ordinary person. On the palm of his left hand was a peculiar growth of flesh that clearly resembled the letter A. In his later years, he developed an atypical small tooth with the clear mark of the letter A. This tooth is preserved among his relics.¹⁷² He would exhibit physical transformations that no one could really understand. At times his body appeared to be very old, at other times quite the contrary with his body so young and radiant that one could not help staring at him.

Shakya Shri had gone totally beyond any idea of rejecting or accepting. Yet, the power of his knowledge of the relative things of the world blossomed without limitation. Due to such a power, all places

and regions in the world would appear to him, clear and unobstructed, in the expanse of his mind.

He had continuous and wondrous prescience. For instance, he would see the hidden lands of Pemakö,¹⁷³ the Khenpa valley,¹⁷⁴ and Sikkim,¹⁷⁵ among other areas, with their precise geographic characteristics. Sometimes, from wherever he was standing, he was able to see in clear detail the figures of travellers walking on the facing mountain.

Although he had all the outer, inner and secret signs of having travelled the inner path, he kept his good qualities to himself, like a gem hidden on the ocean floor. Such is the supreme behavior of a realized being. His attainment of perfect confidence in the state of self-liberation (after he gained realization itself) is not something that ordinary people could understand. It is even difficult for *shravakas* and *pratyekabuddhas*¹⁷⁶ to comprehend.

In between meditation sessions, he would peruse scriptures whose subject dealt with the ultimate meaning. At the same time, he would remain in a state of pure awareness utterly free from concepts and activities. The actions of his three secrets, body, speech and mind, remained uniquely within the single state of contemplation. Even the way he sat was unlike other people, and if viewed by anyone with discrimination, that alone was sufficient to cause pure faith to arise. He was free of the flaw of self-deception.

Though he lived as an ordinary human, his mind encompassed in perfect sameness Samantabhadra, the primordial savior. Because of the powerful flow of his compassion which dominated samsara and nirvana, he could gather around himself people from any region or village and all kinds of disciples, with advanced, average and lower capacities. As he could dominate appearances, he was overwhelming, and whatever he said was held valid. He had the power to turn differ-

ent kinds of disciples toward the teaching. In those who established a connection with him, and whomever else he met, he planted the seed of liberation.

First you mastered learning, reflection and meditation,
Midway you raised the victory banner of the highest practice,
In the end you attained the state of immutable realization.

You have gained the heights,
The two accomplishments of the Diamond Way,¹⁷⁷
The highest indestructible Way, superior to all paths;
Your noble mind, beyond the reach of ordinary people,
Is the supreme mind of the teacher Samantabhadra.

The power of excellent experiences having been perfected,
You ascended the throne of highest realization.

The magnetizing light of your positive deeds radiates to deeply devoted and gifted disciples.

You are replete with countless splendid qualities and
A halo of bountiful auspiciousness surrounds you.
Causing joy and well-being to manifest, you created supreme fortune in the three worlds.

You are a sacred being praised by the buddhas and bodhisattvas.

The liberation story of such a glorious Master, like the immensity of a great ocean,
Is beyond the comprehension of ordinary beings, who are like frogs in a well.
You have attained the jewel-pinnacle of the glorious mansion of knowledge,

The white flag of unequalled charismatic deeds that have
accomplished the two objectives,¹⁷⁸
And the brilliant victory banner of courage, impervious to
powerful enemies and demons.
Without summoning, all the goodness of this world and
beyond come to you as guests.

Here from the lotus flower of the three types of faith,¹⁷⁹
Like the pollen enjoyed by bees,
I have revealed for disciples just a fragment
Of the master's life-story of liberation.



CHAPTER V

His Life Dedicated to Practice, He Receives Blessings and Siddhis, Such as Visions of Masters and Deities and the Discovery of Profound Termas

SOME OF SHAKYA SHRI's visions of deities and masters, and various other experiences have already been recounted. At times these signs, indicating that he had reached an optimal level in a particular practice, heralded peculiar challenging experiences. For example, when in retreat in one of the Chugoshog caves of Drugu, he experienced the cave turning upside down, with the floor on top and the ceiling at the bottom and all the grit and rubble falling down on him. Another time, the mouth of the cave closed and for a long time he stayed in total darkness. Nonetheless, Shakya Shri remained absorbed in a state of contemplation beyond hope and fear, further enhancing his state of realization; after a few days the dimensions and shape of the cave returned to normal.

When Shakya Shri spent three years in retreat at the hermitage of Lhadrag Pema Yangdzong practicing *The Mind Essence of Samantabhadra*,

as an outer sign of his accomplishments the offering of medicine and blood¹⁸⁰ began to boil, and as an inner sign, an extraordinary knowledge was born in his mind.

Around that time, when an official called Wangden went to pay him a visit, Shakya Shri emanated in the form of a tiger at the entrance of the cave. Seeing the tiger, the man was terrified. He dropped the curd, grains and other food he was carrying as offerings for the Master and fled to a safe distance. He looked back, but he could no longer see the tiger. With some trepidation he returned to the cave and saw Shakya Shri at rest there, smiling, "Why are you afraid of such a small thing? I came to greet you. But make sure not to tell anyone else what happened." When Shakya Shri was practicing alone in the wilderness, a snow leopard visited him several times. Like a pet dog, it would wander around nearby and then lie down next to him. Then in the morning it would return to the mountains.

Going from his hermitage of Sölder on pilgrimage to the mountain of Khawa Karpo,¹⁸¹ he saw appear a beautiful white vulture that was the manifestation of a dakini. The vulture walked alongside Shakya Shri through three mountain passes. Then at Doke pass the people accompanying him felt the earth tremble, and saw rainbows forming and snow falling profusely in the shape of beautiful four-petalled flowers of different colors: white, yellow, red and blue. Those with pure karma saw the Master appear in the sky in the midst of the rainbows. After crossing the pass, while travelling along the road on the same pilgrimage, all those present could see a circular rainbow light with three rings directly above Shakya Shri's head.

Over the entire time they were travelling, at each place they witnessed amazing signs such as these rainbow formations and a circular rainbow resembling a canopy or parasol above Shakya Shri. As they

were coming up from Tagra in the region of Trayab, a voice resounded in the sky, "The reincarnation of Trayab Kyabgon Rinpoche has been born near this river." Shakya Shri remarked to Gyurme and some other disciples, "It seems that the reincarnation of this master has taken birth." The prophetic words turned out to be true and the reincarnation of the lama was found in that area.

On another occasion, Shakya Shri went to pay a visit to Phagchen Rinpoche of Chamdo¹⁸² who was returning from Lhasa. On the way back to his hermitage Shakya Shri and his attendants had to spend the night at Dibon monastery. That night he suddenly fell ill with symptoms of high blood pressure.¹⁸³ Caught by surprise, his attendants were at a loss as to what to do. However, by the next day, the symptoms had disappeared and he was feeling normal again. He told his attendant Tsöndrü Gyurme, "Last night five types of *gyalpo*¹⁸⁴ present here were derisive, and caused me some problems. Nonetheless, because of my understanding of emptiness, they could not really create any obstacles. I overpowered them with my contemplation and bound them under oath."¹⁸⁵

Sometime before, when Phagpa Rinpoche of Chamdo, Dahan Kalzang¹⁸⁶ and others were building a splendid new temple for the purpose of housing a Maitreya¹⁸⁷ statue, the building collapsed three or four times. Gyatrul Rinpoche¹⁸⁸ had a vision in which he saw a length of coarse felt of black yak hair blowing in the wind on top of Dilsum mountain while the temple collapsed.

Gyatrul Rinpoche said, "It is the magical display of some perverse demon. The situation can only be solved by inviting a realized and powerful master." The important Dahan sent a monk to invite Shakya Shri. That monk thought, "If Phagchen Rinpoche and his spiritual heirs aren't able to subjugate the interfering demon, then how can that lazy

old fellow do it?" When he arrived in the presence of Shakya Shri, the Master, having read the monk's mind said, "Oh, if the Protector (that is, Phagchen Rinpoche) and his heirs can't do anything in this situation, what can a lazy old fellow like me do?" His hidden thought exposed, the monk realized Shakya Shri's power, and developed boundless faith in him. He then invited the Master properly, and Shakya Shri came to Chamdo. Merely by performing the fierce concentration of issuing commands and expelling interferences, he overcame the obstacles that had prevented the temple construction, and the signs of disturbance immediately subsided.

The following year, when the huge statue of Maitreya was being built, parts of the statue completed during the day would collapse at night. Some of the sculptors also died. When the construction of the statue had almost been renounced, Shakya Shri was invited, as before, to resolve the impasse. For seven days the Master practiced the rite of hurling the tormas, united with the practice of dark blue Guru Trago. Then he performed the ritual of consecrating the statue in connection with various deities. All obstacles ceased and the erecting of the statue could be completed, to the satisfaction and delight of the lamas and overseers.

In the same miraculous way, a source of water sprang up at the hermitage of Sölder. No matter how much they drew, the water was sufficient for all the local people. At times its color became as white as milk. This marvelous spring is still there today.

Later on Shakya Shri stayed in retreat, engaging in the practice of Kilaya Yangsang Putri.¹⁸⁹ He had a vision of the glorious Vajrakilaya who conferred upon him the ability to perform magical feats of power and strength. Thus he was victorious over all demonic forces and interferences. Shakya Shri exhibited such powers when the forest at the

base of the mountain facing his retreat place caught fire. He extended his hand in the threatening mudra¹⁹⁰ and instantly the fire went out. On another occasion a magical display of demonic forces provoked a violent storm that was extremely unusual for the season, causing a huge landslide. He took the *phurba*¹⁹¹ attached to the belt around his waist and gestured with it, causing the storm to subside and the landslide to reverse its course.

Shakya Shri convinced many hunters such as Khang Mardopa of Trayab and others to vow to abstain from killing. Each hunter gave his knife to Shakya Shri and begged him to knot the weapon thus transforming it into an object that inspires faith. Shakya Shri blew on the weapons and enjoined some of his disciples, "Knot them!" In accordance with the hunters' wishes, the knives became knotted. Later in the day a hunter came with his knife wishing to ask Shakya Shri to knot it. The Master had already entered his daily session of formal practice, and thus one of his disciples called Shingkyong, who did not want to interrupt him, knotted the knife himself. This actually happened.

At a certain point, Shakya Shri wrote several letters to Töndrub, the overseer of Aghe monastery in Trayab, warning him that he would be facing serious trouble. Soon after, Töndrub was cast into a Chinese-Tibetan prison, in danger of execution. An unshakable faith in Shakya Shri arose in him and he made an earnest plea for help to Shakya Shri. Following that, he was released from prison. Töndrub became a disciple of the Master and his mind attained full liberation through his practice of the teachings. At his death, many bone relics were found after his cremation. The Gelug master Changmön and others greatly praised Töndrub for his outstanding realization.

At the age of thirty-seven Shakya Shri travelled to Lhasa. There he camped on the shore of Artsa lake.¹⁹² One day as he sat in contem-

plation he said, “A perverse and malevolent local guardian is planning to strike us from above with lightning.” The Master performed the *serkyem*¹⁹³ and when he rotated between his palms the phurba which he carried on his belt, pointing it toward the sky, the signs indicating imminent danger subsided. Then the Master bound the local guardian under oath.

When Shakya Shri visited Ganden monastery,¹⁹⁴ he prayed in front of the statue of Lobzang Tragpa (*blo bzang grags pa*, Je Tsongkhapa), the monastery’s founder. Signs of his realization were exhibited to those present when the white scarf, signifying respect, thrown by him towards the statue remained suspended in space for some time before reaching it.

Shakya Shri then travelled to Samyeling.¹⁹⁵ The guardian Gyalpo Pehar¹⁹⁶ was there with his entourage. Wishing to assess the level of Shakya Shri’s realization, the guardian repeatedly opened the bolt that closed the door to the room where the Master was staying, and attempted to compete with him by manifesting various magical displays. Shakya Shri remained unperturbed and brought Pehar and his entourage under control through the force of his contemplation.

On another occasion Shakya Shri was circumambulating the mountain of Tsari, taking the intermediate route. At the boulder known as Basin of Offerings for the Ganachakra of the Dakinis,¹⁹⁷ he performed a ganachakra during which time many remarkable signs manifested: rainbows appeared in the sky shaped like the eight auspicious symbols; a fine drizzle gave the ground a shiny glaze;¹⁹⁸ and music resembling the sound of conch shells and ritual trumpets was heard at length.

When he arrived in Pempa in the region of Lhodrag, he was holding in his hands a black stone that was an inner symbol of the

*stupa*¹⁹⁹ dedicated to Vajrapani²⁰⁰ found in that place. This black stone had a self-arisen white *A* emerging from it. Shakya Shri looked at it carefully and then he placed it over his head as a sign of respect. As he did so, nectar flowed from the stone. Those present could see and taste the nectar and believed the stone to be highly sacred.

Together with a few disciples, the Master in the guise of a beggar or wandering yogin²⁰¹ went on pilgrimage to Lapchi,²⁰² and to central and western Tibet. While staying at the fort of Gyantse, he had a vision of the local guardian Tashi Tseringma²⁰³ with a host of dakinis coming to welcome him. Another time his travel companions saw Shakya Shri's body enveloped in rainbows, which some thought might be an indication that the Master would die soon. When a close attendant heard this, he asked the Master the meaning of the appearance of these rainbows. Shakya Shri explained that while other people were seeing rainbows, he clearly saw the face of Guru Rinpoche, the king and his subjects.²⁰⁴

Then the Master travelled to Sakya.²⁰⁵ Near the town, the magic of a 'blazing female spirit'²⁰⁶ created a tempest that caused a violent rain of small pebbles to fall everywhere. Shakya Shri overpowered the spirit with diamond-like contemplation so that no one present, Master or disciple, was injured and the disturbance subsided.

When they were close to the Lapchi mountain, another fierce storm arose, and from its midst seven wild asses circled the Master clockwise three times. Later, when they had passed by, the Master told his disciples that again he had had the vision of Tseringma and her four sisters welcoming him.

Arriving at Lapchi, they visited the monastery of Nyama Dzong. This monastery marks the spot where Milarepa, having sent Rechungpa (one of his heart-disciples) to fetch water, set fire to all the scriptures

containing black magic incantations that Rechungpa had brought back from India. To distract Rechungpa while he was burning the books, he created a magical display of wild asses and wolves cavorting together. When all the scriptures were burned, Milarepa dissolved the display into a black stone and on it a white 'A' of calcite appeared spontaneously.

This stone was among the sacred objects of the monastery. As soon as Shakya Shri took that stone into his hands, shining dewdrops formed on it. The people who were with him tasted the nectar of these drops. The monastery's monks and teachers remarked that they had heard of the stone producing nectar, but until that day they themselves had never witnessed this miracle. "Milarepa in flesh and blood has arrived here," they said of Shakya Shri, and they were filled with great faith and devotion toward the Master.

Then Shakya Shri asked the monks of the monastery, "Do you see the form of Amitayus²⁰⁷ on the rocks over there?" They replied, "We can't see anything like that." The Master pointed his finger towards a specific spot on the rocks, revealing to them the spontaneously arisen form of Amitayus. In this way they were all able to discern the form of Amitayus from whose heart long-life water trickled. The Master told Sötse, a close attendant, to scrape away a little earth from that spot. Without hesitating, the man scratched the earth away, and the wondrous nectar flowed copiously. Shakya Shri gave some of this nectar to Jamyang Tulku of Trayab monastery, and it is still there among the sacred objects belonging to the incarnate lama.

For one and a half months the Togden remained in retreat in the Crystal Cave of Reed Fortress.²⁰⁸ While he was empowering the medicinal elixir,²⁰⁹ nectar poured like melted butter from the front of the torma dedicated to the deity, filling the plate on which the torma had

been placed. The nectar, overflowing the plate, spilled on the wooden plank where the offerings were arranged, staining some scriptures. The scriptures were placed in the sun and next to the fire so that they could dry, and the oily stains faded away completely, without leaving any trace. Moreover, everyone saw nectar brimming over the skull-cup containing the medicinal substances the master was empowering. Many wondrous signs like these occurred.

In this magical atmosphere Shakya Shri proceeded on his pilgrimage through Nyalam,²¹⁰ eventually arriving in Lhasa unobtrusively, so that nobody would notice his presence. However, on the road, without attendants being aware of her, a hideous old woman came up to the Master and offered him two self-arisen gold nuggets the size of two thumbs, saying, "With these, paint the whole body of the statue of Jowo Buddha in the temple of Lhasa."²¹¹

When Shakya Shri asked permission from government officials in Lhasa to apply gold paint to the Jowo Buddha, he showed them the spontaneously arisen nuggets. The officials exclaimed, "These are superb! Where do they come from?" Then they granted permission, saying, "You may apply this powdered gold" giving him an equal amount of gold powder, and keeping the nuggets.

The gold was applied over the entire buddha statue and at the same time the one thousand offering rite²¹² was performed. The remaining gold was used to paint the faces of all the statues in the upper chambers of the temple; there was enough paint to do them all, bar none. The liquid gold seemed to be inexhaustible. When Tashi Lhadar, a disciple of Shakya Shri, touched the feet of the Jowo Buddha as a sign of respect in order to receive its blessing, wet gold stuck to his forehead. Seeing this, an old custodian of the temple said, "This

time everything is covered in gold, people as well as statues." All were astounded and felt deep reverence for the Master.

Shakya Shri himself sat in front of Jowo Buddha offering the rite of bathing²¹³ and of consecration for the sake of the doctrine and all sentient beings. He invoked the power of truth, and prayed for the welfare of the teachings and of sentient beings.

While in Lhasa, he fulfilled the wishes of all, including those who beseeched him for long life initiations. At that time he also gave the initiation, transmission and detailed teachings on Vajravarahi to Dharma Sahu (the Newari Sahu Dharmamanasim Tuladhar), a Nepalese disciple, and told him to do the practice in solitary retreat. While in retreat, Dharma Sahu had a vision of that deity several times during his practice. Sakya Shri thus freed the minds of many disciples by giving them the ripening initiation and profound liberating instructions.

Later, the Master stayed at Denbag below Drepung monastery.²¹⁴ Two *geshes*²¹⁵ from Hardong,²¹⁶ the location of Gomang college at Drepung monastery, announced that they wished to challenge Shakya Shri to a philosophical debate. With that intention in mind, they arrived where the Master was staying. Shakya Shri's attendants were a bit apprehensive, but the Master reassured them, saying, "You don't have anything to fear." He told the two geshes to rely on the meaning rather than on words and conferred at length with them. The two monks felt humble, and great confidence and faith in the Master arose in them. Their eyes filling with tears, they prostrated respectfully to Shakya Shri. The Master then gave them the profound teachings. Afterwards they searched for a suitable place and stayed in solitary retreat. By applying themselves one-pointedly to their practice, the two became famous as practitioners who were able to benefit others.

Another time, at his retreat place of Sölder in the Dru mountains, Shakya Shri performed the empowerment of the medicinal elixir through a *Rite of Chakrasamvara Indivisible from the Master*. During the practice, everyone around could hear a melodious 'ting ting' sound coming from above the mandala;²¹⁷ it had never been heard before and lasted a long time. The fragrance of the medicinal ingredients was also exquisite, and permeated the atmosphere. The butter-lamp in front of the mandala lit itself spontaneously and blazed with radiance. At one point in the empowerment of the medicinal elixir, Shakya Shri had the repeated vision of the Great Compassionate Kasarpani,²¹⁸ twice the height of a normal human being, standing on the spot of the so-called palace (container) of the medicinal elixir. On the lower half of his body he was wearing the skin of a snake with its head turned to his right side and the tail to his left. His right hand was in the mudra of the supreme gift,²¹⁹ and the left was holding a vase at the heart. Drops of nectar continuously flowed along the incantation cord (going from the heart of the Master to the medicinal ingredients).²²⁰

At the age of forty-six Shakya Shri began a three-year retreat in a small house that had been newly built for him. Quite suddenly he became sick with what seemed to be a fever. Gyalpo Pehar (manifesting sometimes as the gyalpo of the body, other times as the gyalpo of the mind) displayed magical events for about a month, searching for the Master's weak point. Shakya Shri remained in an unperturbed state and spontaneously recovered from his illness. Another time, the Master was harassed by a spirit living in the region of Trayab, who also tested his vulnerability. When the first signs of this obstacle manifested, Shakya Shri stayed in retreat, flawlessly practicing Guru Tragpo. From that time on, his power became so strong that no kind of interference could approach him.

When Shakya Shri was about forty-seven, Adzom Drugpa Rinpoche said, "This will be a difficult year for Togden Rinpoche." He told Ogyen Tenzin, one of his disciples, to travel day and night without stopping and deliver a letter to Shakya Shri. Ogyen Tenzin arrived in nine days and handed the communication to Shakya Shri. When the messenger arrived, the precious king of the yogins did not have any physical sign of illness, although he had been having troublesome visions. He saw a disembodied hand seizing and dismembering him. Sometimes he felt hurled into the mouth of a being with a huge head, feeling its hot breath.

Shakya Shri said, "Though I did not ask Adzom Drugpa for this letter, its contents are to the point. We must immediately perform the necessary rituals," and he arranged for them to be done. All the troubling signs were transformed, and for several days Shakya Shri experienced his environment as the buddhafield of Akanishtha.²²¹ He had visions of Samantabhadra, of the buddhas of the five families,²²² of Tara, and so on, as well as signs indicating that he had become free from interfering forces. Adzom Drugpa also performed the fire rite²²³ for the sake of gaining a long life for Shakya Shri. At that time, in the sky above the platform of fire, a rainbow appeared, and in its midst Adzom Drugpa saw Shakya Shri with a radiant white body. He said with full conviction, "This practice has been effective. For the time being he will have no problems for his health and life." In fact, the Master had no further problems.

Shakya Shri on one occasion visited Jamgön Kongtrul, whose presence was exactly like that of Vairochana.²²⁴ Kongtrul gave him relics saying, "These are mother relics, but so far they have not multiplied.²²⁵ I'll leave them with you. Keep them next to your body and perform the bathing purification ritual accompanied by prayers and so forth."

Shakya Shri kept the relics next to his body as he was told, and one day the mother relics produced many small ones. When he offered them back, he told Kongtrul, "These relics have multiplied, not because I have a great power of compassion, but as an interdependent connection between my having many children and the power of your intention."

One day Kongtrul showed Shakya Shri the terma objects he had discovered. Among them was a treasure box containing a highly sacred statue of Shri Simha.²²⁶ As Shakya Shri neared the statue an incredible thing occurred: wherever Shakya Shri moved, the statue would turn to face him.

When Adzom Drugpa fell ill and his body felt extremely heavy, Shakya Shri was sent for. On his way, he had to pass a place called Tagchen Sumra, where he recited auspicious verses and prayers of aspiration for the long life of the three secrets (body, speech and mind) of Adzom Drugpa. Then Shakya Shri said, "Now there will be no problem for the precious Master's life and health. He will definitely recover from his illness soon." In fact, by the time he arrived at the residence of Adzom Drugpa, the lama was already feeling better and no longer needed rites performed. Extremely pleased to see Shakya Shri, Adzom Drugpa said, "Oh, Vajradhara in person has come. No one can match him!"

Another time when Adzom Drugpa was not feeling well, he said, "This year I've often been ill." And he wrote to Shakya Shri, asking that he perform a divination, since "no one is better than the Togden of Drugu monastery for performing accurate divinations." The Master Shakya Shri did this, and sent his disciple Tseten Dorje to deliver the results. Tseten took five days to reach Adzom Drugpa's residence. While the disciple was on his way, Shakya Shri prayed for the long life of

Adzom Drugpa, and by the time the messenger arrived Adzom Drugpa had already recovered from his illness and needed no further rituals.

When Shakya Shri went to meet Mipham Rinpoche at Ngag Lhong Nang,²²⁷ it began to rain heavily. Neither Shakya Shri nor his clothes became wet, and the people there were astonished. The Master said, “Don’t mind the rain. It is like an offering of tea: this is how the deities favor those who keep the five precepts.”²²⁸

On the way back, when he and his companions arrived at Yulkhar,²²⁹ the whole valley was covered with white clouds. The sun had just risen, shining through the clouds warmly. Just above Shakya Shri’s head a circular rainbow appeared, and his body was enveloped in rainbow light. No matter what he did, walking or sitting, wondrous events like this happened, and lasted a long time. Dechen Chogdrub, one of his close attendants whose job was looking after the horses, asked the Master what that meant; Shakya Shri replied, “The same things happened at Doke pass, while we were on our way to the sacred place of Khawa Karpo mountain.” He would not say whether these were good or bad signs.

When an old lama of Kutse monastery died, Shakya Shri’s son Rinchen Kunden kept asking the Master where his reincarnation would appear, but he did not answer and just kept silent. Shakya Shri later said to Achö, his secret consort, “The old lama is now in your womb.”

Many incarnations such as Ngagdra Tulku of Char,²³⁰ Sönying Tulku of Drugu monastery, the tulku of the old lama of Kutse and others, appeared clearly in the mirror of the Master’s wisdom. Shakya Shri’s indications regarding their incarnations agreed with those made by Drugpa Yongdzin and other masters; and the tulkus were enthroned accordingly. His ability to recognize reincarnations further increased

his disciples' confidence and faith in him, as well as that of the local people.

Shakya Shri always gave out Kashmiri saffron as a cure²³¹ for the sick, regardless of their specific ailment. After people had taken it a few times, it functioned as 'the single medicine that cures a hundred diseases.' His remedies were effective and capable of curing even those afflicted by serious diseases. When, through his pure perception, Shakya Shri could see that a sick person was destined to die, he would give him or her sacred substances or a relic of an enlightened being, treating all equally without regard to social status.

In the Earth Bird year (1909), the Master made a pilgrimage to the power place of Tsari. In the first lunar month of that year, his journey in the region of Tagpo²³² was interrupted for more than two days by a heavy snowfall on Sholar Gang mountain. He performed the serkyem rite addressed to the guardians, and then easily proceeded on his way without encountering any further difficulties, contrary to everyone's expectations. The local people of that region as well as the travellers present could hardly believe the event they had witnessed.

In Tsari Chigchar²³³ he gave instructions on Mahamudra and Dzogchen, the Six Yogas of Naropa, and so forth, to more than a thousand people who had requested his teaching. The Master visited the monastery of Pema Karpo²³⁴ in Char and there paid homage to a statue of Kunpang Gyumai Karkhen,²³⁵ renowned for bestowing blessings. This statue, made by Pema Karpo's own hands, just before Shakya Shri's arrival, grew a head of hair and a mustache. This was taken as a certain sign that Shakya Shri was an emanation of the great Kunpang, and as a sign that his spreading of the dharma would flourish.

When he performed the empowerment of medicinal elixir in Tsari, the fragrance of the medicinal herbs permeated the air; beautiful

white clouds appeared in the sky along with myriad rainbows. These auspicious signs were seeds which blossomed into faith, the hundred-petalled flower, in his disciples' minds.

On the way back from Tsari, the Master was nearing the crest of Sharkong mountain when he had a vision of the Chamdo guardian Shang Pedab with his retinue, and of the local spirit Lhadrag Karpo coming to welcome him. No one else could see them, but people did hear the sounds of big and small bells ringing all around them, and they noticed two ravens cawing in diverse manners while circling in the air above the mountain peak. The ravens then made a clockwise circumambulation three times above Shakya Shri, and flew away towards the east.

There is clear evidence that the Master in one of his former lives took birth as Denma, the cherished minister of King Lingje Gesar,²³⁶ but here this is of little relevance, and I will not dwell on that.

When Shakya Shri read the biography of Nyagre Sewo,²³⁷ the Master stated that he was an incarnation of that great adept.

Once he said, "When I visited the Densathil monastery²³⁸ of Phagmo Trupa,²³⁹ I clearly remembered my previous life as Lingrepa,²⁴⁰ and that I had attained realization after drinking a skull-cup filled with alcohol given by Master Phagmo Trupa himself."

Fighting between China and Tibet broke out in the Year of the Iron Dog (1910) and the Master and his sons went to Lhadrag Yangdzong. Near the caves where the monks lived, people heard a horse neighing²⁴¹ again and again. Everyone began to shake with fear, their hair bristling in terror. Shakya Shri said, "The guardians of the teachings are welcoming me back to Lhadrag."

The Master had received a prediction that in that place there was a hidden treasure to be found, a statue of Guru Padmasambhava as

well as two phurbas with three-sided blades. He attempted to find it, but the right time to unearth the terma had not yet arrived. It would not have been beneficial for beings, and so the Master could not do so. One day Shakya Shri told a close disciple that in one of his visions he had seen the head lama of Trayab monastery with his entourage travelling far away, and said, "I wonder what that means?" Later, the Chinese army inflicted harm in the region of Trayab, causing the lama and his disciples to flee to the Kailash²⁴² region and to Nepal.

While Gyatrul Rinpoche was staying at Siwalung in Drugu on the way back from teaching his disciples in Beru, he told Shakya Shri's son Tsewang of a vision he had had. He had seen the religious and social life of the Chamdo region reduced to a heap of dust. "Therefore," he advised, "the head lama of Chamdo and his heir should keep this in mind, and perform without fail the appropriate rites for the situation." Some of the monk attendants did not believe the lama's warning, and laughed. This was well before any evidence of troubles with the Chinese. Later Gyatrul Rinpoche's predictions came true, and also Champaling monastery²⁴³ in Chamdo went through bad times.

Phin Thang Ling, the Chinese governor of Chamdo, among other officials of the Chinese army, often came to Drugu monastery. The disciples of the Master were frightened and hid what they could in the mountains nearby.

"No matter what we do to save ourselves," they said to Shakya Shri, "here, too, the Chinese will certainly burn everything down, as they did in Chamdo." Togden Rinpoche, who was well aware of the situation, sent a modest disciple with a religiously-oriented letter explaining to the Chinese officials that it was not appropriate to harm the hermitage for it was very poor and simple, nor would it be right to harm the fauna, the birds, the deer and other animals on the mountain

where the hermitage was situated. The letter also explained the great benefits of not doing such harm.

On various occasions, important as well as lesser Chinese officials noted that the practitioners at Shakya Shri's hermitage seemed authentic and ingenuous. In China, too, on the Mountain of the Five Peaks,²⁴⁴ they had similar hermitages. There, they had promised not to harm the monastery and hermitage of the teacher Dza Ogyen.²⁴⁵

Later, the Chinese army camped for a long time near Drugu monastery, and in Ngadrug Satsugkha officials and soldiers occasionally went to Shakya Shri's hermitage. They would carefully and repeatedly search everywhere, all over the big and small buildings. Apart from that scrutiny, they did not inspect the temple housing the three representations (of the enlightened Body, Voice and Mind), and its surrounding area. They did not even ask questions. It seemed as if they had been blindfolded and could not see the temple. When Chinese soldiers ventured near the hermitage of the monastery to hunt deer, they were immediately pelted by a violent hailstorm which scared the men off, and they quickly headed back to camp. From that day on, the deer on the Drugu mountains lived in peace and without fear.

Shakya Shri knew that the regions of eastern Tibet would encounter difficult times, and so for days, he, his sons and his main disciples did rites several times in each twenty-four hour period, to avert danger. They also performed ganachakras, and so on. All this they did with the pure intention of preserving the general and specific Buddhist teachings in Trayab and Chamdo, and of helping the central government's religious and secular activities. Wondrous signs and omens appeared indicating the resolution of problems and also the increase of prosperity. In the latter part of his life Shakya Shri went to the region of Tsari and stayed near Happy Cave.²⁴⁶ The protector Chökyi Wangpo (the

tenth Drugchen Rinpoche) completed the construction of a house for the lama, a new temple, and statues of the eighty-four mahasiddhas²⁴⁷ and so on, in the upper part of the Drugpa Kagyü monastery of Sang Ngag Chöling; he then invited Shakya Shri, a son and his entourage for the consecration ceremony.

For one week the rite of consecration of the temple was performed with the monks of the monastery and others. During the rituals the earth trembled, odd sounds were heard, and there was a rain of flowers. On that occasion, Shakya Shri had an experience of pure perception and told his close disciples, "A sign has occurred that the statue of one of the siddhas in front of you has received a special blessing." People looked at the statues and saw that one statue had become radiant and had moved its leg slightly, as if preparing to stand up. All those present witnessed this and other extraordinary clear signs. The statue of the 'mahasiddha with a bent leg' still exists in that temple.²⁴⁸

Another extraordinary event also happened at that time: a fire broke out at the base of the mountain near the Happy Cave hermitage, and people worried that the fire could be devastating. Shakya Shri came to the door of his room. He took out the three-sided dagger he kept at his neck, focused his concentration and gestured with the dagger. Suddenly a violent storm arose, which buffeted the fire until it was extinguished. During the waxing phase of the first lunar month of the Earth Horse year (1918), while the restoration project at Swayambhu stupa in Nepal²⁴⁹ was in progress, one night Shakya Shri had a vision of a beautiful girl dressed in special garb and adorned with gold ornaments. She said to the Master, "The restoration of the stupa is nearly completed. I have supported the works as much as I could, creating favorable conditions." Then she vanished. Another night, the great guardian Rahula²⁵⁰ manifested to the Master as an old

monk with a coral-red face. He appeared in front of the Master and said, "I have fulfilled the promise to work for the restoration of the stupa," and then disappeared in the ultimate nature of pure awareness. When the restoration of Swayambhu stupa, one of the most sacred representations on this earth, was completed, the day of preparation for the consecration rite arrived.

As the Master from his retreat place in Tibet focused his mind in order to dispel any obstacles, a violent storm was sweeping through the Kathmandu valley and throughout all of Nepal. However, on the day of the actual consecration, the weather became very mild. When the ceremonies ended on the fifteenth day of the lunar month, the same husked barley, rice and saffron-scented water that Shakya Shri had scattered in the air at Happy Cave in Tsari, fell upon the Swayambhu stupa in Nepal.

I have recorded here only a few of the wondrous signs indicating that Shakya Shri possessed great powers and clairvoyance. I have not described the signs that were always present (a few of which I mentioned, however), the very hidden ones and those that I have recorded in my notes. Since I see no point in speaking indiscriminately, I have omitted the stories told by distant disciples and elderly lay people of the area, who had many special experiences of the Master's powers due to their faith. These I do not consider reliable, since, as is said:

Most of the stories of liberation written by disciples
Exaggerate praise, making the master a charlatan.

Here I have mentioned briefly those happenings related by the Master himself, those sworn to by close, older disciples, as well as those signs witnessed publicly by many people.

Great being,
Your virtue uproots habitual existence
And through the absolute, the essential nature of all,
You have dissolved the very idea of concrete reality
Into the self-liberated unique state of pure awareness.

When dualistic thoughts arise like demonic enemy hordes,
Waging war and trying to obstruct you,
You expose their true nature—unreal magical constructs.
All thoughts of arising and ceasing, concepts of past, present,
and future, have reached
The shore of complete equanimity, wisdom beyond time.

Instantly revealing hidden realities, you follow in the footsteps
of the omniscient ones.

In this life, you easily achieved the excellent signs of attainment
And the magical gifts so hard to perfect in this world.

Peerless leader of the teachings and sentient beings,
How can the imprints of your supreme accomplishments
Be understood by the limited minds of ordinary people?

Now we will recount how Shakya Shri gained mastery over profound termas, the gift of discovering extraordinary treasure teachings. The terma states:

E ma! I am the Lotus Guru.²⁵¹
I have impressed the profound seal, entrusting
The deepest quintessence of the master's mind
Complete with all the instructions that mature and free,
On the king, his subjects, and vajra kin
And in particular on Dorje Dūdjom.²⁵²

In accordance with this prophecy, one night when Shakya Shri arrived in the area of the Lapchi mountain, he became absorbed in the practice of the ultimate meaning. It was then that he first discovered the terma called *The Means to Realize Guru Dewa Chenpo* together with its rite of ripening initiation and liberating instructions. He himself put that teaching into practice, obtaining the ordinary and extraordinary siddhis. Ogyen Rinpoche had prophesized about Shakya Shri:

In the future, when the most degenerate times have come,
Düdjom, magical emanation of my mind, will appear,
He, the great daka, who practices deliberate conduct,²⁵³
Who is compassionate and realized in the meaning of
Dzogchen.

In the vast expanse of the mind of this daka who bears special signs
The treasure-teachings will manifest effortlessly;
When the propitious time has come, he will transcribe them,
Sealed with a three-year signet of secrecy;
Gradually disclosing the instructions that ripen and free
To disciples who have made the right aspirations,
He will accomplish great benefit for the teachings and for
beings.

As in the prophecy, Shakya Shri kept secret the terma he had discovered for three years. Then, for the first time, he gave the initiation and teaching to a few fortunate disciples. In the course of time, this method spread and became well-known throughout all regions of Nepal, China and Tibet.

Besides *The Means to Realize Guru Dewa Chenpo*, Shakya Shri discovered many other terma teachings rich in profound essential points. These include, for example, *The Three Dimensions of Enlightenment: Reality,*

Enjoyment and Emanation,²⁵⁴ *The Peaceful and Wrathful Master*; *The Glorious Kilaya*; and *The Peaceful and Wrathful Manjushri*. These extraordinary mind treasures discovered by Shakya Shri are like massive cloud banks of blessings, profound teachings which effortlessly grant the two accomplishments, common and uncommon, to fortunate disciples.

As has been said, Shakya Shri entered Drugu monastery in his youth. While there he had many visions of Tara, Mahakala and other deities who performed enlightened actions for his sake and granted him miraculous powers. Once, when the Master was staying in retreat, he awoke at dawn, seeing in space before him the face of Guru Tragpo, union of all Sugathas. Slowly the vision dissolved into the natural state of his mind. After this experience, he had the pure vision known as *The Mind Accomplishment* and transcribed the root text in its entirety.

Thereafter he remained in retreat doing that practice in the Great Cave of Ewam in Drugu. His perseverance in practice was like the continuous flow of a river. Day and night he had many visions of Khamtrul Rinpoche, which increased his faith boundlessly, and inspired him to compose a prayer of supplication to him.

Shakya Shri remained for another three years in retreat. During that time he had a clear vision of Mahakala Legden, extremely brilliant, vast as the universe. When Shakya Shri experienced a slight fear, the vision vanished into primordial purity. Later on, he had a vision of Mahakala Tragshe. Around that time, everything he laid his eyes on appeared clearly as the color, the ornaments and so forth, of the radiant body of the wrathful Palbar Maning.²⁵⁵ Afterwards, he composed a propitiatory rite for that guardian entitled *The Natural Energy of Pure Awareness*.

Shakya Shri then lived for a few years at Lhadrag Pema Yangdzong. When he stayed at the Long Vajra Cave, Secret Treasury of the

Dakinis, during the day he remained absorbed in contemplation, and at night he trained in the mind's luminous clarity. Often, at dawn, in the state of luminous clarity, he would meet lord Milarepa. In those visions, through signs and in symbolic ways, he received numerous teachings of the oral lineage. It was on one of these occasions that he composed a *Guru Yoga in the Form of an Invocation to Milarepa*, a result of his pure vision.

In another vision of luminous clarity Shakya Shri met the great adept Lingchen Repa who conferred on him secret teachings through symbolic language. At the end of the vision Lingrepa dissolved and became indivisible from Shakya Shri's state of pure awareness.

In the second year of his three-year retreat, he composed *Vajra Laughter* as Milarepa with unceasing kindness frequently appeared to the Master, revealing many teachings during his dreams and experiences of luminous clarity. Responding to a *Supplication to the Masters of the Oral Lineage*, Milarepa appeared again to Shakya Shri who, in the supreme state of luminous clarity, received further teachings in the form of pure visions from him. At the end of these visions an old woman with an orange beard said, "I will request instructions on the transference of consciousness from my relative,"²⁵⁶ and then she vanished like a rainbow.

Around that time, at the request of Changtrul of Jori monastery the Master composed parts of *The Instruction on the Secret Path of the Transference of Consciousness* and taught it to the tulku. In each session of the teaching that Shakya Shri was giving Changtrul, there occurred many significant signs and omens, such as he pierced an opening in the tulku's fontanel with a blade of grass.

When the Master was making a pilgrimage to the sacred place of Khawa Karpo, he spent a day near Kyetrang pass. One night while

sleeping, all the deceptive appearances of thoughts still present during sleep dissolved into the expanse of reality. In a state of luminous clarity, in that most sacred place, a thigle of rainbow light formed, in the center of which the Master beheld the single form of Chakrasamvara surrounded by countless dakas and dakinis. On the basis of this vision he composed *A Supplication to the Single Form* of that deity. When Shakya Shri was staying in the area of Doke pass in Beru, he had a long-lasting vision of the Medicine Buddha as one of the 'eight brothers'²⁵⁷ on the rooftop of a multi-storied house with a checkered design.

Later, as he and his companions were crossing through the pass, they all saw a spherical rainbow with three rings. At the same time Shakya Shri saw within that canopy-like rainbow a white daka whose body was made of light. Above his head was a white standard, and he wore a lower garment made of five-colored light. His two hands were holding a drum and a drumstick. He was smiling and joyful. Finally, the vision dissolved into the expanse of space. Later the Master had a vision of Black Manjushri,²⁵⁸ receiving a mind terma, the brief and profound text, *The Means to Accomplish Black Manjushri*.

Once when he was on pilgrimage in the region of Tsari at the base of Chag mountain pass,²⁵⁹ he stayed at Tragkyib cave.²⁶⁰ One day the Master took a nap, and in a state of luminous clarity he clearly saw a sort of monastery with many dark brown windows. In the center of the monastery was the lord of beings, Tsangpa Gyare. His body was dark brown and he was wearing the three monastic robes, with a meditation hat on his head. His right hand at his heart was in the mudra of teaching and the left rested on his lap holding a text, in the mudra of contemplation. He was seated in the lotus posture and was giving a teaching on the completion phase according to the Chakrasamvara tantra. He also was making various predictions about the future.

As the Master was circumambulating the power-place of Tsari on the middle circuit, he spent a night at Mipag plateau.²⁶¹ That night the local guardian of Tsari, Pal Shingkyong Wangpo,²⁶² appeared to him in union with his consort and, flanked by his cohorts and messengers of the eight classes,²⁶³ promised to serve Shakya Shri. Accordingly, as soon as Shakya Shri arrived at Chigchar, he composed the *Rite of Propitiation of Shingkyong Wangpo*.

Crossing over the Shakam pass²⁶⁴ the Master briefly saw the form of Dügön Tragshe (or Mahakala Tragshe)²⁶⁵ before it vanished. When he reached Chumig,²⁶⁶ suddenly the deity reappeared to him and remained for a long time.

When he arrived at Phodrang Yutso or the Turquoise lake,²⁶⁷ impure vision dissolved in the expanse of reality and Shakya Shri saw all appearances as the sixty-two deities of the Chakrasamvara mandala, and as the venerable Tara with her retinue. The same night, in the state of luminous clarity, the Master saw Saraha, the forefather of all sidhas, from whom he received innumerable teachings.

Not long afterwards, from the life-supporting lake of Varahi called Phodrang Kyogmo,²⁶⁸ in the midst of a canopy of rainbows that covered the sky, the Master saw the form of Vajravarahi. His disciples saw only the rainbow canopy and many other rainbows, which appeared to be rising from the ground, like trees.

When the Master arrived at Chözam Dong, he received as a mind terma a profound practice called *The Elixir of Long Life and Wisdom*.²⁶⁹ The Master stayed in retreat for six weeks in the cave of Chishel at Crystal Reed Fortress. One day, during the offering rite of the tenth day of the lunar month, Guru Dewa Chenpo²⁷⁰ appeared with his entire mandala in front of the Master and conferred on him an extraordinary blessing.

In that instant, suddenly the means of accomplishment, together with the teaching of Guru Dewa Chenpo manifested in his mind. At once, Shakya Shri dictated the entire teaching to his son Tulku Rinchen Kunden, Pema Chogdrub and other attendants. They wrote on paper, on wooden slates coated with oil and then ashes, and on wooden planks dusted with powder or flour. Thus, in an instant, the mind-teaching that emerged from the casket of the all-pervasive simultaneous expanse of reality and pure awareness was immediately disclosed and made manifest.

Tseringma and her four sisters²⁷¹ appeared to Shakya Shri on different occasions, both in the early and later periods of his life. At the time they made the promise to render service to Shakya Shri, he composed a one page *Rite of Request for Action*.

Shakya Shri gave initiations and liberation instructions to Kangri Tulku, Senge Tragpa, Beltrog Tulku and others, accomplishing immense benefit for beings, and placing them on the path to liberation. Once, when the Master was in retreat at Sölder hermitage, all darkness became the infinite horizon of luminous clarity, and in the sky, in the midst of a lovely white cloud formation, Shakya Shri beheld Yutog Yonten Gonpo. He was wearing the white garment of a tantric practitioner, with his hair loose and his hands in the gesture of contemplation. At his right was Yuthog Yonten Gonpo's son, an extremely handsome youth, with his hair coiled on top of his head. An inner certainty arose in Shakya Shri, and as the vision faded, the son dissolved into the Master and they merged indivisibly.

Another time, Shakya Shri had a vision of the great sage Naropa. His body was dark maroon, naked and adorned with bone ornaments. He gave Shakya Shri the complete transmission of a teaching called *Chakrasamvara with Thirteen Deities*, which came from the oral transmis-

sion that Rechungpa²⁷² brought back to Tibet. By the end of the vision Naropa had given Shakya Shri all the texts of the oral lineage, and Shakya Shri promised to uphold their transmission.

Then, within the expanse of a triple rainbow the Master had a vision of a daka said to be Denma Samdrub, the cherished minister of King Gesar of Ling; he had a dark complexion and long face, and his body was twice normal height. Over his shoulder were slung a bow and a quiver with metal-tipped arrows.

One night, while Shakya Shri was sleeping, all dream images dissolved into the expanse of reality, and in the state of luminous clarity he saw the empty though perceptible rainbow body of Avalokiteshvara with eleven faces. There were two Guru Rinpoches, one to his left and one to his right. The three secrets (Body, Speech and Mind) of the Master dissolved into Avalokiteshvara and the two Guru Rinpoches, and the three deities as well as Shakya Shri merged into a single entity. As a result, he experienced an unprecedented and uninterrupted state of luminous clarity of great openness. It was at this time that from the expanse of the mind of Shakya Shri sprang forth *The Means of Realizing the Master—the Sambhogakaya*.

One night, he suddenly awoke to find his retreat place transformed into an inconceivably divine palace. Within this palace Shakya Shri beheld the eighty-four great tantric adepts of India.

Around the same time, he dreamed of rainbow clouds filling the sky, and in their midst for a long while he saw Amitabha in his dharmakaya form, and Guru Rinpoche. At the end, the vision dissolved into the expanse of the ultimate nature of emptiness. Instantaneously streaming forth, the profound terma *The Means of Realizing the Master—the Reality Dimension of Awakening* dawned in his mind from the self-arisen radiance of pure awareness, the nature of all things.

As mentioned earlier, when Shakya Shri reached the age of forty-six, he fell ill with fever for a long time. Finally recovered, one day at dawn in a state of luminous clarity he saw the magnificent Naropa seated at his right side on a white mat. His body was dark brown, and he was adorned with bone ornaments and a crown of dried skulls. With eyes bulging from their sockets, Naropa looked at a text of the oral tradition that was placed on the white felt.²⁷³ He began to speak and gave the Master the verbal transmission of the teachings contained in that text, from beginning to end. Naropa then said, "I have given you the entire teaching without omitting or adding anything." His body dissolved into rainbow light, and Shakya Shri remained spontaneously in a state of contemplation within the luminous clarity of the mind until sunrise and arose still in that state. After this vision, Shakya Shri discovered *The Cycle of Instructions on Luminous Clarity*, but impressed the seal of secrecy on it, teaching it only to a few disciples.

Shakya Shri also revealed the mind termas of profound secret instructions on the preliminaries and main practice of the spoon technique adjunct to the 'upper door' part of the central channel practices, as well as the profound instructions concerning vajra retraction.²⁷⁴ He taught these techniques to fortunate disciples who put them into practice, and developed authentic meditation experiences.

Sometime later, during the night, while he was dreaming, all appearances in his mind dissolved into rainbows and into a volcanic-like blaze. Within this expanse, Shakya Shri had a vision of the King of Wrathful Deities,²⁷⁵ with three faces and six arms, wearing charnel ground ornaments and blazing with light.

Thereafter Shakya Shri eased his strict retreat practices and began to give initiations and liberating teachings to many disciples. Once, while he was giving the *Empowerment of the Relics of the Rigidzins*, belonging

to the *Northern Treasures*,²⁷⁶ blessings descended on fortunate disciples. As a sign of this, they began to shake and then, seated cross-legged, rose into the air the height of fully-stretched arms. They began to speak in Sanskrit and other languages, and snow fell in the form of three to ten-petalled flowers. Some disciples saw in the sky formations of spiritually significant emblems, such as the eight auspicious symbols and the eight auspicious substances.²⁷⁷

The guardian Rahula repeatedly appeared to Shakya Shri. When extraordinary omens indicated that he was performing services for the Master, Shakya Shri composed a serkyem rite entitled *The Pagoda of Pleasures* and a rite of propitiation of Rahula entitled *The Lightning Noose that Summons Swiftly*.

Once again, Shakya Shri awoke suddenly one night to see a mass of five-colored rainbow light illuminating the inside of his retreat house. In its midst, the Medicine Buddha was standing with his right hand extended in the gesture of giving. Above his head appeared Samantabhadra in union with his consort. This vision lasted long, and ultimately, the vision itself became one taste within the vast expanse of Shakya Shri's pure awareness.

Around this time, Shakya Shri revealed the brief but profound mind termas called *The Means to Accomplish the Peaceful and Wrathful Samantabhadra* and *The Pith of the Heart Essence of Dzogchen*, Shakya Shri's own realization. These termas are profound instructions, incredibly rare to find in this world. They emerged in the expanse of his wisdom mind through the blessings and care of Guru Rinpoche and Longchenpa in their dharmakaya aspect.

Then he gave initiations of *The Heart Essence of Chetsün* to about ten people, including a few lamas, tulkus, and the old retreat master of his hermitage. While he was conjuring blessings upon his disciples,

many signs occurred indicating the actual descent of blessings upon them: their physical appearances changed, their bodies began to shake and rise in the air, and so forth.

On the tenth day of the Monkey month²⁷⁸ in the Earth Monkey year (1908), the Master, his sons, his disciples both young and old, monks and lay practitioners performed a ganachakra for three consecutive days. At the point in the ceremony when the descent of the blessing is invoked, Shakya Shri had a vision of the Lotus-Born Vajra Guru²⁷⁹ who appeared in the offering-place in the mandala. The blessing of Guru Rinpoche's presence augmented the power of the experience and realization of the participants in the feast: some began trembling, shaking and rising in the air; others felt faint, their eyes welling with tears. Most of those present felt intense faith and a strong sense of revulsion for worldly affairs.

In the Iron Dog year (1910), armies from the bordering country of China invaded.²⁸⁰ Always bearing in mind the welfare of both the teachings and of sentient beings, Shakya Shri revealed a mind terma: it was a rite of propitiation of Ekajati called *The Most Profound Heart Secret, a Request that Ekajati the Mamo²⁸¹ Guardian of Mantra Take Action*. In the latter part of his life, when he was staying in the Happy Cave in the sacred place of Tsari, Shakya Shri composed *The Noose of Lightning, a Request that the Faithful Blacksmith Take Quick Action*.²⁸²

The venerable Milarepa, Lingchen Repa, the lord of beings Tsangpa Gyare, the great sage Naropa and others actually appeared to Shakya Shri. From them, he received in a symbolic language the instructions of the *Oral Transmission of the Dakini*²⁸³ and fully understood it; for a period of time he imposed a seal of secrecy on these instructions. Afterward, Shakya Shri became alight with overwhelming faith in the early masters of the Kagyü tradition, and also recognized that

it was a favorable time to reveal the teachings for training disciples. In response to these conditions, one day, as dawn was approaching, the terma called *The Preliminaries, Practice, and Conclusion of the Spoon Practice*, as well as *The Cycle of Teaching on Vajra Retraction*, manifested clearly in his mind and he immediately transcribed them. Then he taught the preliminaries and the main practice of these mind-treasures to fortunate disciples of Kasha (Lahoul) and Bhutan. They put the instructions into practice, and consequently gained extraordinary signs and remarkable superior qualities.

On the third day of the lunar month at dawn, the mind terma called *The Essential Points of the Meditation on Tummo of the Oral Transmission* vividly appeared in his mind; on the seventh day of the same month he transcribed it. Around the same time he disclosed that he was the incarnation of Naropa, Ngamdzong Tönpa, Kunpang, and Amkar. He also said that he had reached complete certainty that the teachings of realized beings were flawless.

Giving up interest in this life, you raise the victory banner of practice.

Comprehending the meaning of reality, you gain mastery over mind and prana.

Perfecting the strength of realization, you shine with power and knowledge.

King of siddhas, gifted with the conduct of the glorious heruka,
You are the crown of millions of accomplished rigdzins.

With the assurance of a sovereign yogin,
You are a great treasury of extraordinary secret wealth
Beyond the sphere of experience of the immature.

The fortunate coincidence of your past trainings caused your
activities to blossom like

An enchanting blue lotus enjoying the feast of youth.

You fling open the door to the treasury of diamond jewels,
Always speaking with masters and deities of the three roots,
Always encountering the smiling faces of mamos and dakinis,
Oceans of oath-bound guardians who accomplish the four
actions²⁸⁴ for you.

Who is there other than you, O glorious Master?



CHAPTER VI

*His Altruistic Accomplishments and
Charismatic Guidance Benefit Others
Immensely and Illuminate the Doctrine,
Inspiring Great Masters to Shower Him
with Flowers of Praise*

THE PEERLESS MASTER Shakya Shri perfected the creative power of his realization of pure awareness and ascended to the pinnacle of accomplishments, yet he kept well-hidden within his vast and deep ocean-like mind the boundless wealth of the qualities of his three secrets (body, voice, mind). Nevertheless, many great masters, with their knowledge of hidden truths, showered flowers of praise on Shakya Shri, recognizing that the true nature of the supreme is unchanging like the radiance of pure gold.

Khamtrul Tenpe Nyima, the omniscient Drugpa Yongdzin, Tsognyi, the sovereign of realized yogins and others had told Shakya Shri that he would benefit by taking a qualified consort as an aid for tantric conduct (the swift cause for indivisible great bliss). Shakya Shri was

not merely a yogin who had attained the warmth-experience,²⁸⁵ but one who had understood the true nature of reality just as it is.

Therefore, he obeyed the command of his masters, while adhering to the crucial point of non-attachment (that is, not being bound by the experience of bliss with a consort). Relying exclusively on the swift path of the third initiation,²⁸⁶ he made use of the auspicious coincidences to reach the highest attainments, the common feat of long-life, as well as the accomplishment of many good works and deeds. From the age of eighteen until the age of sixty-seven he wandered in sacred places, practicing only the ultimate meaning and giving rise to great waves of exemplary deeds to benefit sentient beings and the teachings.

At one point, he wrote a letter to Khamtrul Tenpe Nyima describing his realization of the nature of the mind. Khamtrul Rinpoche replied, “Your realization is matchless! In many respects it is higher than my own. Give my son the detailed teachings and your experiential guidance on Mahamudra and the Six Yogas of Naropa.” With much praise and encouragement, he also offered Shakya Shri several volumes of teachings, such as the *All-Pervasive Knowledge*.²⁸⁷ Later, Chökyi Senge, the son of Khamtrul Rinpoche, entrusted to Shakya Shri for his education, stayed for a long time at the hermitage of Sölder, and received the experiential teaching on *The Mahamudra of the Innate Yoga*²⁸⁸ from Shakya Shri. He died at Lapchi struck down by an illness while on pilgrimage. Jamgön Kongtrul, the omniscient buddha in person, praised Shakya Shri saying, “It is rare to meet someone like you, accomplished in the meaning of Dzogchen.”

To the great scholar Lama Tashi Chöphel, Kongtrul said:

I thought that no one could match the realization of Chogtrul Rigdzin Kunzang Namgyal of Dzaka, but in fact the Togden of

Drugu is more realized. Although one in whom realization is manifest is not affected positively or adversely by what he does, nonetheless the fact that Dzatrul Rinpoche has a monastery in his care, and so forth, I believe impedes him a little, while the Togden is without impediments as he spends his life in hermitages.

To Tertön Trime, the lama of Nyagrung, Kongtrul, said,

The Togden of Drugu monastery is a personal disciple of Jamyang Khyentse Wangpo and is a practitioner of the *Heart Essence of Dzogchen*. He has entered the expanse of the practice of total relaxation (tregchö) and has brought to fulfillment the creative energy of the practice of the direct leap (thögal), passing the limit of the visionary appearance of pure awareness.²⁸⁹ It is a miracle to find such a being in these times. You yourself should go and study with this Master.

Jamgön Kongtrul, replying to a letter from Shakya Shri which asked for help in dispelling obstacles, wrote:

With respect to the Sovereign of Yogins, endowed with knowledge and realization,

It is with great joy I received your letter, accompanied by offerings, and learned that the mandala of the signs is illuminated (that is, that you are well) and that your meditation on the two stages (creation and completion)²⁹⁰ increases like a waxing moon.

As for myself, I am now an old man with many years on my shoulders. Apart from that, I have not been sick recently and I am doing things as before. Concerning your request, I have

performed at length whatever rites I could to dispel the obstacles that beset your life and that of your retinue.

I pray that your vajra feet will remain firmly in this world forever. With this letter, I am sending you a few special long-life pills made of divine substances, a terma discovery.

From the hermitage,
the Old Kongtrul

In addition to this praise, Shakya Shri received a letter from Jamyang Khyentse Wangpo saying:

I am glad to receive your letter and offerings saying that Shakya Shri, supremely qualified by virtue of the state of integration attained through training and liberation, is happy and in good health and dedicates himself to the essential practice.

I, the old monk, am confined to bed with ill health over which I have no power, though I still try to do what I can. I rejoice from the depths of my heart, learning that you have dedicated yourself intensively for three years to the practice of the two tantric stages. I sincerely pray, with whatever words I know, for the fulfillment of your life and practice and the accomplishment of your and others' objectives.

I have gone past youth and am experiencing the suffering of illness. Moreover there is no certainty as to the time when death will come. I pray, before I die, we shall meet again.

May the perfect essence of immortality
Become your adamantine life energy,
And may the white lotus of the two objectives
Eternally blossom everywhere.

I have sent with this letter some gifts—a silk scarf, consecrated pills, a protection cord and a small statue of the second buddha (Padmasambhava) which confers blessings.

Khyentse, the old monk

Khyentse Wangpo often praised Shakya Shri in this way. In another letter to Shakya Shri, he made the following prediction: “Tsewang Jigme, your middle son, is the reincarnation of my teacher Adro Drarampa. He should not be obliged to study; it will suffice that he remain as he is. Apart from reading and writing, he should not involve himself much in studying other subjects.”

In reply to a letter from Shakya Shri describing his experiences and realizations, Adzom Drugpa Rinpoche wrote:

With respect,

To the Sovereign of Yogins with Golden Wheels²⁹¹ Adorning the Soles of His Feet, the Wish-Fulfilling Jewelled Victory Banner of the Lineage of Attainment:

Among the knowledge holders of our oral instruction lineage, you are the one who trained in the path of Mahamudra. However your potential awakened as pure awareness when the introduction that presents the nature of total relaxation (tregchö) struck you directly. If only for that instantaneous realization, you are a Master in whom we have confidence. We have gained faith beyond comparison and rejoice that, because the propitious circumstances of your past training fell spontaneously into place, your hidden mind has manifested in the form of written letters.²⁹²

You have lived your life like early masters of the attainment lineage, and have become one with highly realized beings through the glory of your manifold qualities.

In all seasons of your life you disliked distractions and worldly entertainments, and developed knowledge unaffected by circumstances (which can cause various states of mind, such as clarity or obscuration) or by distracting and frenetic situations.

Having taken experiential appearances of the three dimensions of awakening as the path that unifies the expanse of reality and pure awareness, you now have confidence in the authentic view of the nature of reality. I think you have achieved the vast and precise profound practice of a knowledge-holder in his last incarnation before becoming a buddha that is, the most secret and unsurpassed yoga of the all-encompassing unique thigle, luminous clarity.

Though I had in the past some doubt, by analyzing again and again the signs of experiential warmth resulting from your perseverance in training, as described in your letters, I am sure you have nearly perfected the experience of total relaxation (*tregchö*) in pure awareness. It is also certain that your mind is close to completing the stage of the appearance of visions called ‘increased contemplative experience’ (in the practice of *thögal*, related to spontaneous accomplishment). This is the precursor of the highest level in the buddhafield of the sambhogakaya dimension, known as the semi-apparent manifest body of enlightenment.²⁹³

Because of this, I composed the following song with delighted words about you:

A Ho!

Heart-essence of the knowledge holders of the tradition of the
Early Translations,
Unique thigle that is complete luminous clarity,
You lead the minds of beings,
Fortunate disciples who possess the tantric transmissions and
oral instructions,²⁹⁴
Especially through the outer, inner, secret and most secret
instructions,²⁹⁵
To the expanse of the primordial ground.

Such is the instantaneous swift path concordant with, but
superior to all,
The most secret, unsurpassed path of the awareness-holding
dakinis,
That by taking the experiential appearances of the three kayas
onto the path
The immutable wisdom, the supreme state of the wisdom
master is fully actualized.

When through this powerful ultimate yoga, the sole path
Easily travelled by the victorious ones of the three times,
The tightly binding ropes of dualistic appearances are cut,
There are certainly no stages, or paths to travel, nor goals to
attain.

This absence of stages, and so on, is a view that no one can
deny:
There is no yoga other than the supreme expanse (of this view).
It is wisdom that manifests as the illusory appearance of the
sphere of purification,

The purifying agency and the result of purification,²⁹⁶ and
The lights that occur in forward and reverse order.²⁹⁷

Through the primordial radiance of the essential reality and
Original pure awareness actually manifesting as potentiality,
You have gained the power of pure presence,
The union of pure awareness and essential reality
Beyond limiting viewpoints such as eternalism and nihilism, and
so forth.

You have instantaneous and gradual perfection of the single
ground of the

Manifestation not definable in any aspect of pure and impure
components

Of channels, prana, and vital essence of the person and of thögal.

When I look directly at how

The ground of manifestation arises in your case,

It is clear that you are a practitioner in your last existence,

You who have perfected all the stages.

Thus, even with your eyes shut, at black midnight,

Without sun or moon or butter-lamps, and so on,

You perceive, in the vast expanse of bliss,

All appearances, subtle and unsubtle, recognizing them

As magical sambhogakaya creations.

Apart from a slight unfolding of appearances,

The distinction between night and day has faded,

Apparent reality and pure awareness simultaneously arising.

At that point, the secret instructions on luminous clarity,

The truth of the unique thigle, became your tradition's emblem:

Surely you herald the victorious kingdom of the two purities.²⁹⁸

Know these words! They have already been heard and are here spoken unreservedly.

May all fortunate female and male practitioners,
You foremost amongst them,
Who are on the path of luminous clarity,
The highest, profound and secret path, swift and effortless,
Easily reach the supreme state of the wisdom master.
May music celebrating a golden age²⁹⁹ of benefit for the
teachings and living beings
Fill the entire universe with auspiciousness.

I, a tantric madman who acts like an outcast, an old man who has reached the immaculate vast expanse of pristine luminous clarity, have written a reply in condensed form to a query as to the level of practice of this genuine and supreme heart awareness holder.

May this yield goodness.
Adzom Drugpa

When Shakya Shri paid a visit to Adzom Drugpa Rinpoche, the latter said, "Today, many wear their hair long, and so forth; those who do should conduct themselves as you do. I am only entertaining myself with termas, and so on, but you, Rinpoche Shakya Shri, shall accomplish the most profound practices of the ultimate meaning." And he repeatedly raised his thumb as a sign of request and encouragement.

Once, when the two masters were relaxing on a walk in the area below Tung Ral Tragkar with their attendants and others, all the disciples present witnessed the formation of rainbow clouds in the sky and saw rainbow light vividly spring forth from the grass and woods wherever Shakya Shri walked. Adzom Drugpa bowed his head and

praised Shakya Shri, proclaiming, "The deceased whose names have been heard by the venerable Master will be freed from the suffering of the lower realms."³⁰⁰

After the visit to Adzom Drugpa, the Master returned to his hermitage on the mountains of Drugu. As soon as he arrived there, he entered as usual into strict retreat. During his lengthy seclusion he developed a rheumatic problem. His legs swelled and took on a bluish color,³⁰¹ making it difficult for him to walk or sit. At that time Drodul Pawo Dorje (Adzom Drugpa) sent a letter with the following advice:

O Rinpoche,

On both the night of the seventh day and the dawn of the eighth day of this month, I, in a natural state of mind, clearly heard the following words. Place them in the eternal knot of your mind and examine their significance.

Skillful daka, being a bee
 Is your remedy.
 If you freely enjoy the nectar
 Of a padmini whose name is Pema,
 The sweet music of
 Your unsullied three doors will fill the universe
 For years equal in number to the minor signs³⁰²
 And the riches of the exalted ones.³⁰³

This prophecy, which is meant neither to encourage self-complacency nor to deceive, is extremely useful. To overcome your problem the best method would be to encounter effortlessly a virgin of an age between sixteen and twenty-one, who has the auspicious concurrence of a lotus-form channel,³⁰⁴ is named Pema,

and who has not broken the samayas.³⁰⁵ If you find such a young woman, train her in the outer, inner and secret levels of the tantra as explained in the scripture of the path of skillful means,³⁰⁶ and make her proficient in the arts of love.³⁰⁷ By practicing with her, restoring your health, absorbing the essence from medicinal ingredients, and doing the appropriate meditations, you will become free of obstacles. As the prophetic words indicate, you will certainly live until the age of eighty-seven, spontaneously accomplishing benefit for yourself and others.

Keep this in mind, and do not let anyone know of it; the method has the seal of secrecy of hidden conduct.

May all be auspicious!

May this paired offering of a white scarf and of
The support of the method, the lady with a body of great bliss,
Beautiful in form, of a magnetizing color³⁰⁸

And with exquisite features,

Be the auspicious coincidence that frees your actions from
obstacles

And makes them virtuous at the beginning, in the middle and
at the end,

The skillful means of the great secret which is
The swift path travelled by an ocean of heroic awareness holders,
And bring forth long-life and wisdom equal to
That of Vajrasattva, the great bliss.

May the chanting of this auspicious profound advice resounding in my abode, the garden of the white round conch shell of good augury, become a source of joy for the hearts of fortunate males and females. Through that practice, may the great display of goodness of the awareness holder be victorious everywhere!

Following the advice of the letter, Shakya Shri sent a disciple named Gечö to search for such a dakini (as prophesized by Adzom Drugpa). Gечö heard that in a family of northern Lhathog³⁰⁹ there was a pleasing young woman named Pema Tso. He went to her house and arrived just as her family members were setting up a white banner on the roof of the house.

Gечö thought this an auspicious coincidence. He carefully observed the girl and found that she had many of the signs of a dakini as described in the tantras, and was convinced that she must be the girl predicted by Adzom Drugpa. Adroitly, he brought the girl to meet the Master. By engaging with her in secret practices, Shakya Shri was able to overcome his obstacles, recover from his illness, and enhance his realization.

The first time Shakya Shri met Dza Paltrul Rinpoche,³¹⁰ he described his experiences and realizations to him. While they were discussing this subject, Paltrul Rinpoche placed his right hand to his forehead as a sign of respect and often exclaimed, “O amazing, most amazing Master.” He spread out a felt mat and invited Shakya Shri to sit on it. Then Paltrul Rinpoche, very pleased to have met the Master, gave him some curd, saying, “I don’t have anything else to offer you. Accept this cup of curd as an auspicious connection.”

Mipham Rinpoche, the embodiment of Manjushri, praised Shakya Shri when the Master went to pay his respects to him, as mentioned earlier. Moreover, Mipham told some lamas and tulkus, “Practitioners like the precious Togden of Drugu monastery are rare. His realization knows not even a hair’s tip of distinction between day and night. His attainment of the all-inclusive luminous clarity is equal to that of the omniscient Jigme Lingpa. It is important that you receive the instructions that introduce the nature of the mind from such a Master.”

When Mipham Rinpoche was staying in retreat in the Garuda cave in Gowo, in upper Dza in Chamdo,³¹¹ Shakya Shri offered him most of his texts, including the mind treasures³¹² he had revealed, as well as oral advice on the profound essential points of the secret instructions of Dzogchen. Reading the works of Shakya Shri, Mipham composed the following extraordinary praise:

His writings are like the finest butter, the very quintessence of the profound secret. Since qualified recipients for such mantric instructions are rare these days, it is advisable to impress upon them the seal of secrecy and reveal them only to suitable disciples.

He added the following verses of truth and prayer:

Yogin of the ultimate truth,
 May your adamantine treasure teachings,
 The expression of pure awareness,
 Bring glory to all fortunate ones;
 May their awakening influence
 Pervade the entire earth.

Then Mipham Rinpoche immediately called for his secretary, Lobzang Töndrub, to send the words he had written to Shakya Shri. Lobzang Töndrub had served him for years and had written down *The Evocation Rite of Kalachakra*,³¹³ and other works of Mipham.

One day, the secretary said to Mipham, “Recently, I’ve had a strong wish to receive Dzogchen teachings. I have never received teachings from the Togden. Is it better for me to request instruction from him, or whom should I ask?”

"Oh, fortunate one to have such a wish," replied Mipham Rinpoche. Raising his index finger, he said, "These days, you will find no one who has realized the Dzogchen teaching as Togden Rinpoche has." Lobzang Töndrub also asked Mipham if he would compose a prayer of supplication for Shakya Shri. Mipham consented and wrote a twelve-verse prayer known as *Great Waves of Previous Deeds*.

Ngorpa Pönlop Rinpoche and Ngawang Tenpe Gyaltsen (a personal disciple of Mipham Rinpoche, and master of Diphu monastery in Amdo) went to meet the king of siddhas, Shakya Shri. They gave him a letter which recounted a conversation they had had with the kind Jamgön Lama Mipham Vajradhara when he was staying in Chamdo. He had said, "You have a very good karmic connection to the Vajrayana. Should you meet someone like the glorious Togden Shakya Shri, you could easily learn tummo and achieve the signs of realization. I merely dance on books,³¹⁴ and can not be of much help to you. Moreover, your personal karmic connection with a particular master is of clear importance."

Then the two lamas explained to Shakya Shri that when the time came for Lama Mipham to leave his body, as a testament he told them, "The most advisable and expedient thing for you to do is to go to Togden Shakya Shri, and learn from him." They added, "It is on his advice that we have come here to meet you."

Another time, Mipham Rinpoche was staying at the hermitage of Dündil Go, and in reply to one of Shakya Shri's letters, he wrote,

To the great yogin who has realized the state of unimpeded pure awareness equal to the great wisdom of all the buddhas:

I hope that these days you, precious Master, and your followers, who are a support for the welfare of the teaching and of beings,

are all in good health. Along with this letter, I have sent you the volumes called *The Means of Accomplishing Manjushri*; the first perfect print of *The Hundred Thousand Names of the Buddhas*; and a best quality crystal lens³¹⁵ which I offer to you with pleasure and respect.

I have finished a minor revision of the Kalachakra tantra commentary that I began writing while I was staying in Chamdo, in accordance with the notes of Butön and Dolpopa Sherab Gyaltsen³¹⁶ and with other works.

In this inauspicious year of the Iron Dog,³¹⁷ I gave the reading transmission interspersed with brief explanations of my commentary on the Kalachakra in order to ensure the continuity at least of its transmission. As my health was not good, only on the fifteenth day of the third month of the Iron Dog year (1910), I began conferring that initiation on about twenty-one lamas and monks. On the twentieth day of the same month I started the explanation of the text, but had to stop for two days due to extremely bad health. My health improved, and I was able to complete the teachings over thirty-six days. Having done this, even if I die, I have no regrets.

I had hoped to finish writing the commentary on the *Manjushrinamasangiti* which you asked me to do, but the death of Lama Tashi made it impossible. Even if he had not died, I probably could not have completed it, but because it is your wish, I still have every intention to do so. Please give me your blessing that I may succeed.

As is the nature of things, I have now grown old and ill, so I have stopped writing and all other such activities. I do what I can, sitting quietly. O Master, you who regard everyone with equal compassion, not holding some persons dear and others not, there is no need for me to mention that I myself have said and will say aspiration prayers for your long life.

I also offer you a version of *The Teaching on the Seven Verses* slightly modified in its outline; I have added four or five citations from the Kalachakra tantra, and so on. Now it is complete. I have nothing more to modify and no citations to add.

Now, as to the core of your letter, you, who have certainty as regards primordial wisdom, have thus brought under your control all appearances and the mind. Therefore, since your compassion knows neither highs nor lows, please do not abandon me, or those like me, who are disciples of degenerate times. I sincerely pray, precious Master, that having gained this control, you already have power over the youthful vajra of long-life, and that you may live for an ocean of aeons.

If I die soon, then that is it. Should I live a little longer and am not seriously ill, I will definitely stay in strict retreat for the next two or three years, until I die. To speak frankly, these days, because of ill health, I am no longer able to comply with requests, write letters, and so forth.

As an offering for your protection, I have sent you pills made with the five substances of a red cow³¹⁸ and three round Zi gems.³¹⁹ With best wishes for your good health and the hope to meet you in the future,

Lama Mipham

Shakya Shri often received letters such as these, full of high praise; here I have recorded some of them to content those who have faith in Shakya Shri.

Jamyang Loter Wangpo³²⁰ of the Ngorpa Thartse monastery, the foremost of all Sakyapa masters of that time, never met Shakya Shri. However, in his writings, he says that on meeting some of the Master's disciples, he told them, "The precious Togden of Drugu monastery is certainly a Master whose practice of the inner sense of the teaching

is unmatched by those that these days call themselves togden. He is a Master far superior to others."

This, and other similar words of praise, a few of which I have recounted here, were said by a number of authentic masters, or heard by their disciples. However, since both first-hand and second-hand accounts are many and extraordinary, I have mentioned only those true beyond doubt, without any trace of fabrication.

The way in which Shakya Shri, the object of high praise from most excellent and superior teachers, accomplished benefit for all beings and for the teachings, with endless virtuous deeds, fulfilling the wishes of each of his disciples, has been mentioned. Now how he nurtured his countless disciples will be described.

HIS OUTSTANDING DISCIPLES

THE VISIBLE AND SECRET retinue of his pure and impure disciples were as numerous as the particles of matter in our world. Shakya Shri bestowed on them boundless kindness, teaching the vast and profound dharma, thus bringing the immature to spiritual maturity, and the mature disciples to the wealth of the infinite liberating qualities of the path.

Here we name a few principal disciples among the untold number of his Tibetan followers, who, having turned their backs on worldly ambitions, reached the haven of the primordial state, to the glory of beings and of the teachings. Of the disciples of highest capability, those to whom he had taught principally the path of luminous clarity or Dzogchen, the foremost, among all his family members, was his learned and realized son, the great rigdzin Tsewang Jigme.

Tulku Rinchen Kunden was the first of his divine sons. Another son was Chöying Tulku Kunlha Tendzin, who was an awareness holder of the Mantrayana and a wandering yogin. In his son Karse Tsewang Rinchen, the supreme lotus of knowledge had blossomed fully; another son Ngawang Chöying, the reincarnation of Drugpa Yongzin, was the embodiment of knowledge, ethics and benevolent intention. Phagchog Dorje was a divine son who spontaneously rose to the position of regent while erecting the victory banner of realizing the inconceivable wisdom of knowledge and compassion.

These sons exhibited different kinds of buddha activity for the teachings and for sentient beings; nonetheless, as sons of the same Master, their minds became one taste with that of their Master (that is, they attained the same realization). Among his female disciples were his daughters, Niguma-like³²¹ practitioners who were field-born yoginis.³²² Foremost among other disciples were:

The great Nyidrag Tertön Ogyen Gyaltshab; Trulshig Rinchen of Chade monastery in Yardrog; Gyalwang Tulku of Sephu; Gyalse Tulku; Chöling Terse Tulku (son of Chöling Rinpoche);³²³ Namchag Tulku of Doshul; Bhuli Tulku of Bhutan; the Tulku of Sang Sang monastery in Lhadrag; Yonge Mingyur Dorje, Kunzang Sherab, the Tulku of Tragmar; Chögyal Tulku of Nubgön monastery in Nyal; Tulku Sherab; Drodren Mingyur Tulku; Changchub Tulku of Jophu; the Tulku of Ngoshul Wam monastery; Tenphel Gonpa of the Ling region; Karma Tsöndrüb, the siddha of Mar Ril; Ngawang Thubten, the lama of Trayab; Lama Trinle Dargye; Lama Drubgyü Gyatso; Chödze Kunzang Dechen; the wandering lama without attachments, Yönten Gyatso; Lama Alug of Jepha; Pema Wangyal of Longrong; Tashi Phuntsog, the Lama of Ching Sakyapa monastery; Lama Tsultrim; Ngagwang; Tashi Lhadar, the Ziwa Togden; Sönam Tsering, the Lama

of Rida monastery; the chant master Chöphel, the lama of Tsugyen monastery; Champa Khedrub, the tantric master of Magön; Rinchen Chöpel, the lama of Lhasung monastery; Rigdzin Changchub Dorje; the teacher Tenzin Khedrub; Togden Sherab Tragpa of Tsugyen monastery; Lama O Ge of the Tenma hermitage; Lama Yonten of Olbol; Champa Tsiring of Chamdün; Lama Gyaltsen, the doctor of Doru; Lobzang Töndrub, the secretary to Mipham Rinpoche; the monk official of Khora; the geshe of Moda; Lama Chögön of Dramthog; Lama Tashi of Metö; Lama Lanya of Khejong and the Lama of Trag Yangkhul; Lama Namgyal Palden of Artsa; Jamyang Mönlam; Wangdrag of Diben in Derge; Lama Nyigen of Diphu; the teacher Kunzang Dorje; Kunzang, the Tulku of Yagze monastery; Lagen Tulku, the elder Kalzang Chöpel; Sherab Dorje of Trangru; Si Lama Karwang Dechen Wangchug of Chamdo; Rusho Chöpa of Kumbum monastery; Tashi Töndrub; the Lama of Dzomyang; Tashi Tönden of Upper Dza; Nortra Lama; Khönchog Lodrö of Sib Dzogchen monastery; Naru Trime of Beru; the master of chant Tsöndrü Gyurme; the elder Sönam Chöpel; Dorje Tragpa, the tertön of Tholhatsa; Agyal Lama of Gyara monastery in Konjo; the elder Pema Sherab of Kyipo monastery, Lama Ade of Tragnag monastery; Lama Dradorje of Golog Serthar;³²⁴ Thubten Dargye, the monk from Surmang monastery;³²⁵ Rinchen Chogdrub from Nangchen; the monk Lobzang Chögyal from Amdo; the teacher Ara Karpo from the mountain of the Five Peaks in China; the Dzogchen Lama from Mongolia; Chagphul Tamchö from the city of Tarsendo³²⁶ (on the Chinese border); Lobzang Tenpa, a geshe from Sera monastery originally from Bawa; Chöying Sherab, the tertön of Markham; Tsultrim Tharchin from Khyung in eastern Tibet; the elder Shingkyong or Lama Trinlepa of Beru; Düdul and Chöying Yeshe, the tantric practitioners from Kayog monastery in

Nyidrag; Jamyang Gyaltsen, Thegchog Kunzang, and Tenzin Gyalpo from the northern region of Nagchu; the elder Chöjur Wangchug and Tenzin Tsultrim from Triru monastery; the chant master Shecha Togden of the northern monastery of Bongdu;³²⁷ Dungre Lama of Tayul; the elder Tsepag and Tenphel from the Kongdrula monastery in Konjo; Togden Changchub and Lachung Tulku from Trag Sumpa in Konjo; Pushong Siddha from Chagra; Lama Thubten Gyaltsen from Zangkar in the district of Ngari in western Tibet; the elder Thubten Rinchen from Yardrog; Lobzang Phuntsog from Trabshul; the elder Sönam Phuntsog and Tashi Rinchen from Lhathog; Togden Shang Shang from Artsa; Champa Rinchen from Mani; Geshe Sherab Dorje from Bumthang³²⁸ in Bhutan; Chöwang Tenzin from the monastery of Sang Ngag Chöling; Lama Wangyal from Nubri³²⁹ in Nepal; the siddha Dzara Trinle Wangchug from Oyug valley in Tsang; Thubten Namgyal from Bumthang in Bhutan; Tashi Wangdü from Tharpaling monastery;³³⁰ Kunzang Namgyal, the master of Tagchu monastery in Bhutan; Chödrag Lama from Tharpa Ling monastery in Bhutan; Ogyen Tenzin from Shar Khumbu³³¹ in Nepal; Ogyen Dorje from Tingri in southern Tibet; Togden Dawa from Tsibri; Dora Lama Kalzang Gyaltsen and his brother from Nyenam; the teacher Sangye Dorje from Gong Adrag Dza; Ngawang Chözang from Ladakh; the venerable Rigdzin Dorje from Lahoul, the land of the dakinis; Sönam Gyaltsen from Kinnaur in northern India; the retired administrator Khyenrab Trime from Trayab; Kunga Rabten, the governor of Rangdrub; the old ruler of Dzechu; and the administrator Namgyal Tsewang.

The mind-streams of these practitioners ripened and self-liberated through tregchö related to primordial purity, and thögal, related to self-perfection. Those disciples who had acquired the power to benefit

themselves and others through practicing Mahamudra, the view of the mind of Vajradhara, included:

Chökyi Wangpo, the supreme refuge of Drugpa Kagyü monastery of Sang Ngag Chöling; the tulku of Taglha Gampo;³³² Yongdzin Ngaggi Wangpo, the tulku of Dechen Chökhor Drugpa Kagyü monastery;³³³ Shabdrung Chökyi Gonpo;³³⁴ Tagre Tulku of Ladakh; Chung and Chogtra Tulku of Dingche monastery in Tra; Chökyi Senge, the son of Khamtrul Tenpe Nyima; his reincarnation, Ngawang Dechen of Segyu monastery; the Tulku of Khamdrag monastery in Tsang; Chögyal Gyatso, the tulku of Kham monastery in Drugu; Lochen Sönam Nyingpo, tulku of Drugu; Lagen Geleg Tulku; Tulku Ngawang Gyatso, the tulku of Yagtsa monastery; Drubtrul Trinle Gyatso, the tulku of Tsogya monastery;³³⁵ Sönam Tendzin or Tsenyi Tulku; Nyirab Tulku of Jophu monastery in eastern Tibet; Drubchog, a tulku of Digu monastery; Lagen Tulku; Lama Rigden; Lagen Tulku of Kutse monastery; Lama Lugyal of Lachen monastery; Chöwang and Chögyal, the old lamas of Guphu monastery; Jamyang Tulku of Lhasung monastery in Trayab; Rilha, the attendant of the master of Karmo monastery; Tseten Gyurme of Khora; Ke Lama Norzang, tulku of Tsawa Gang monastery; Yudrug Tulku of Lhathog; Tsabshi Tulku of Khampagar monastery; Lama Yerab of Khampagar monastery; Tratsang Tulku of Riwoche monastery; Gyaltsen Yongdü, the chant master of Tashi Thongmön monastery in the region of Char;³³⁶ the doctor Zangpo; Lama Töndrub Yongdü; Tsöndrü Gyatso, the chant master and head lama of the Drugpa Kagyü monastery of Gyatso Tratsang;³³⁷ the retired chant master Legshe Dawa; Lama Geleg Tönzang; Khedrub Gyatso; Karma Yönten Gyatso; Ogyen Dorje, the chant master of Chigchar in Tsari.

Shakya Shri brought these disciples to liberation by teaching them the path of the three, four and twelve yogas of Mahamudra.³³⁸ The disciples who dedicated themselves to the practice of the *Six Yogas of Naropa* were:

Mönlam Rabzang of Mangdi in Bhutan; Lama Pema Chogdrub, the best of the disciples of Khora in Trayab; Togden Mindrol Yarphel of the retreat center of Khampagar monastery; Togden Ngedön Gyatso; Pema Chögyal from Ladakh;³³⁹ Palden, the chant master of Tagtse monastery in Shag in the area of Sang Ngag Chöling; Togden Yeshe Nyingpo and his brother from the Pelung hermitage affiliated with Khampagar monastery; my own teacher Pema Chögyal and his brother, Lama Chöpel Gyatso of Guphu; Tagri Kunga of Dzigar monastery; the monk Namdrol Yeshe from Bumthang in Bhutan; the elder Tendzin Gyatso; Togden Gyaltsen; Lama Rabgye from Shung Gar in Bhutan; the teacher Nyima Özer and his brother from Dongzamkha in Bhutan, close to the Indian border; Rigdzin Dorje from Kutö in Bhutan; the revered Sönam Zangpo (1892-1983),³⁴⁰ the master of rituals of Chakar monastery in Bumthang (Bhutan); Kunga Tenpe Gyaltsen of Lahoul in India; Nampar Gyalwa of Bhutan; Sherab Chözang; Ngawang Chöpel; the venerable Norbu Ngedön Nyingpo; Bhi Tsiring, the Lama of Dokar monastery; Togden Ngagchang Lobzang Namgyal from Pada in Lahoul; the Nepalese Dharma Sahu; Ratna from Chakar monastery; Ogyen Rangdrol from Zangkar; Thegchen Gyatso from Kinnaur in India; Ngawang Tönyö; Sönam Gyaltsen; Lodrö Tobden from Sikkim; Chökyong Targye from Nangchen in eastern Tibet;³⁴¹ Tenpa Drugye; Rabga from Tsogya monastery in Trayab; Phagchog from Rigya monastery; Trachö, a monk from Sephu monastery in Lhodzong; Gyelu and Nyima, monks from Sang Ngag Chöling monastery; Tönyö and Togden Namdrol Zangpo from Tashi Thongmön monastery in Char.

After receiving teachings from Shakya Shri, these disciples completed the preliminary practices³⁴² of Mahamudra first. Then they were led from the practice of calm state meditation with an object of focus, to the non-meditation phase of Mahamudra.³⁴³ They gradually trained in the *Six Yogas of Naropa*, the *Six Cycles of Equal Taste*,³⁴⁴ and the *Profound Instructions of the Oral Transmission*³⁴⁵ and so on, and realized excellent qualities and powers of body, speech and mind. They were like white lotuses, just as the early Kagyü masters had been.

Among the common signs of their success in practicing tummo (inner heat) was their ability to dry sixteen wet cotton sheets on their bodies, in the span of time from the first lightening of the night sky until sunrise. They wore only a cotton cloth, making no distinction between summer and winter weather. By simply practicing taking the essence³⁴⁶ for three or seven days, they were able to manifest signs of the realization of that practice.

They were able to blow a conch shell with the vajra (the penis), absorb more than a glass of water in one meditation session and take in milk through the urethra, and then expel it from the mouth or nose. Many other common signs of success demonstrated that they had trained successfully in the yoga of the subtle energies. Among these disciples, some also gained stability in the non-conceptual wisdom of bliss and emptiness through the secret practice with a consort.

The aforenamed were the principal disciples of Shakya Shri, but there were countless students from other regions and countries including: India, Nepal, Sikkim, Ngari, Latö, central and western Tibet, Bhutan and the Bhutanese-Assam border area, Tagpo and Kongpo, Purong (between Kongpo and Riwoche),³⁴⁷ the regions of eastern Tibet bordered by four rivers and six mountain ranges,³⁴⁸ including Minyang and Jang³⁴⁹ in China. Among these were many high masters and incarnate

lamas of all traditions (Nyingma, Sakya, Gelug, Karma Kagyü, Drugpa Kagyü, Drigung Kagyü, and Taglung Kagyü);³⁵⁰ geshes and scholars and holders of the monastic discipline; yogins and yoginis and adepts, holders of the tantric teachings; the pious kings of Nepal and Bhutan; the finance secretary of the noble family of Kada of central Tibet; and kings and vassals of the regions of eastern Tibet. Moreover, among his disciples there were many male and female householders and merchants. Hundreds of them attained the highest realization; many thousands attained some realization of the path and persevered to further their attainments, gaining experiential proficiency in contemplation. Those who heard his teachings and thus established a connection with Shakya Shri were more than several hundred thousand. It was evident to all that no one, having heard his teachings and having remained with him a little, at the time of death did not experience some special sign, such as the persistence of bodily heat after death, and so on.³⁵¹

Compared to the disciples of other teachers, those who had had contact with Shakya Shri became exceptionally qualified by purifying their negative actions and developing their positive potential through the preliminary practices, and, step by step, attaining meditation experiences and realization in accordance with the main practices.

He continuously cared for poor disciples by feeding them and giving them clothing as well as spiritual teaching. He cared for everyone, common and high-ranking laymen, lamas and incarnate masters, by bestowing teachings that conferred realization of the ultimate reality. Shakya Shri's far-reaching enlightened activity related to this precious doctrine was felt and will be felt throughout all regions of Tibet.

Shakya Shri also predicted that his enlightened activity would be perceived in India, Nepal, Lahoul, Lapchi, Bhutan, Tsari and other places. For the welfare of others, he sent some of his disciples to

spread the teachings of the Six Yogas of Naropa, of Mahamudra and of Dzogchen, the essence of the ultimate meaning. The monk Pema Chogdrub of Trayab monastery was sent far away once; Namgyal Palden, the Lama of Artsa, and the elder Karsam of Lingkhog, who were among his oldest disciples, were sent to different places on three occasions. Before sending them on their journeys, Shakya Shri would predict what special places of practice, and which representations of the Buddha's Body, Voice and Mind they would find in a certain country.

The Master informed them of the customs and particular religious practices they would find people following. He advised them how to help others with the most appropriate teaching, which he specified for each different place. Having reached their destinations, the disciples would find that all was just as their Master had predicted. They developed a faith in him as for the Buddha himself and without exception declared, "He truly is the Omniscient One." Their minds became more resolutely set on benefiting people by giving them the most suitable teachings and instructions. With deep, enlightened activity they taught the kings, ministers and subjects in barbarian borderlands how to take up the broad path of shunning evil and to begin doing good and whatever was appropriate to circumstances.

Artsa Lama Namgyal Palden³⁵² was sent by Shakya Shri to Bodhgaya in India.³⁵³ There, Hindu fanatics had disfigured (transforming them into Hindu gods) over a thousand reliefs of the Buddha engraved on flat stones that had been placed along the circumambulatory path around the main temple marking the place where the Buddha had attained enlightenment. Unable to bear such damage, Artsa Lama rescued as many of the intact reliefs as he could by paying off the fundamentalists with generous amounts of money and giving them

new stones on which to carve their deities. Similarly, other reliefs were salvaged by Panchen Rinpoche of Tsang.³⁵⁴ The reliefs were placed as objects of worship in a newly constructed temple to the left of the main shrine. Interceding with local Indian kings, Penchen Rinpoche was able to persuade them to decree that from that time on, the reliefs would not be destroyed. Artsa Lama also placed new stones along the circumambulatory path around the main shrine and did other work to restore the Bodhgaya temple.

Having left Bodhgaya, Artsa Lama went to Sahor in India.³⁵⁵ There had been little rain that summer, and the people had performed many Hindu rituals to bring rain, but to no avail. Artsa Lama believed that if the people would take refuge in the Buddha, his teachings, and his community and recite the mantras of Avalokiteshvara and Padmasambhava, rain would certainly come. With the aid of a translator, he explained this to the local people and was able to convince them. Everyone, both the mighty and the humble, began murmuring the refuge prayer and the other mantras, as they had been taught by Artsa Lama, and not long after, to the satisfaction of all, it rained. Thus, Artsa Lama gathered many disciples who took up the practice of shunning evil and performing good actions.

In Bhutan, Artsa Lama opened a vast gate for the sky-treasury of generosity. He turned the mind of the king toward the dharma. Thus, all of his subjects came to share with him, who later became renowned as ‘the king of Bhutan who governs the country in accordance with Buddhist principles,’ the good path and customs that make well-being and happiness flourish. He made everyone, important or not, vow to shun unwholesome acts, such as destroying beehives to collect the honey, fishing, setting forests afire to hunt deer, and so forth; and he helped people to overcome poverty.

In brief, by relying on the compassionate activity of the Lord of yogins, and in what seemed an inconceivable state of sameness of mind between teacher and retinue, his fortunate disciples accomplished in various degrees and time periods the welfare of others with whatever skillful means worked best in a specific country according to the varying needs of different types of beings.

When these disciples returned from their mission, they told Shakya Shri that they had spontaneously accomplished benefit for others just as he had foretold. Their Master was very pleased and they all felt most fortunate to receive high praise from him.

Shining like a sun, your spontaneous activity manifests
In the sky of dharmakaya the sameness of reality
Unbound to any particular place.

By illuminating with the light of the Teaching
And opening the eye of liberation
In countless beings, superior and lesser students,
Each according to capacity, intent, and character,
You create on earth manifold
Pleasure-gardens of amazing happiness and virtue for all.

You have taught the highest path
That ripens and frees disciples;
With your skillful means and eloquence,
You speak to superior, lesser and average students
Appropriately, filling all corners of the earth
With impartial doctrine-holders.
Rare are the beings who perform such wondrous deeds.

Like the guileless deer dwelling in the forest,
You do not care for earthly possessions and refused a flood of
them;

All things come to you in abundance, as numerous as the
 particles of a buddhafield,
 Just as summer clouds spontaneously pour down a treasury of
 rain.

With your compassionate smile, your benevolent hand fully
 extended,

With your melodious speech, whose sound gives relief to all,
 With your irresistible form, like Sarasvati, daughter of Brahma,
 You bestow all kinds of joys that gladden the heart.

Unlike masters who sit proudly among wealthy but ignorant
 people,

Deceived by the distraction of creating meaningless fame,
 You who have no sheen of material wealth manifest the
 Simple white radiance of your face to fortunate disciples.

With the hook of the four means³⁵⁶ you attract the poor and
 the simple

And bestow on them what is desired, the good fortune of the
 profound and vast doctrine

According to their various necessities;

Is this not the heaven known as Enjoyment of Pleasures Created
 by Others? ³⁵⁷

With skillful speech which frees from illusion, you attract
 Those in samsara who are deceived by the demon's mistress of
 noxious deeds;³⁵⁸

Riding the Bhalata horse³⁵⁹ of the supreme way,
 You carry them to the prized jewel, the island of liberation.

Adorned with the crown of compassion,
 With marvelous and skillful actions,

You uplift the beings of this degenerate era to the pinnacle of
heights,
Causing a reflection of the golden age to appear in this world.



CHAPTER VII

His Commitment to the Restoration of Extraordinary Sacred Symbols, Fallen into Ruin, of the Buddha's Body, Voice and Mind, and the Creation of Sacred Images through the Power of His Unbounded, Selfless Intention

THE GREAT SIDDHA Nyagre Sewo made this prediction:

In eastern Tibet, a Master called Shakya will appear
To elevate the quality of the teachings,
And increase the happiness of beings.

By accumulating the many offerings people had made to him, Nyagre Sewo founded the Lagön monastery in the area of Trayab. There he built a stupa dedicated to seven generations of Kagyüpa masters. Using his magical powers, he amassed all the necessary relics. By making the stupa an object of veneration, he caused the teaching to flourish, and increased the prosperity of the people.

The Precious Siddha Shakya Shri, remembering the deeds he had performed in his previous life as Nyagre Sewo, sent his disciple, a retired administrator called Khyenrab of Trayab, to Lagön monastery with one hundred silver coins³⁶⁰ as an offering for beginning a regular practice of the ritual known as *Empowering the Relics of the Rigdzins*. However, due to those troubled times, it is uncertain whether the offering was delivered or not.

Whenever Shakya Shri had representations of the Buddha's Body, Voice and Mind made or restored in various monasteries and hermitages, he insisted that these be done with freely given offerings, regardless of whether they were large or small.

Every year, from the time he began to receive offerings from devotees, Shakya Shri would commission the casting of about ten statues of various sizes made in gold and copper. He donated most of these to various monasteries and hermitages as sacred objects of worship. He also commissioned that statues be cast and paintings made, and so on, for his own residence.

As symbols of the Buddha's Body, he ordered to be cast: a one storey-high statue of Amitayus, one of Avalokiteshvara, and one of Padmasambhava in gilded copper adorned with precious gems; two sets of statues of Padmasambhava flanked by Mandarava and Yeshe Tsogyal³⁶¹ arrow-height;³⁶² three or four sets of statues of the eight manifestations of Padmasambhava;³⁶³ three sets of statues of Guru Padmasambhava and his retinue on a hundred-petalled lotus seat, with a back support decoration and the representation of a lake as the base; three sets of statues of the masters of the Dzogchen lineage taller than originally planned; two or three sets of statues of the deities of long life (White Tara, Amitayus and Usnishavijaya); two or three statues of Vajrasattva; many statues of White Tara, Amitayus and others, all of

arrow-height; a cubit-high³⁶⁴ statue of Vajrasattva cast in silver. Each of these statues was remarkably well cast, shining with a bright golden hue. They were all statues that bestow blessings, filled with suitable relics and rolls of mantras, and consecrated by the appropriate rituals for invoking the deities.

Shakya Shri had numerous rare statues of different sizes, representing Guru Rinpoche, cast using a *lima* alloy.³⁶⁵

He commissioned the painting of three sets of *thangkas*³⁶⁶ with gold or variegated bases of the twelve Dzogchen Masters;³⁶⁷ two *thangkas* of the peaceful and wrathful deities;³⁶⁸ a storey-high appliquéd brocade *thangka* of Amitabha in his pure buddhafield; eight *thangkas* of the eight main bodhisattvas;³⁶⁹ one *thangka* of Padmasambhava with his two consorts; one *thangka* that bestowed the blessing of Longchenpa; a one-storey-high *thangka* of Guru Dewa Chenpo; and five *thangkas* of the deities of the *Spontaneous Fulfillment of the Intention*: all were painted using precise measurements according to traditional canons, and framed in the finest brocade.

As symbols of Buddha's Voice, he commissioned the copying of *The Seventeen Dzogchen Tantras*;³⁷⁰ *The Fortunate Aeon Sutra*; *The Biography of Padmasambhava*; *The Tantra of Immaculate Confession*; and other texts. All were finely written in gold.

He also commissioned to be copied, and then reproduced by means of wood-blocks, many printings of *The Four Part Heart-Essence* and *The Seven Treasuries of Longchenpa*,³⁷¹ *The All-pervasive Knowledge*³⁷² and countless other texts.

He had printed more than one thousand copies of: *The Biography of Padmasambhava*; the longer and shorter versions of *The Tantra of Immaculate Confession*; the complete *Liberation Through Hearing in the Intermediate State*, a mind terma of Karma Lingpa; *The Benefits of the Jewel Necklace of the*

Hundred Thousand Names of the Buddhas and Bodhisattvas, a compilation of the words of Mipham Rinpoche; and his own *Collected Works*.

As symbols of Buddha's Mind, Shakya Shri built a one-storey-high gold and copper blessing-bestowing stupa, decorated with gemstones and filled with consecrated substances and mantras. Aware of the events that would beset the country in the future, he constructed the stupa at his own residence. On the anniversary of the great Chetsün master, he performed a ganachakra in front of this stupa, with plentiful offerings; he lit a huge butter-lamp that burned day and night for a week. Every tenth day after the waxing and waning of the moon, he performed this ritual with its offering rite repeated one hundred times, and lit hundreds of butter-lamps.

Some of his main restoration work on the three representations of the Buddha's Body, Voice and Mind, were in Tawang (Arunachal Pradesh, India) and in Bhutan. Three times Shakya Shri offered more than eighty ounces of gold to paint special statues of Guru Padmasambhava. When the application of gold was completed, he and about thirty people (including his sons, tulkuś and other disciples) performed tantric feasts in front of these statues and made one hundred thousand of the five kinds of offerings (which included butter-lamps, food, and so on).

Shakya Shri would regard the actual offerings (made for the sake of the deceased or by his devotees) as a leopard would regard a heaping meal of grass placed in front of it. He had not the slightest wish for the offerings, and dispensed with them, accumulating merit in various ways such as by giving them to the needy.

In Lhasa, five or six times he made offerings to gild the whole Jowo statue,³⁷³ performing five times the long, medium and short rituals of the hundred-thousand offerings. He also often offered gold

paint for gilding the statues of the upper chambers of the Jokhang temple, the statues of the temple of Ramoche,³⁷⁴ those of the temple of Samyeling, and the statues of the Thrandrug temple,³⁷⁵ together with infinite types of offerings.

Shakya Shri offered many valuable objects, as appropriate, to various masters without bias as to their schools. He made offerings of money destined for investments to monasteries, hermitages, and retreat places; the interest earned would go toward performing prayers and rites.

He made donations wherever temples or sacred representations were being restored, and funded regular prayers and rituals to be done there as well. All this he did ceaselessly, never using even the smallest offering improperly or wastefully, thereby maturing the root of his virtue.

From time to time, Shakya Shri would stop accepting offerings or gifts from those who had faith in him or from people making offerings on behalf of the dead. When he was on his way to Lapchi, even though he travelled through Lhasa and other places as a simple person, he was given many offerings: for instance, though he received hundreds of white scarves, he never kept even one, always offering them back. He preferred to live as a simple, wandering yogin, always giving away everything he was handed.

When Shakya Shri decided to go on pilgrimage to the holy places of India and Nepal, the omniscient Drugpa Yongdzin predicted, "The place where you are destined to create benefit for others is Chigchar, in the great power place called Tsari!" In accordance with this prediction, Shakya Shri went on pilgrimage to that region several times, taking one of three routes: the upper, the lower or the intermediate road. On

these occasions he dedicated himself constantly to teaching gatherings of fortunate disciples the instructions that ripen and liberate.

In the Earth Bird year (1909), Shakya Shri went to Chigchar; on the way he paid a courtesy visit to Phagchen Rinpoche of Chamdo, and at a number of religious ceremonies, offered fifty silver coins.

Arriving in Tsari, with great joy he taught the profound and detailed instructions on Mahamudra and Dzogchen to more than a thousand students. He gave about 2500 silver coins, received as offerings from devotees and for deceased family members, to various monasteries there, asking that prayers and rituals be performed.

Again at his hermitage on his return to eastern Tibet, he donated the offerings he had received (as a parting gift from the king of Bhutan) to several masters, tulku and local monasteries for their support. These included a load³⁷⁶ of English pound notes, eighteen rolls of raw silk,³⁷⁷ and so forth.

Thereafter, Shakya Shri remained in strict retreat. After four or five years, he relaxed his practice somewhat and dedicated himself ceaselessly to giving profound instructions, causing, spontaneously and effortlessly, great waves of virtuous deeds to benefit others and help the teachings flourish.

Thieves, robbers, hunters and other people, who had clung stubbornly to their unvirtuous behavior, changed as soon as they saw the face of the Master. Shakya Shri gave liberal offerings of teachings, food, clothes and whatever was necessary to redeem people; in this way, clouds of disciples amassed around him. With skillful means he led them toward enlightenment, so that they could accomplish some aspect of the path; in this way, his was an exemplar of the peerless life of a Bodhisattva.

Once he said, "There is a vast amount of work for the welfare of disciples awaiting me already for quite a long time in southern Tibet." Then, just as he had said, emissaries of the omniscient master of Sang Ngag Chöling (the tenth Drugchen Rinpoche, Mipham Chöwang), of the king of Bhutan and of the king of Lahoul, arrived and presented him with offerings and invitations to visit their regions. At that time, the monasteries and the doctrine in Chamdo and Trayab as well as other regions of eastern Tibet were declining due to political turmoil. The head lamas of these monasteries had fled to southern Tibet. Moved by sadness, Shakya Shri, without making any major preparations for the journey, decided to depart from his hermitage quickly. He did not have the slightest desire to ride a horse, nor was he used to doing things in a hurry. In fact, he never kept horses, mules, dzo³⁷⁸ or other animals for riding, so it was difficult to make a sudden departure.

However, as it is said:

Kings accomplish by decree,
Yogins through their intention.

Without his having asked for their help, the faithful offered Shakya Shri about eighty horses and mules for the journey. On the way he made a detour, stopping at Khampagar monastery to perform the enthronement ceremony for the son of Khamtrul Tenpe Nyima as an incarnate lama. When he took his place in the middle of the assembly of the monks, he sponsored tea for all participants and gave money that was then distributed among them.

At a settlement in Lhathog, he gave teachings on how to attain the relative and ultimate goals, instructions the king and his people had requested. He went on his way, gradually reaching Shodo, where he gave initiations and liberating instructions to Lama Champa Tendar

and the governor of lower eastern Tibet. On behalf of Lama Champa he performed, for a few days, rituals for that lama's long-life and to support his buddha activities, and as well as rituals to reverse declining times. After considerable reflection, he counselled them on how to preserve the teachings and benefit all beings, in that situation and in the future. Because of this, Lama Champa was very pleased, and the two masters became good friends.

Continuing on his journey, Shakya Shri stayed at Sephu monastery in Lhodzong. There, to the reincarnation of Gyalwang Drugpa and to an assembly of lamas and tulkus, he gave the empowerment, transmission and teaching on *The All-Pervasive Knowledge* in an extensive and precise way. The offerings that he had been given by disciples and devotees along his journey, he then bestowed on various monasteries of the region for the recitation of prayers, and so forth.

After arriving at the retreat place in Char known as Happy Cave, he offered to various lamas, tulkus and monasteries most of his horses, mules, and so on. Keeping only a few clothes and some necessary provisions, he entered into strict retreat.

Gradually, like bees around honey, lamas and tulkus, monks and lay people, important people, humble people, people from India, central Tibet and eastern Tibet, gathered around the Master. He worked for their benefit by giving them the instructions, teaching and precise practices they needed, such as the preliminaries of the main practices of Mahamudra and Dzogchen.

In particular, to his older students, practitioners of the *Six Yogas of Naropa*, he gave explanations that cut through their uncertainties about the outer, inner and secret aspects of the practice of tummo. Later, Shakya Shri was extremely pleased when these students, having

put into practice their Master's advice, reported to him the signs of their progress.

When Shakya Shri's wife, Chözang Drolma, died, he made vast offerings to benefit her future lives to the monasteries, lamas, and tulkus from central and eastern Tibet. His wife had been a woman with the signs of a powerful dakini, and had been of an extremely steady character. She had bestowed her affection and caring impartially on all the Master's disciples, making no distinction between those of high or low social status. Chözang Drolma had been highly devoted to and respectful of her husband, the precious Master, and had kept her samayas well. While her body was being carried for cremation to Sheldrag,³⁷⁹ the holy place of Yarlung,³⁸⁰ along the way many wonderfully auspicious omens occurred, such as a rainbow touching her remains. The people of the valley of Yarlung were astonished by these signs, and bowed respectfully toward her body as it passed by.

Great changes began to happen in eastern Tibet. The dense darkness of the five degenerations³⁸¹ descended, spreading throughout Tibet and greater Tibet,³⁸² which were invaded by hordes of a barbarian army.³⁸³ The invasion, threatening the welfare and happiness of the people, nearly annihilated the faint rays of light shining through the clouds of religious and social life. With his clear wisdom-eye, Shakya Shri foresaw that restoring and reconsecrating the three stupas at Swayambhu, Boudhanath and Namobuddha³⁸⁴ would be beneficial for the buddhadharma, and the only way to counteract this declining time and ensure the people's prosperity.

The Swayambhu or Self-Arisen stupa, also called Gomasvalagan-doha stupa,³⁸⁵ is a sacred shrine of universal value for the people of the Indian subcontinent, unsurpassable for accumulating merit and good fortune. Inside the stupa are relics of the seven previous buddhas. It is

a geomantic point of critical importance to that continent; specifically, it was clearly stated in authentic sacred prophecies that this stupa is relevant for the development of the Buddhist teachings in Tibet, the Land of Snow, as well as being, like Mount Meru,³⁸⁶ the supreme support for the happiness of its inhabitants.

The Boudhanath stupa was built by prior incarnations of the abbot Shantarakshita, Guru Padmasambhava and the dharma king Trisong Detsen³⁸⁷ as a sacred representation for inspiring prayers and for developing altruistic faith. This stupa, known as the Magical Stupa, contains the relics of a prior buddha, Kashyapa.³⁸⁸

When one Samvari, the daughter of a woman called Sale, a poultry raiser, gave birth to a son, she asked the king if a stupa might be built. 'Charung', that is, 'let it be built', is what the king of Nepal said in response, which combined with the word *kashor* or 'slip of the tongue' became the name by which the stupa is known locally.³⁸⁹

The third stupa, known as the Bones Stupa, was built on the spot where the Buddha, (in a previous incarnation) the king of the Shakya clan, as a bodhisattva on the path of training, gave his body to save a starving tigress. Adhering to his vision, Shakya Shri decided to restore all three stupas. The disks, or dharma-wheels, atop Swayambhu stupa had been badly damaged; the conical pinnacle they formed slanted towards the north. The upper level rings of Boudhanath stupa were overgrown with trees, causing half of its conical spire to crack, endangering it. The Namobuddha stupa was in the worst condition of all, nearly in ruins. It was clear to everyone that these precious shrines and the images within them needed to be restored and protected.

For some time Shakya Shri had been concerned about the condition of these holy sites; he had already thrice sent Mingyur Tulku and others to Nepal to assess the situation. Dharma Sahu, a Nepalese

disciple of Shakya Shri, rich in both wealth and devotion, had sent a detailed report to him on the condition of these shrines. An emissary also arrived at the residence of Shakya Shri informing him about the stupas.

These sublime stupas serve as precious supports for the safeguarding of the buddhadharma and at the same time they guarantee the eternal welfare of all sentient beings on our planet. Whenever interest is taken and efforts made for their preservation, negative forces will always gather to prevent this happening. Shakya Shri knew precisely and clearly that some problems were bound to happen. However, thinking that such an undertaking would greatly benefit the teachings and beings, he decided to assume the heavy burden of this project, with no regard for the difficulties, or the criticism from those who opposed it.

First Shakya Shri asked the government of central Tibet for permission to restore the Swayambhu stupa. At the same time, he started to raise the necessary funds by designating for this goal donations he had received from his devotees and those given by families on behalf of their dead. He exchanged most of his everyday personal belongings for cash. Ogyen Wangchug (1862-1926), king of Bhutan, in the glory of his matchless merit and power, opened wide the door of a sky treasure by sending Geshe Sherab Dorje to Shakya Shri with an offering of forty thousand English pounds.

Shakya Shri sent his disciple, Sida Lama, to the region of Lhasa and other areas on a fund-raising mission that yielded more than five thousand Tibetan silver coins. Once the fund-raising was over, he sent a group of people to Nepal. This group was headed by Tsewang Jigme, and included two of his other sons, Sida Lama, and a few teachers and disciples. When they arrived in Gyantse in Tsang,³⁹⁰ the government

delayed giving them the necessary permission, causing their stay to be prolonged.

While they were waiting there, owls were seen to land on the roof of the Jokhang temple in Lhasa in daytime; water poured down from the mouth of the crocodile adorning the northeast corner of the Jokhang roof; and the howling of wolves was heard. Many such bad omens happened, one after another.

When these portents occurred, Thubten Gyatso, the omniscient thirteenth Dalai Lama (1876-1933), emanation of Avalokiteshvara and universal leader, saw in the mirror of his wisdom mind that the work to restore Swayambhu had to begin at once. Accordingly, with great loving kindness, he gave written permission that allowed the group of Shakya Shri's disciples to leave immediately on their mission, and offered ten thousand silver coins as his personal contribution toward the restoration work.

All necessary conditions fell into place when the Dalai Lama decided to send with them Chöje Rinpoche, a master unmatched in the attainment of qualities and wisdoms and in the overcoming of impediments as well as a great scholar of sutra and tantra, from the Changtse college of Ganden monastery.³⁹¹ He was accompanied by some monks from the tantric college who were assigned to perform the ceremony for the temporary shifting of the blessing of the shrine³⁹² and the rite of re-consecration once the work was finished. For the necessary political backing, he also sent an experienced tax collection officer with his attendants.

They set out and eventually arrived in Nepal. There, the various members of the party met to discuss the project. They asked for an audience with the Gorkhali king and his ministers who held jurisdiction over the land, and were cordially granted the necessary permission.

The devoted patron Dharma Sahu personally offered five thousand English pounds. The Gorashag Nepalese family (who lived on one side of the intermediate circumambulation path around the main temple in Lhasa) promised to provide one-third of the funds necessary to complete the restoration of the stupa. Many people offered to help, and the farmers worked as laborers.

The great works began on the thirteenth day of the twelfth month of the female Fire Snake year in the fifteenth sixty-year cycle (1917).³⁹³ Chöje Rinpoche of Changste college and his attendants continuously performed the ritual for the temporary shifting of the sacred representations of the shrine, as well as other rites, in order to create favorable conditions and overcome all obstacles. Shakya Shri's sons and the lamas and monks who accompanied them performed similar rites.

A great quantity of wood to build scaffolding for the repairs was loaned by the Gorkhali government. Around forty people were employed for that work. Everything proceeded in the utmost spirit of collaboration. In accordance with the plans of the chief joiner, an expert carpenter called Jogavira, and others, the restoration of the conical spire and the base of the stupa were completed in such a way that the great stupa looked more majestic than ever, and its works of art more refined. The repairs were done using the best stones, clay, iron, gold, copper and other materials.

Statues of Vairochana and the other buddhas of the five families³⁹⁴ with their consorts placed at the gates in the various directions of the base of the spherical dome were remade in gilded copper, finer and larger than before, and set into niches made of the same metals. Decorations of gemmed pendants on the canopy over the throne of the stupa and on the parasol towering above the stupa were rebuilt, finer

than the previous ones. The hanging on the outer rim of the parasol of the stupa, formerly made of silk, was remade in gold and copper more than a cubit high with small ornamental bells attached to it.

The two Chakrasamvara chapels next to the stupa were renovated and much improved. Their roofs were furnished with new copper and gold jewelled finials,³⁹⁵ and so forth. They were so beautiful that people could not stop gazing at them, so resplendent with light that they were like nectar for gods as well as humans. Completion of all these works took three months and a few days. The materials for the proposed wall for the stupa's enclosure, gate finials and so on, were placed in the care of Dharma Sahu. Thus everything donated went into the constructions and nothing was wasted.

The consecration of the renovated stupa took place on the fifteenth day of the month of the Nagpai constellation³⁹⁶ of the male Earth Horse year (1918), on the occasion of the festival marking the Buddha's promulgation of the non-dual Kalachakra tantra.³⁹⁷ Lobzang Thubten Gyatso Palzangpo, the thirteenth Dalai Lama, was requested to add his mind blessings for the consecration of the stupa, the preservation of the teachings, and the prosperity of beings. At the same time, Shakya Shri, the lord of yogins, who was then at Happy Cave in the region of Cha, performed the rite of consecration by means of his profound wisdom mind.

The precious abbot Chöje Rinpoche presided over the assembly, performing the consecration rite in front of the stupa with the monks of the tantric college, the sons of Shakya Shri, and other lamas and monks. At the beginning of the ritual to dispel possible obstacles, a violent storm arose. During the section of the rite in which rice is scattered to signify that the deities are pleased, a rain of flowers fell, an event never before heard of, let alone seen. After the ritual was fin-

ished, many rainbows appeared, touching the stupa's pinnacle, along with many radiant thigles. These events were witnessed by everyone present.

Then, a special spring of water on the Swayambhu hillside that had dried up suddenly began to gush water again. Thus the consecration ritual concluded, accompanied by wonderful auspicious signs.

That very day in the Chamdo region, the leaders of demonic forces lowered their battle flags, and surrendered their weapons, piling them up as a mandala offering to Shakya Shri, the chief of gods. They sought protection and refuge, while others of them were completely annihilated. Thus did the light of excellence and virtue that ensures the endurance of the precious teachings, the glorious protector of the people, spread throughout all parts of Tibet.

Thinking that it might lead to the fault of their satisfaction with good deeds done in the past, I will not specify the names of those people who contributed donations to the stupa renovations. To give a general idea, the Tibetan government helped as mentioned above, and the king of Bhutan on various occasions contributed more than seventy thousand English pounds. A total of about 157,800 silver coins were spent. These donations contributed to the growth of the wish-fulfilling tree of inexhaustible merit for the donors themselves and for all other beings as well.

The great self-arisen stupa known as Swayambhu,
The casket which holds the relics of seven buddhas, ornaments
of the continent of Jambu,³⁹⁸
Is the shrine worshipped by humans and gods;
Its fame pervades the three dimensions of existence.

Nagarjuna, supreme among the jewels of our earth,
 Vasubhandu, the second omniscient one, and others,
 All have held Swayambhu in special veneration;
 Their exemplary lives still have an undiminished influence.
 There is no doubt that Indra, from the heaven of the thirty-
 three gods,³⁹⁹

Keeps watch upon this stupa with his thousand eyes,
 And that Brahma assiduously protects it,
 His four faces heedful in the four directions.

Although the supreme saints and scholars of India and Tibet
 And many faithful kings have worshipped at Swayambhu,
 The paltry merit of beings in this age,
 When the five degenerations are increasing,⁴⁰⁰
 Plus the heavy burden of impurities accumulated over years
 Utterly eclipsed its form, leaving it in ruins.
 Thus its benefit for the teachings and for beings
 Was like the meager flow of a rivulet in winter.

Now like a youthful, supremely radiant smile,
 The moon-like intention of the highest siddha called Shakya
 Rises in space over the eastern range of the mountains of
 Tibet,

Spreading the white rays of the golden age,
 And the glory of light descends upon this sublime shrine.
 Envious and perverse owls who swoop down in the night,
 Shrieking wrong views far and wide,
 Are now hiding deep in remote forests.



CHAPTER VIII

*His Work for the Beings of this Realm
Completed, Shakya Shri Disappears into the
Great Expanse of Reality*

ONCE THE RENOVATION of the Swayambhu stupa was finished, Shakya Shri's sons left Nepal and returned to Tibet where the precious Lord of Yogins was staying at Happy Cave. They told him of the successful restoration of the Swayambhu stupa. Shakya Shri, highly pleased to hear this, praised their achievement, and once more resolved to sustain the restoring of the Boudhanath stupa and the Namobuddha stupa, which are sources of refuge for all beings, living or dead.

Without cease, Shakya Shri transmitted ever more and more the teachings that ripen and liberate to the countless disciples who streamed to him from all directions. To each student, he would point out the fleeting nature of life. Looking directly at them, his eyes opened wide, his finger raised to his heart, he would say: "If you have devotion and faith toward the master, there is not even a hair tip's difference if the master is alive or not. Understand that whenever you make a request to a master, you will always spontaneously receive his blessing. I, an

old man, am not nobler than others. However, from the age of eight, I completely renounced worldly involvement and developed a profound belief in all my root masters as buddhas. Having focused my efforts day and night exclusively on practicing the teachings and having withstood much hardship with courage, I have become free from conditioned ways of being and have ascended to perfect liberation. Once I had entered the eternal kingdom of changeless pure awareness, concepts like birth and death became mere words for me. The same applies to you: practice the profound instructions one-pointedly with no distraction during the day and without sleep at night!"

One day he said to a close disciple by the name of Tseten Dorje, "Cast a thumb-size statue of Guru Rinpoche in gold for me." The disciple replied, "I cannot." "Why not?" asked Shakya Shri, "Even if you do not know how to do it, if you try now you will be successful. And if you cannot cast it in gold, then do so in copper or brass. Any of those metals will do; it makes no difference." At that time, the Master also said, "Signs indicate that I will not restore Boudhanath stupa." Tseten cast the statue as the Master had indicated, and it turned out well. Shakya Shri was pleased and applied about eight grams of gold paint to it. Then he took a few relics of the Buddha that he kept tied in his topknot, and holding the statue in his hands, with great care and attention he placed the relics inside it. After Shakya Shri passed away, this tiny image was sealed inside the newly constructed statue of the Master as the real wisdom-being⁴⁰¹ deity. The casting of the tiny statue was certainly most significant.

Shakya Shri was usually not at all pleased if someone wanted to cast a statue of him or make other such tributes. Even so, one day he told a disciple: "Cast a statue that resembles me." The disciple asked, "How shall I make it look?" First Shakya Shri placed his hands in the

mudra gesture of meditation for a while, and then he made the mudra of touching the earth.⁴⁰² Then after a while he said, "No, no! Not like that. The right hand should be in the mudra of teaching and the left in the mudra of meditation holding a volume of scripture. The hair should be arranged in a central knot with three levels, one above the other. One lock of hair should come down to the left and one to the right, with the rest of the hair hanging loose in back, and make the hair black."

The request for this statue, of which a photograph still exists, was another indication that he would soon leave his body to depart for another buddhafield. Linked with this, he told a few close and distant disciples that he would die in southern Tibet.

When, during the last part of his life, he was staying at Happy Cave hermitage, a continuous stream of people arrived from eastern Tibet requesting him to go to their home regions. On those occasions he would say to Si Lama and others, "The descendants of my sons will go to eastern Tibet, but we will not make it there." He encouraged his sons, speaking as if instructing them for the first time, "Keep your faith and your commitments pure. Persevere in one-pointed practice of the teachings, since that is the fortunate coincidence which brings the simultaneous enlightenment of students and teacher. Amkar Dechen Dorje⁴⁰³ exhorted his disciples in that very way, and all attained the rainbow body and departed together for the celestial realm.⁴⁰⁴

Some faithful disciples who kept pure samaya, reviewing the visions they had had during that period, recalled having seen fall a great victory banner. Shakya Shri himself said, "It seems I may not live much longer; the time has come for me to move on to the buddhafield of the Copper Mountain."⁴⁰⁵

Not long after, he felt slightly unwell. His sons and disciples offered prayers and rituals for his well-being and insisted he take medicine. Shakya Shri told them, “For myself, I have no need of rituals or medical treatment. However, it will be auspicious for you to assist me, as your attempts will fulfill your accumulation of merit. So your efforts are not pointless.”

The night before he died, Shakya Shri had a vision of many monks inviting him to come with them. “It seems they are inviting me to the buddhafield of Sukhavati,”⁴⁰⁶ he said.

He then made this promise: “Buddhafields know no limits or boundaries, such as size or direction. However, when you prostrate, do it towards the west; make a prayer and it will be fulfilled. Do not forget me when you make supplications, and your prayers will be answered; you will not be threatened now nor in the future by any of the eight fears.”⁴⁰⁷ Thus, in the future, fortunate disciples should make ardent prayers and supplications to Shakya Shri and they will be fulfilled.

Judging from authentic predictions made by true masters, Shakya Shri should have spent the end of his life in Tsari, where he would have realized the body of rainbow light. Shakya Shri himself had said he had long before attained the complete certainty of liberation into the rainbow body; this was clear from his having perfected the great power of experiential visions and realization. But before that could manifest, the throngs of disciples around him grew and grew, as his work for others expanded greatly. Because of this, he predicted, “I will not attain the rainbow body.” This was reported by fortunate, close disciples of Shakya Shri who are worthy of trust.

Having accomplished his service to the teachings and to sentient beings in a truly extraordinary way, the Master appeared to withdraw his mind into the ultimate realm of clear light. However, this appear-

ance was just a wondrous display. In truth, Shakya Shri was beyond birth and death, an exalted being, a sovereign in the majestic kingdom of deathlessness. Sublime beings on the path called 'no training'⁴⁰⁸ (that is, buddhas) are of course free from birth and death determined by karma, but even those at the first level of realization are free of that bondage.

As Maitreya said:

Sublime beings have left behind
The pain of sickness, old age, and death;
Free of passions, free of unvirtuous deeds,
They are deathless, they are birthless.

Having realized the essencelessness of birth and death, and having gained control over his own life span, Shakya Shri might have lived until he was one hundred years old or more, even in this era when the qualities of both sentient beings and the teachings are diminished. However, not even the radiance of the awakening activities of a thousand buddhas could illumine ages saturated with the pervasive darkness of the five degenerations. In such times, not even the notion exists that the presence of an enlightened being is rare. When, in these times of wrong views, an enlightened being temporarily withdraws his emanation from the world, beings bound by the eternalist views are encouraged to take an interest in the doctrine. Through a master's fervent yearning, all characteristic signs of a degenerate age, such as illness, famine, conflict and war, are lessened. This also temporarily deters the rise of barbarians hostile to the teachings, and so forth. Therefore, in order to benefit both the preservation of the teachings and the prosperity of beings, Shakya Shri manifested the magical display of withdrawing his emanation.

Accordingly, *The Pure Golden Light Sutra* states:

The Enlightened One does not slip away into nirvana
 Nor does his teaching vanish.
 It is for the sake of maturing beings that
 He magically displays passing beyond this realm of suffering.

The Sutra of the White Lotus of the Sacred Doctrine states:

Even after displaying the level that has transcended suffering,
 Known as 'level' because it is for the sake of training beings,
 I have not passed into nirvana;
 Even then I continue to teach the doctrine.

As stated in the promise of Shakya Shri above, disciples with faith will always be able to encounter the Master and receive his teachings. This is because the Master is gifted with the skill to uplift disciples with his unconditional love, unobstructed magical powers, pristine clairvoyance, victory over obstacles, and timely knowledge. Accordingly the Sutras state:

Waves can impede the dolphins in the sea,
 But a buddha cannot be kept
 From rescuing his children, beings to be uplifted.

Jigme Lingpa says:

When the time to uplift beings is not at hand,
 The Master disappears into the ultimate realm;
 When there is no water, the moon's reflection
 Disappears into the moon from whence it came.

So it is that the Master's manifestation, like a reflection of the moon in water, ceases when the lake of disciples becomes parched. Spontaneously at the right time, the enlightened activity of a buddha manifests in concert with the merits of the disciples (like a sun, a moon, a wish-fulfilling jewel, a wish-granting tree, or the sound of a heavenly drum).⁴⁰⁹ For whom has reached the objective, the realization of the dharmakaya as buddha-mind, displays of emanations arise naturally to accomplish benefit for others.

Correspondingly, Chandrakirti⁴¹⁰ said:

[Mind] freed in its own condition,
 Like the wish-bestowing tree or a wish-fulfilling gem,
 Has no wishes of its own,
 But yields the wealth that is complete liberation until it frees all
 beings.

This is illustrated by the example of a stupa magically created by the Garuda mantra.⁴¹¹ The sambhogakaya of the master is the inherent radiance of the profound clarity of the dharmakaya manifesting externally. Even when the sambhogakaya withdraws within the youthful vase body,⁴¹² that clarity, which is the clarity of wisdom of the reality dimension, totally calm in the thigle of the inconceivable inner expanse, remains.

The *Clarification of the Lamp* states:

The wisdom of reality, present as the ground,
 Illuminates the aspect of knowing,
 But is devoid of coarse fixed concepts;
 It is self-arisen compassion.

Thus, disciples who have sufficient merit may be blessed and cared for by the dharmakaya. As *The Supreme Continuum* states:⁴¹³

Just as a flawless sapphire's surface
 Reflects Indra's body,
 The image of the Buddha's dimension
 Appears on the mind, the pure base of sentient beings.

By supplicating the supreme savior whose blessing is impartial, not favoring some over others, we remain always within his care.

On the eighteenth day of the month of the Nagpai constellation in the female Sheep year (1919), at the age of seventy-seven, this adamantine Master blessed with wonderful qualities appeared to be slightly unwell.

A rainbow of white light appeared in the southern and northern skies, like a line pitched with a string, straight from the peak of a mountain to the eastern horizon. In the sky to the north appeared a white cloud resembling a square ornamental canopy, and there were other constantly transforming signs witnessed by many ordinary persons.

On the morning of the nineteenth day, Shakya Shri placed his hands in the position called 'Avalokitesvara resting in the nature of the mind,'⁴¹⁴ a balanced physical posture, neither tense nor loose; while thus remaining completely at ease, as if falling asleep, he withdrew his mind into the ultimate realm.

Rare is a buddha's coming; rare to have the merit to see his radiant face.

The supreme Master, a real buddha, has fallen asleep in the ultimate realm.

Now the path to liberation has been hidden in the pitch
darkness of our bad karma.
Alas! Now we wander in the depths of the ocean of suffering,
having lost our protector.
The sun that distinguished true from false has set behind the
western mountain,
The moon that cooled samsara's painful heat has vanished.
The mother who protected us with loving kindness has gone
away.

Having lost the trustworthy friend, our minds are dulled.
The treasure-house of sublime Dzogchen and Mahamudra
teachings is no more.
Our bodies endowed with good qualities, deprived of the
nourishment
Of instructions on the excellent path, are weakening.
Wandering in the ravine of false visions, we feel the vital breath
of liberation ceasing.
What can we do, helpless in a vast desert of misery?

Alas! You have left us, and
Hounded by the hordes that announce the Lord of death,
We have stumbled onto this dreadful path unwillingly.
What karma has afflicted us with this dreadful burden of
suffering?

The Master passed into perfect peace, as if falling asleep. Just then, in space, the great natural elements thundered long and loud, and were heard by all. The scriptures say that miraculous signs, such as a six-fold earthquake, hearing a sound like 'hur,' and so forth, occur when the buddhas become enlightened, when buddhas subdue demonic forces,

when buddhas promulgate the teachings, and when they pass beyond this world of suffering.

From the moment these signs occurred marking the death of the Master, until the twenty-first day of the month, that is, for three days, the body of Shakya Shri was not touched or moved.

On the day of his passing away, the autumn sky appeared pristine and pure, with not a cloud, nor a trace of mist. People were apprehensive that such weather could augur the onset of a frost damaging to the crops. However, at dusk and at other times too, the entire region was covered by a mist that was unmoving and dense which prevented frost from forming.

The tantras state that this is an outward sign that the Master has attained radiant awareness of the inner expanse, completely free from any grasping or concept, something which manifests from an auspicious conjunction of events whose crucial point lay in the parallel working of outer, inner and alternative levels of existence.⁴¹⁵

On the twenty-second day of the month, a ritual, as in the teachings of *The Indestructible Tent of the Dakini*⁴¹⁶ and other tantras, to awaken the Master from the expanse of reality and urging him to enter the sambhogakaya dimension of Vajrasattva, was performed.

This practice, beneficial for the swift rebirth of Shakya Shri, as a youthful moon-like incarnation, involved washing the Master's body with saffron water blessed by Vidarani and Bhurkumkuta rites,⁴¹⁷ placing written mantra syllables on different parts of the body, and dressing the body in sambhogakaya attire with the crown of the five Dhyani-buddhas, and so forth.

As soon as this rite had finished, circular rainbows filled the whole sky, emanating white light, like sun rays, in all directions. Numerous white clouds in various shapes and patterns appeared, such as one

resembling a silk scarf that came from the west and formed a vault in the center of the sky, like a rainbow.

Some sun rays resembling silk scarves entwined in a single strand. Then the single strand divided into two, three, five and so on, and then they aligned like spokes, forming unbelievable patterns in the sky. Such signs appeared until midday and were witnessed by all.

On the twenty-third day of the month, everyone heard sounds of drums and other wonderfully pleasing, melodious music. The sky was filled with circular rainbows; white clouds formed never before seen patterns and many rainbows appeared as before.

On the twenty-fifth day of the month, from the western sky two separate violent sounds were heard that lasted quite a while. Immediately afterwards a rainbow appeared from the same direction and aligned itself vertically in the center of the sky. Other rainbows formed curious shapes. By changing position, assembling and transforming from one moment to another, they assumed different shapes such as intersecting lines, checkered designs, ornamental whorls and pendants, spokes of lights and so forth. This display continued until the afternoon.

On the twenty-sixth, twenty-seventh, and the following days, these signs were less evident, but still the sky was filled with white clouds in unusual, curious shapes. White rainbow segments and fragments appeared every day. Even at night during that time, everybody could see a woolly blanket-like white rainbow with spokes radiating to the east.

On the twenty-ninth day of the month, as before, many white clouds and rainbows were seen to take on amazing shapes never seen before. Those who examined them closely, identified forms typical of the eight auspicious symbols, the eight auspicious substances and other offering objects. Also these symbols kept transforming from one

moment to the next. Such wondrous displays which appeared from morning until evening of that day were like nectar, satisfying the eyes of all present. On the fifth day of the month of the Chutö constellation,⁴¹⁸ white clouds appeared in the sky, looking like many fine-edged water ripples as if painted by an artist's brush. In the swirling eddies of the ripples could be seen shining rings resembling the concentric circles caused by a stone dropped in water. Also to be seen clearly were garuda-like forms, with detailed large and small variegated feathers.

At the end of these displays, all the cloud formations became like a crystal arisen in the sky. There were many rainbows: emerald green, lacquer-red, emitting five-colored lights. Within the rainbows that filled the sky were a mass of thigles, garlands, ornamental whorls and pendants. The earth, the sky and the space in-between were a resplendent five-colored hue that everyone saw. Each day from that moment on, everyone saw the sun, the moon and the constellations all at the same time. That day, most people present had some kind of experience or vision, too many to recount them all.

On the sixth day of the month, rainbows adorned with garlands of five colors formed into the shape of a bow. Starting from the eastern portion of the sky and reaching its center, clouds took charming frog-like forms. At dawn on the eighth day of the month, a loud boom sounded twice, causing those hearing it to tremble in fear. That same day a garland of red-hued rainbows gathered to form a bow or half-moon.

On the ninth day of the month, rainbow clouds appeared, resembling rows of threads like those that had manifested earlier. Later in the evening, though the time is not certain, there was a loud 'hur, hur' sound that awoke everyone.

On the tenth day of the month in the southern sky above the residence of the Master a rainbow appeared, mainly bright red, emitting vertical five-colored lights that resembled pillars. This phenomenon faded, reappeared and then faded over and over again for quite a while. As the warmth of the sun began to be felt, rainbow spokes of five colors, straight above the Master's residence, appeared, faded and then reappeared many times. At night the loud sound 'hur, hur' was heard again.

On the eleventh day of the month, a white rainbow arising in the west came directly into the center of the sky, manifesting as before. It appeared to circumambulate clockwise before disappearing to the east, and soon another rainbow appeared from the west. At the same time in each of the four directions five-colored rainbows alternately faded and reappeared. In the late afternoon a circular rainbow also appeared, and a luminous white cloud clearly resembling a lion appeared from the east. The cloud transformed into a victory banner, then into a conch shell, and then into an endless knot.⁴¹⁹ That evening in the eastern sky a white rainbow appeared, forming a straight line.

On the fourteenth day of the month, a cloud formation, like a vertical crystal pierced by sunlight, became a mass of rainbow light. In the southern sky there appeared a clear rainbow of five colors, whose long rays remained for some time. Within these rainbows were many clouds taking the form of offerings and offering goddesses. In the west, a cloud shaped like a jewel with circular patterns⁴²⁰ and a cloud resembling a ladder with sixteen steps appeared. Most of the clouds that gathered and remained in the center of the sky for a long time were adorned with five-colored rainbow light.

At midday on the twenty-eighth day of the month, many people saw in the eastern sky a mostly white rainbow whose tip touched the

roof of the Master's home. After that rainbow light disappeared, a brilliant five-colored rainbow stayed in the western sky until sunset.

On the thirtieth day of the month just before noon, a lovely white cloud shaped like a sash formed by ripples in water appeared in the center of an otherwise crystal-clear sky. The cloud moved, shifting continuously into attractive shapes that people said they had never seen before. Then the cloud turned into a radiant mass of rainbow light, after that transforming into a ring of the same colors. Within the ring, various designs appeared, clearer than those painted with a brush. Finally, the formation vanished into the western sky.

Once again, on the surface of a shining mass of rainbow light, appeared two, then three, then five dazzling crystalline thigles that joined together and remained suspended in the sky. The clouds in that direction became infused with rainbow light. Beyond them were many white clouds in which could be seen vajra fences with a center which appeared and then vanished. That night, again, many people heard the thundering sound of 'hur, hur.'

Later, on the first day of the month of the Droshin constellation,⁴²¹ a long rainbow appeared toward the center of the sky, and a bright lacquer-red light glowed in the pristine southern sky. A blue light unlike the azure color of the sky also became visible. These two lights shone for a long time. In the southwestern sky, the tip of a cloud blazed with a fiery red light, and two luminous green and orange lights shone like suns for a while and then disappeared.

On the second day of the same month, in the center of the sky appeared a long five-colored rainbow. The sky in the southwest was utterly limpid. In the midst of this clear, azure-blue sky, a lacquer-red light with a green aureole shone for a long time. On the fifth, the eighth and other days of the month, clouds and rainbows filled the sky for

most of the day. On the ninth day of the month, in the southern sky appeared enchanting cloud formations edged by a bright red rainbow light that was almost blinding.

On the tenth day, as soon as the preparations for the Master's cremation began, Shakya Shri's sons and most disciples went to pay their respects to the Master's body, and to make prayers and supplications to be protected and cared for by him throughout all their future lives. Everyone saw that the precious body of the Master had shrunk to the size of an eight-year old boy. A long, loud sound was heard at that moment while a delicate rain of flowers fell. Many such wonderful signs were heard and seen by everyone.

Concerning these signs, *The Mirror of the Heart of Vajrasattva* states:⁴²²

There are two ways of passing into perfect peace:

One is perfect complete enlightenment

And one is perfect manifest enlightenment.

Perfect complete enlightenment refers to enlightenment that leaves no physical remains. This is how those who achieve the rainbow body pass into perfect peace. 'Perfect manifest enlightenment' refers to a passing away into perfect peace, leaving behind the body and relics, accompanied by light, sounds, and trembling of the earth.

Longchenpa Trime Özer, the Lord of the Victorious Ones, displayed perfect manifest enlightenment when he died. He was cremated in the great graveyard of Chimpchu⁴²³ in the presence of two shining lights and two roaring sounds; two kinds of relics manifested from his unburned bones. His death was accompanied by six signs: the whole earth sounded 'hur' loudly and in a crescendo tremored, trembled,

shuddered, shook and quaked. Then the earth resounded seven times, indicating that the signs of Longchenpa's perfect manifest enlightenment were complete, and that he had passed into the primordial ground of being.

Similarly, the supreme Master Shakya Shri, the glorious primordial buddha, having completed all stages of realization on the path, and having perfected the two objectives, left signs typical of perfect manifest enlightenment at the level known as 'no more training.'

The Root Tantra of the Mirror of the Heart of Vajrasattva states:

As visions increase through experience,
Wisdom's innate radiance appears externally
As light which ascends and expands,
And as manifold radiant thigles
Visible in an unconceivable display.

When all the signs indicate that the last stage in the development of vision is complete,⁴²⁴ these signs manifest in external space. The *Root Tantra* also states:

Through the internal experience of emptiness
Wisdom manifests externally as radiance.

As an imprint left by the realization of the nature of Dzogchen beyond concepts just as it is, unchanging wisdom manifests as radiance, the nature of primordial energy.

All the appearances mentioned above, rainbows manifesting as spokes and spheres of light, lotuses, stupas, mansions, arrows, spear heads, ornamental whorls and pendants, as well as checkered patterns, accord with descriptions found in the secret tantras. Moreover, during

the stage called 'pure awareness reaching its peak',⁴²⁵ the purification of the buddhafields⁴²⁶ of the nirmanakaya and sambhogakaya is fully accomplished, and these realms actually appear as infinite pure visions.

The Blazing Relics of the Buddha-Body states:

Those who know about innate radiance,
As the appearance of the four elements earth, water, fire and
wind,
Which are the objects of their perception, naturally ebbs,
Will gradually experience the light of five-colors,
The sign that they and innate luminosity are inseparable.

Shakya Shri perfected his training in the buddhafield, that is, in remaining in the natural state and having reached the final stage, manifested the characteristic qualities of pure awareness. As a result, all appearances manifested as light, not only in the vision of Shakya Shri, but also in the perceptions of others.

When Shakya Shri was cremated, his body blazed by itself, seemingly without the need for wood or melted butter (usually poured on the pyre to help kindle the fire). While the cremation was taking place, in the northwestern sky a white rainbow appeared that looked like a white blanket. The cremation flames appeared like multi-colored lotuses; a lingering fragrance, unlike that of the burning incense, pervaded the entire area.

That afternoon, just before the cremation ended, some saw a five-colored rainbow revolving like a parasol in the sky above the Master's residence and the cremation stupa.⁴²⁷ From the southern sky,

a white cloud containing a clear letter *A* appeared and then abruptly disappeared.

The morning of the eleventh day of the month, the day after the cremation, the region was enveloped in a dense mist, within which a milk-white rainbow formed a canopy over the cremation stupa.

After three days, the cremation stupa was split open. Though the body of the Master had burned in a fierce fire, his eyes, tongue and heart, symbolizing the enlightened Body, Speech and Mind, remained untouched. The precious Vajra body of the Master had changed into an astonishing shape: a thumb-size egg, white and radiant with light, had emerged from the core of his being.

There were also many big and small relics of the five types, symbolizing the attainment of the five wisdoms of the five families.⁴²⁸ The bone-relics were shaped like deities, letters, emblems, and various other things. Gold and silver ornaments such as rings, earrings and so on that had been placed on the body of the Master were found not to have burned: this was a wondrous sign.

In the sky above, in mid-air, and on earth were rainbow thigles of five colors, resplendent like the hues of a peacock's feathers, which appeared in the morning and remained till sunset. Other amazing and magical occurrences caused much faith, devotion, and a sense of renunciation in those present, as well as increasing the quality of their meditation experience and realization.⁴²⁹

When the miraculous nirmanakaya display
 Is reabsorbed into the luminous vast expanse
 Which is pure from the very beginning,
 All the atoms of its four elements vanish into a sky
 Illuminated by an all-pervasive blue radiance.

Unable to bear the great weight of this being's qualities,
Our vast earth loses its stability, and
Symbolizing the victory drumbeat over demonic forces,
The depth of the sky reverberates with the sound of 'hur'

Beautifully ornamented with white, blue and red lights,
Rainbows fill the entire expanse of the sky
Forming amazing dense patterns
Like shapes newly created by a skillful artist.

You have disappeared behind the crest
Of this country's western mountains
So that the light of your compassion,
The sun, escorted by the strength of seven horses,
May illuminate the teachings of the supreme path,
The ultimate secret, in other realms.

However, your pure, clear, loving, wise emanations always
Reflect in the clear lake of destined and qualified disciples.
By virtue of its interdependent nature, your manifest presence
Will never cease its magical display to benefit countless sentient
beings.

When the supreme Master withdrew his mind into the expanse of reality, his sons and most of his closest disciples performed uninterrupted the funerary rites of the oceanic clouds of offering.⁴³⁰

They first invited the omniscient tenth Drugpa Rinpoche and then myself, Kathog Situ, while I was on pilgrimage in the region of Lokha. In accordance with the link we had to the spiritual lineage of the supreme Master, we went to Happy Cave. Along with hundreds of masters, tulku, monks and other practitioners assembled there,

we made prayers of supplication. In front of the precious body of the Master, we ourselves received and then conferred initiations on the others present, as in the practice of the lineage of the awareness holders, to the satisfaction of all.

In this connection, we also performed the rite of purification destined for the benefit of the dead. Then, together with important masters, tulkus, and spiritual friends, we offered an infinite ocean of clouds of offerings for seven weeks. During the tantric feast rites, ten thousand offerings including butter-lamps, food, and so forth, were made in front of many indivisible mandalas of the early and later canonical and terma teachings.⁴³¹

For the sake of renewing our pledges and vows we performed the rite that mends breaches in samaya taking the four related initiations of the path.⁴³² We made prayers for the swift return of the Master's emanation, so that his disciples and all practitioners might purify and ripen their mind-streams through taking initiations and through perfecting the two phases of the tantric path.

During the cremation of the Master's body, five rites connected with the mandalas of different deities were performed precisely and elaborately. Drugchen Rinpoche performed the rite of Chakrasamvara; myself, that of Vajrasattva; the sons of Shakya Shri performed the Vajra Kilaya rite;⁴³³ Si Lama that of *The Secret Union of the Dakinis*. The tulku son of Chogyur Lingpa, together with other disciples of the Master, performed the rite of *The Peaceful and Wrathful Deities from the Mind-Essence of Samantabhadra*.⁴³⁴

OFFERINGS MADE FOR THE PERFORMANCE OF RITUALS ON THE OCCASION OF THE MASTER'S DEATH

THE SEVENTH WEEK AFTER the death of the Master, in gratitude for his participation in the rites, Drugchen Rinpoche was offered 108 gifts, including eleven sets of fine garments and 150 silver coins.

They offered to me a set of the symbols of the Body, Speech and Mind of the buddhas,⁴³⁵ 150 silver coins, clothing, articles of offering, various medicines, and exquisite gifts from India. Generous offerings of money were also given to all who participated in the rites.

Offerings for the performance of prayers were sent to the Dalai Lama, the omniscient king of the victorious ones, the Panchen Rinpoche in Tsang, Sakya Trichen,⁴³⁶ Gyalwang Karmapa.⁴³⁷ Drug Ngawang Namgyal,⁴³⁸ Minling Trichen,⁴³⁹ two ex-holders of the Ganden throne or heads of the Gelug school, Tagre Tulku of Ladakh, Drugpa Yongdzin, Shabdrung Chögon, Gogtra Tulku and Chung Tulku, Chöje Rinpoche and others of Changtse and Shartse colleges of Ganden monastery, and other important lamas. Generous offerings of gifts and money were made to different monasteries, communities of practitioners and retreat places. Copious offerings were made in the region of eastern Tibet.

For example, a precious buddha statue made of a metallic compound weighted with gold and silver was offered to Phagchen Rinpoche. For the restoration of monasteries and for educational activities, 250 Tibetan silver coins and thirteen sets of articles were offered. His Eminence, the Lama of Trayab monastery, was given three blessing-bestowing symbols of the three dimensions, along with 150 Tibetan silver coins and eight sets of articles of offering. To Shizang Chogtrul, the symbols of the Body, Speech and Mind of the buddhas

were offered, as well as 150 silver coins and other gifts. To the precious protector, Khamtrul Rinpoche, the symbols of the Body, Speech and Mind of the buddhas were offered, and many other excellent gifts. Money and tea were offered to the monasteries, retreat places and their teachers. Three highly esteemed symbols of the Buddha's Body, Voice and Mind were offered to the new incarnation of the precious protector Khyentse Wangpo of Dzongsar monastery along with clothes and other gifts.

To Adzom Drugpa, the precious protector, were presented a set of blessing-bestowing symbols of the Buddha's Body, Voice and Mind and also various kinds of clothing. Offerings of gifts and money were given to the sons and to the consort of Shakya Shri as well as to the lamas and tulku and all other disciples of the Master.

Generous offerings for the performance of prayers and rites were given to Dzogchen Rinpoche, to many venerable monks and great scholars, to Yagze Tulku, to the monks of Palpung Monastery, to the residences of Khyentse and Kongtrul, to Shingkyong Gemog and other lamas of Kathog monastery,⁴⁴⁰ to Nyagla Tertön Sögyal,⁴⁴¹ to Tertön Trime, and to various monasteries regardless of their size or importance.

In front of the wish-fulfilling gem of the Buddha statue in the main temple in Lhasa, the Jokhang, the medium-length rite of one thousand offerings was performed as well as the offering of gilding the face of the statue. The extensive thousand offering ritual was performed in front of the statue of the Buddha in the Lhasa Ramoche temple, and gilding was offered for the statue's face. The extensive thousand offering ritual was also performed in the different temples of Samyeling monastery along with the devotional act of painting the faces of the statues with gold.

Large sums of money and gifts were offered to the abbots of Changtse and Shartse colleges of Ganden monastery and to many geshes of the upper and lower tantric colleges.⁴⁴²

In brief, in eastern, central and western Tibet, India, Nepal and Bhutan, donations of money, tea, food, and so forth, were made to lamas, tulku, geshes, monasteries, large and small colleges, retreat places, and so forth, without bias and excluding none, toward the performance of customary rites.

Another important aspect regarding the fulfilment of Shakya Shri's intentions was to realize his wish to restore the great stupa of Boudhanath and the Namobuddha stupa. Both stupas are located in Nepal and are among the most sacred ancient places of the earth.

When the Swayambhu stupa was being restored in accordance with the wishes of Shakya Shri, government officials who co-operated with the project had also noted the conditions of the other two stupas. They had informed the Dalai Lama that repairs were definitely needed, and as soon as possible. Moreover they had asked Shakya Shri's sons to report to the Lord of siddhas the ruinous condition of the stupas, and the need to restore them.

As soon as Shakya Shri heard the detailed report from his sons, he said, "These three precious stupas absolutely need to be restored. Many earlier prophecies, at various times and places, have clearly indicated that these three stupas are the most important supports for the buddhadharma and for the benefit of beings. I, an old man, have also had some minor prophecies which have convinced me that this is true."

He also said, "We must take good care of these stupas, as they are a source of benefit for both the living and the dead. Even though others may not assist you, I ask that you undertake their restoration,

without fail. When this has been done, my work for the teachings and for beings will have been completed and all my wishes fulfilled."

These vajra words as to how his goals might be met, words which the Master repeated again and again, both publicly and privately, rang clearly in the ears of his disciples, as if they were his last will before his departure to another buddhafield. From the day the Master's mind absorbed into the expanse of reality, Shakya Shri's sons, in particular, and his older disciples, as well, did everything to fulfill the remaining wish of their Master, that is, his wish to benefit beings and the teachings by restoring these stupas. They discussed it among themselves and decided to go ahead.

When disciples went to make offerings in the holy places near Lhasa after the Master's death, they took that opportunity to ask the Tibetan government for permission to restore the other two stupas. Before long they received word that they might indeed restore them. In addition, the Tibetan government gave them a donation of 5,250 Tibetan silver coins, without having been asked, as well as an official letter to present to people whenever fund-raising for the project. As soon as permission was granted, disciples departed to raise funds, motivated and inspired.

In the region of Lhasa, they collected about 1500 Tibetan silver coins, and four hundred grams of gold dust from wealthy Lhasa aristocrats, merchants, disciples, and patrons. The great king of Bhutan and his court donated £ 13,700; and he wrote a fund-raising appeal to be shown to his subjects. Bhutanese disciples visited their respective native regions and raised a total of £ 1,174. In addition, the family of a deceased Bhutanese government official named Kachi donated £ 2,000 on his behalf, to accumulate merit.

From Sikkim, Kalingpong, Darjeeling, and nearby places, about £ 1,140 were raised. From Kyirong⁴⁴³ and other places, 1,250 Tibetan silver coins were collected; from Shar Khumbu in Nepal, 1,151 Gorkhali silver coins; 1,666 Tibetan silver coins from Kyirong, Nyalam, Orong, Lapchi⁴⁴⁴ and other regions; and a similar amount from Tsibri, Changdza Dong, Nubri, Chasumdo, and so forth.⁴⁴⁵

In Trumo (bordering Sikkim) and nearby regions, 2,623 Tibetan silver coins were raised, and 4,601 Tibetan silver coins at Tashilhünpo monastery⁴⁴⁶ in the region of Lhatse,⁴⁴⁷ and so on. In the Khunu valley in India,⁴⁴⁸ £ 666 were raised, as well as 432 silver coins and forty grams of liquid gold in Serdum, Nyal and upper and lower Char (south of Tagpo).

In the western regions of Oyug, Rong, Shang, and so on, 520 Tibetan silver coins were raised.⁴⁴⁹ In the region of Kongpo (at the Assam border) 1,450 Tibetan silver coins and a few gold coins were gathered.

In eastern Tibet, donations were also received from those who participated in the funeral rites of the Master. Adzom Drugpa Rinpoche and other lamas donated 350 Chinese silver coins. In western Tibet, in the Gyantse region, 235 Tibetan silver coins were donated. More than one hundred silver coins were donated from the region of Lokha.

The clothes and various possessions of Shakya Shri, the Lord of siddhas, were sold to buy Tibetan gold and silver worth ten thousand English pounds. The sons and grandsons of Shakya Shri donated 450 silver coins.

The three younger sons of Shakya Shri, Chogtrul, and other masters and disciples, went to Bodhgaya and other holy sites in India in order to make offerings on the occasion of the Master's death. By the time they had returned to Kathmandu in Nepal, all the necessary

funds had been raised, and preparations for the restoration of the two stupas had been completed.

Even after work started, pilgrims and rich merchants came from different places and donated more than £ 60,000 of which £ 23,040 were used to buy gold. The rest was used to buy mercury,⁴⁵⁰ copper, wood, stones, iron, ropes, whitewash, hemp, sugar cane molasses, beans, bricks, roasted barley flour, pots, cleaning items, oil to mix paint, paper, brass and iron nails, lead, chisels, salt, mustard oil and additional gold.

Seven men were employed to erect scaffolding and forty men worked as laborers. There were fourteen goldsmiths, five artists, four ironsmiths, four or five joiners, and thirteen stonemasons. Five to ten men broke a cement-like material into pebbles, and other laborers and pilgrims carried stones, earth and so forth. In all, there were more than one hundred workers.

Thirty men were employed to polish copper foil, five men to carry the copper foil, two men to build the prayer-wheels, three to work on the smaller stupas, and three men to carry the wood. In all, there were 354 laborers. The workers were treated well; every day they were generously provided with money, food, clothing and all that they required.

The major work of restoring Boudhanath Stupa began in the Iron Monkey year of the fifteenth cycle of sixty years (1920). The Tibetan government once again sent Chöje Rinpoche of the Changtse college of Ganden monastery with eighteen monks of the Upper Tantric college, and a monk-official to supervise the work. Chöje Rinpoche and his entourage performed the ceremony required when shifting the blessing of the shrine and every day did other rites to create favorable circumstances and dispel obstacles.

The badly-damaged circumambulation path around the stupa was completely replaced with one of cobblestone. The broken and faded bricks making up the inner circumambulation path between the wall and the terraces were replaced. New gutters were laid around the outer path, and a new container to collect litter was installed.

Along the stupa's outside wall were about 449 prayer-wheels, many of which had fallen into disrepair over time. These were rebuilt, and covered in copper foil with *Om Mani Padme Hum* mantras chiselled in relief in ornamental Lendza Sanskrit script. The prayer-wheels were re-installed with internal iron supports, and given solid bases on which they turned.

Half of the 135 stupas, one cubit or higher, that adorned the top of the enclosing wall were replaced, and the rest were restored. The four wooden panels on the door of the (entrance) temple, where two guardian statues made of marble and gold were housed, had rotted away. These were redone with wood of the sal tree. The top of the door was ornamented and framed with carvings of dried skulls, and adorned with a small Chinese-style roof made of copper and gold, with an ornamented top.

The three vertical plinths of the terraces, overgrown with grass and caked in soil deposited by rain, were cleaned and replastered. The 150 stone bas-reliefs and the niches housing them between the two terraces at the stupa's spherical dome had been so covered in whitewash that their figures had become invisible. These were cleaned and repainted. The worn steps leading up to the terraces were also restored.

The surface of the stupa's dome was replastered, along with that of the square steeple below the wheels,⁴⁵¹ in a way that rainwater would run off and not collect. The nine-foot all-seeing eyes on each of the four sides of the square steeple below the wheels, were freshly

painted. This steeple, which previously had been unembellished, was ornamented with a frame of pendants and jewels made of copper and gold in relief.

From the top of the dome to the highest pinnacle of the stupa there are twenty-eight levels.⁴⁵² Starting from the wheels at the ninth level and descending, the bricks and the joining clay of the lower disks had been eroded by rain, and the humidity had covered them in lime. Each of these was cleaned, repaired, and carefully reinforced within a six feet radius.

The four wheels above these were totally re-made with bricks using plaster to join them and fix them firmly. The outer wooden frames of the wheels which had been covered by copper and gold foil had completely rotted away. Long stones cemented to good quality plaster were used to replace the frames. To support the outer copper and gold frames of the wheels, the stones were pierced with nail holes into which screws were tightly fitted and then sealed with lead. The old, broken and badly dented copper-gold surface was replaced with new foil.

Rainwater filtering down from above had encouraged the growth of saplings that threatened to split and destroy half of the wheels. To prevent this from recurring, the upper exposed sides of the topmost wheels were replastered and covered with wood and a layer of copper foil.

The canopy was attached to the topmost wheel with a newly-made solid, stable support of eight iron and eight wooden posts nailed to the disk. The canopy was covered with a shield of copper and gold, both to make it waterproof and as embellishment. Two iron and wooden posts were fastened above and below with an iron rod encircling them.

The five inner petals of the lotus below the canopy above the wheels were engraved with the five seed-syllables of the five dhyani

buddhas⁴⁵³ written in the ornamental Lendza script. The eight outer petals were adorned with the eight auspicious symbols. The edge of the canopy was adorned with a three-foot high hanging in the shape of whorls and jewelled pendants, made with copper and gold. To prevent damage caused by water leaking through the joints of the canopy, a layer of wood and iron was placed over it and covered with copper foil.

The one and a half cubit-high jewel finial above the canopy and its four ornamental flower garlands were all made of gold and copper. Above the juncture point of the four garlands, there was another jewel finial in silver. Below that, and above the whorls and jewelled pendants of the square steeple, all the copper foil that was broken, torn or damaged was replaced. The parts of the stupa exposed to the elements where gold was needed were painted with a thick layer of gold.

The Tibetan government had donated about four loads of statues and mantras which bestow blessings to be placed within the top jewel finial. Shakya Shri's seven sons donated more than a load of mantras, and other donors gave especially blessed representations of the Buddha's Body, Voice and Mind for the same purpose. These completely filled the inside of the ornamental jewel finial, leaving not even a tiny space.

The remaining donations were used to make fences around the wells to the south, north and east of the stupa where pilgrims would go to fetch water. Since the wells sometimes ran dry, or the water became murky due to stones and rain, the springs were enlarged. These wells had been hidden from view by houses built on the southern side of the stupa. Therefore, some houses were moved to other locations so that newly arrived pilgrims might more easily find the water sources. Also, beautiful gates were erected around the springs.

The stones left over from the restoration were not wasted, but were used to build new medium-sized blessed stupas filled with

mantras, relics and so on.⁴⁵⁴ In summary, the work of restoration of the Boudhanath stupa was done in an exquisite way that reinforced the stupa as well as made it more beautiful than ever.

On the auspicious occasion of the first day of the month, the Dalai Lama was supplicated to consecrate the stupa. For several days, Chöje Rinpoche, a knowledgeable and benevolent master, along with monks from the tantric college, performed long rituals entreating the deities to grant their blessings and to make those blessings stable. Shakya Shri's sons and other lamas and tulkuś prayed that the restoration be a cause for the preservation of the teaching and for the happiness of all. They scattered flowers at the consecration and for some days they made many worthy aspirations. Then they dedicated the merit from the fulfillment of the Master's wish for the relative and absolute benefit for themselves and others, especially those karmically linked with them. In addition, they held numerous tantric feasts, performed with many offerings, filling the entire world with goodwill and merit.

On the tenth day of the twelfth month of that same year, during the stupa festivities, many fortunate pilgrims visiting Boudhanath saw and heard relics fall like a clattering rain from the stupa. Again, on the fifteenth day of that month, disciples of the Master from Lahoul who were experts in the Six Yogas of Naropa performed a tantric feast of offering connected with Guru Dewa Chenpo, a terma of Shakya Shri. When they invoked the deities and their blessing, countless relics fell noisily from the eastern side of the stupa, an event that was witnessed by pilgrims coming from many places.

The Namobuddha stupa (where the Buddha as a bodhisattva gave his body to feed a starving tigress) was restored with the help of the local landowner, a Nepalese man called Dzagadhara. With the

offerings they had received, Shakya Shri's sons donated not less than seven sheets of gold.

The stupa at this site had long since fallen into ruin. Its central wooden axis, which supported the entire structure, had rotted at its base, and was replaced with a new one. The stupa's terraces as well as its dome had been badly damaged over time; its external coat of whitewash was so thick that the actual shape of the stupa was hardly discernible. Five layers of thick whitewash were removed, the many cracks were repaired, and a fresh coat was applied. The pedestal for the rings or disks and the disks themselves were entirely rebuilt solidly, with bricks and plaster. The disks were covered with heavy gold and copper foil that made them shine splendidly. The canopy, support bars, nails, and so forth, were all replaced in the same way as for the other two stupas.

When the work was completed, Chöje Rinpoche of Changtse college and his entourage of monks performed the rite of consecration, the offerings and so on, for goodness and virtue to spread everywhere.

To avoid damage to this stupa in the future, a high outer fence was built around it. Large gates were installed at its eastern and southern sides. To ensure the upkeep of the site and the housing for pilgrims, and so forth, seven hundred English pounds were given to the custodians Dzoghadhara and Dharma Sahu with directions for the use of the funds.

As for the other work needed to fulfil the Master's wish to restore the stupas, new wood-blocks of the entire precious canon of the words of the Buddha, the omniscient protector, were made and furnished with fifty-six frames with a motif in gold. Including the newly decorated walls of the three stupas, all the donations were used without leaving any unspent. In this way, without regard for the difficulties or the risk

to their lives, with enormous effort the disciples fulfilled all the wishes of their root Master, the great Vajradhara, Lord of siddhas, indivisible from the primordial buddha. They did not waste any of the materials donated for this purpose, either those belonging to them or given by others, but used them exclusively to create great waves of merit and wisdom.

A statue of Shakya Shri was cast in copper and gold and then filled with sacred mantras and relics especially consecrated in the Happy Cave of Tsari. To enshrine the remains of the Master, a stupa of the enlightenment type,⁴⁵⁵ one and a half stories high with thirteen disks and a stone base, was built in front of the house where the Master had passed away; and money and offerings were given for the support of practitioners entering the retreat center.

At the Master's residence on Dru mountain, a new two-storey temple was built. It housed a statue of the Master of exquisite artistry, which had been appropriately filled with mantras and relics and consecrated as recorded in the documents. Another stupa was built there, in copper and gold, adorned with many jewels. Thus various representations of the symbols of the Buddha's Body, Voice and Mind were made, and many activities were undertaken for the purpose of preserving and developing a retreat place for the practice of the essence of the ultimate secret teaching.

THE FUTURE MANIFESTATIONS OF SHAKYA SHRI

THE MIND-STREAM OF the Master has absorbed into inner clarity within the enclosure of the youthful vase body or inner expanse of the dharmakaya, remaining unobscured, a changeless, effortless wisdom

mind. Since the ground for the eight gates of spontaneous manifestation⁴⁵⁶ (the display of creativity's outer clarity) is unceasingly present, the Master governs the unending appearances of the buddhafields of the sambhogakaya of limitless wisdom and its dimensions, which arise spontaneously through his own pure wisdom.

These buddhafields appear as illusory gates, and hence, through compassion skilled in uplifting disciples, the Master's nirmanakaya emanations who train beings, arise in and purify many realms. In particular, the Master will manifest, as if reborn, in countless emanations in unsurpassed pure realms such as the Copper Mountain. These emanations will then become enlightened within the inner expanse of the youthful vase body.

This inconceivably great magical display of wisdom and its dimensions will last until conditioned existence is totally uprooted. Until that time, with the power of the creative energy of body, voice and mind that is beyond rational thought, without delaying even for an instant, the Master will care for his disciples with great compassion. According to their merit, he will reveal the countless ways to realization best suited to their nature, capacity and inclination. This should be seen as an exceptional power that is a rare and precious skill in the conduct of uplifting sentient beings.

As prophesied by those with wisdom eyes, for the sake of disciples of this land, the supreme emanation of the Master will soon arrive to sit on the dharma throne and accomplish magnificent deeds for the teachings and for beings. He will manifest as a glorious supreme savior who will spread the ultimate secret essence of the teaching in a hundred directions.⁴⁵⁷



AFTERWORD

IN A SINGLE LIFETIME, the venerable Master blessed with boundless compassion raised the victory banner of practice of the ultimate teaching and led a myriad disciples to maturity and liberation. Embodying the light of the sun, he illuminated the precious lineage of attainment, the teaching's innermost secret essence, obscured in this era of decadence.

I have portrayed here the true face of Shakya Shri, whose life was exceptional by virtue of unmatched deeds and wondrous events. His life is recounted here in an informal style, of middling length, and not difficult to follow.

As the Master's life-story descends
Into the lake of the minds of readers,
Like the supreme ketaka gem,⁴⁵⁸ it will purify the mire of
disbelief,
Allowing beings to behold his beautiful image.

This garland suffused with the ultimate essence
 Of the jewel-like realizations of the saint,
 Its flowers gracing a strand of well-considered words,
 I offer as a sublime ornament to the faithful.

May this merit, like the radiance of the autumn moon,
 Quell the tormenting heat of passions and karma
 And illuminate the true path,
 Revealing the jasmine garden of liberation.

In the center of the immense sky of the Buddha's doctrine,
 You are the sun, resplendent with a million dazzling rays of
 teaching and practice,
 That has brought daylight, the tradition of the essential
 luminous clarity.

May the sunshine of your virtue and merit illumine the
 universe.

By the force of this light, may the dark gloom of the
 unawareness

Of all beings in the universe naturally recede, and
 May the beacon of the awakening of wisdom's
 Natural, pure, and total presence blaze forth.

Kunzang Phagchog Chöying Dorje, the son blessed by the third buddha and Lord of siddhas, Shakya Shri, and all of the Master's disciples have insistently asked me to write the Master's life-story. Subject to the wishes of Khyentse Wangpo and other masters who are the real presence of the buddha, and unable to refuse such a significant request, I, Situ Chökyi Gyatso, who bear only the outer signs of a spiritual teacher, and at a time when those learned in the teachings of the four schools of Tibetan Buddhism (Sakya, Gelug, Kagyü and Nyingma) are vanishing, have written this biography.

May it be a source of goodness and virtue in the world and may it
be the cause for an ocean of sentient beings
to encounter the Master's blessing.
May all be auspicious.





APPENDIX I

Shakya Shri and the Drugpa Kagyü Lineage

SHAKYA SHRI (1853-1919) began his life as a yogin when he first entered the Drugu monastery of the Drugpa Kagyü tradition in eastern Tibet.⁴⁵⁹

Among the Tibetan Buddhist schools, the Drugpa Kagyü is the closest in terms of practice and view to the ancient Nyingma⁴⁶⁰ tradition and is distinguished by its purity, simplicity and asceticism, as well as for the depth of its teachings. What follows is a brief outline of the history of the Drugpa Kagyüs to provide background for the individuals mentioned in Shakya Shri's biography.

The Drugpa Kagyü is a sub-school of the Kagyü, and was founded by Tsangpa Gyare (1161-1211) who is known as the first Drugchen Rinpoche. The lineage of masters of this school begins with the primordial buddha Vajradhara and continues through the Indian adept Tilopa (928-1009), the great scholar and saint Naropa (956-1040),⁴⁶¹ Marpa the translator (1012-1097),⁴⁶² the yogin and poet Milarepa (1052-1135),⁴⁶³ Gampopa (1079-1153),⁴⁶⁴ Phagmo

Trupa (1110-1170),⁴⁶⁵ and Lingchen Repa (1128-1188)⁴⁶⁶ who was the master of Tsangpa Gyare.

Tsangpa Gyare was born in the province of Tsang in western Tibet. It is said that at his birth, such amazing portents and signs occurred that his parents abandoned him out of fear, and an eagle, thought to be an emanation of the wisdom dakini, nurtured him. He became a disciple of Lingchen Repa, and under his guidance mastered the Mahamudra teachings and the Six Yogas of Naropa.⁴⁶⁷

Living as a *repa* or cotton-clad yogin, he spent many years in seclusion in the high mountain ranges of Tibet. He founded the monastery of Ralung in Tsang and then moved to central Tibet in order to establish another monastery. Upon reaching the area of Nam Phug, nine dragons (deemed emanations of nine Indian tantric adepts) reared up from the earth, and, roaring like thunder, they soared into the sky, amidst a rain of flowers. Tsangpa Gyare named his school after this miraculous event, calling it Drugpa Kagyü or Oral Transmission of the Dragon tradition. Where the dragons appeared in 1205, he established the Drug Sewa Changchubling, which became the main seat of the Drugpa.

It was Tsangpa Gyare who discovered the holy pilgrimage site and power place of Tsari,⁴⁶⁸ said to bear a special connection with the tantric deity Chakrasamvara.⁴⁶⁹ At the age of 51, Tsangpa Gyare passed away, showing these signs of his accomplishment at his cremation: his heart, tongue and eyes remained unburned, images of Avalokiteshvara, Manjushri and Vajrapani⁴⁷⁰ appeared on his skull, and each of the twenty-one vertebrae of his body was marked by an image of Avalokiteshvara.

Tsangpa Gyare was famed for having had an enormous number of students; among them were many highly realized disciples who spread the Drugpa Kagyü teachings throughout Tibet and as far as

India, China, Mongolia, and Ladakh. As predicted by Tsangpa Gyare, Phagchog Drogön Shegpa (1208-1276) went to Bhutan where he founded the first Drugpa Kagyü monasteries of Phagchog Teng and Tago, and opened the way for the teachings of the Drugpa Kagyü to become the state religion of Bhutan.

Kunga Paljor (1426-1476), the incarnation of Tsangpa Gyare, was the second Gyalwang Drugchen. His outstanding disciples were the three divine madmen,⁴⁷¹ as well as the yogin and bridge-builder, Thangtong Gyalpo.⁴⁷² One of the divine madmen was Drugpa Kunleg (1455-1520), whose wandering lifestyle and eccentric behavior truly taught the profound essence of the teaching beyond hypocrisy and sectarianism. His songs and adventures, full of the earthiness and humor that common folk relate to, are still recounted to convey liberated spirit and action.

The third Drugchen was known as Jamyang Chödrag (1478-1523). The fourth Drugchen Rinpoche was the renowned master Pema Karpo (1527-1692), a scholar so accomplished that he was given the title of *kunkhyen* or omniscient one. His collection of texts are among the finest Buddhist literature produced in Tibet. In Char in southern Tibet Pema Karpo founded another monastery, Drug Sang Ngag Chöling.

One of his main disciples was Yongdzin Ngawang Zangpo who held the meditation lineage of the master, while Khewang Sangye Dorje held the teaching lineage. Yongdzin Ngawang Zangpo had many disciples; among them, the nine most outstanding attained the state of non-meditation, the culminating stage of Mahamudra realization. Three of the nine became Yongdzin's chief lineage holders: the first Khamtrul Rinpoche, Karma Tenphel (1548-1627); the first Tagtsang

Ripa (1574-1651); and the first Dorzong Rinpoche, Khönchog Gyalpo.

The master directed these three great disciples to different places. He sent Tagtsang Repa to Ladakh to establish monasteries and to work for the benefit of the Ladakhis. He dispatched Khönchog Gyalpo to China, perceiving a karmic connection that would enable him to effectively accomplish the spiritual welfare of a large number of people there. Lastly he sent Karma Tenphel to the eastern regions of Tibet where he would lead many to the gateway of the teaching and to the attainment of realization.

In Ladakh, Tagtsang Repa founded the renowned Hemis monastery and introduced the Drugpa Kagyü tradition, which made an enormous impact on that country where still today it remains its main Buddhist school.

Khönchog Gyalpo was making his way to China when he was attacked by robbers intent on murdering him. They stabbed him with knives but his body became translucent and they were unable to harm him. Infuriated, they tried to throw him off a cliff into a river, but he remained sitting cross-legged, suspended in air. At that point, the robbers were overcome by strong faith and begged him to stay with them and live in their region.

When he told them that he was on his way to China, the robbers threatened to kill themselves if he did not agree to stay. Seeing that they were extremely determined and might actually do so, he went to live in a sacred place called Dorje Dzong. Thus he came to be known as Dorzong Rinpoche. There, with the help of the guardians of the teachings, he built a monastery and worked for the welfare of beings. He was renowned as an incarnation of Rechungpa, one of the main disciples of Milarepa.

In eastern Tibet, Karma Tenphel founded the monastery of Khampagar, which was at first a large encampment of meditators. Later, he and his disciples moved to Phugchung Dong, a sacred retreat area abounding with caves. His three main disciples were Sönam Gyatso, the first Dzigar Rinpoche, Trulshig Trinle Gyatso, the first Adeu Rinpoche and Drugu Gyatso, the first Drugu Chögyal Rinpoche. Khamtrul Rinpoche and his disciples founded more than two hundred monasteries, retreat centers, and nunneries, which generated many highly realized masters.

Until Pema Karpo, the heads of the Drugpa Kagyü and Drugchen Rinpoche himself were chosen among the descendants of Tsangpa Gyare, much like the blood lineage descendancy method of the Sakya lineage. The natural successor to Pema Karpo would have been Shabdrung Ngawang Namgyal (1593-1641), who was born into the royal family of Gya and who became the eighteenth abbot of Ralung monastery.⁴⁷³ However, after the death of Pema Karpo, the monks of Sang Ngag Chöling monastery (in Cha, southern Tibet) recognized Pasang Wangpo (1593-1641), born in the same family as the fifth Dalai Lama, as the official incarnation of Pema Karpo and as the fifth Drugchen Rinpoche.

With the support of the central government of Lhasa, Sang Ngag Chöling became the most powerful Drugpa Kagyü monastery in Tibet, clashing with the interests of Ralung monastery that had in the figure of Ngawang Namgyal the successor of Pema Karpo. The conflict that ensued led Ngawang Namgyal to flee to Bhutan where in 1619 he established Cheri monastery in Thimphu valley, and in 1629 the first *dzong* or administrative fortress in Simtokha, near Thimphu.

He unified the various regions of Bhutan into one country, becoming its religious and temporal ruler. From that time on Bhutan was

known in Bhutanese as Drug Yul or Land of the Dragon. In Bhutan this tradition remains by far the most influential in the religious life of the people.

The renowned Dzogchenpa Chögyal Namkhai Norbu (born in 1938) was recognized by the sixteenth Karmapa, Rigpai Dorje, as well as by other masters, as the present emanation of Shabdrung Ngawang Namgyal. Moreover the great Kagyü master Kangkar Rinpoche (1893-1957), in 1955, prophesied that Chögyal Namkhai Norbu would make an immense spiritual contribution to the world.

The sixth Gyalwang Drugchen, Mipham Wangpo (1641-1717) was discovered by the fifth Dalai Lama and spent most of his adolescence in the Potala in Lhasa. He became a noted scholar and also played a political role in settling a war between Tibet and Ladakh.

The seventh Drugchen, Kargyü Trinle Shingta (1716-1766), along with the Karmapa and Tai Situ, was an extraordinary Kagyü master of that era. He was especially proficient in the teachings of the Shangpa Kagyü and active in the preservation of both the Kagyü and Nyingma teachings. He was a counselor to the king of Nepal and restored the three major stupas of the Kathmandu valley, Swayambhu, Boudhanath and Namobuddha.

The eighth Drugchen, Kunzig Chökyi Nangwa (1767-1822), in addition to having been entrusted with a variety of secret instructions by his master, the incarnation of Pawo Tsuglag Trengwa, received numerous revelations from the dakinis and tantric deities. During his lifetime he was responsible for all the Kagyü schools. In addition to serving as special counselor to the Tibetan government, he was renowned for his predictions and for his ability to identify incarnate masters. It was he who officially recognized the ninth Dalai Lama, Lungtog Gyatso, and the Karmapa of his time.

The official reincarnation of the eighth Drugchen was recognized in the person of Jigme Mingyur Wangyal (1823-1883), a close relative, perhaps the brother, of the fourteenth Karmapa. Adzom Drugpa,⁴⁷⁴ one of the important masters of Shakya Shri often mentioned in this biography, was also indicated as the reincarnation of the eighth Drugchen by all the main Drugpa Kagyü masters. Of his previous incarnation, Adzom Drugpa retained only the name Drugpa. He became one of the most important Dzogchen masters of his time, and a lineage holder of the *Heart Essence of Dzogchen*.⁴⁷⁵

Chögyal Namkhai Norbu (see also above) was unofficially recognized as the direct incarnation of Adzom Drugpa by his uncle, Togden Ogyen Tendzin, who realized the rainbow body, as well as by other renowned lamas of Palyul.

Jigme Mingyur Wangyal lived during the first part of the life of Shakya Shri; his successor, the tenth Drugchen, Mipham Chökyi Wangpo (1884-1930), was to become one of the disciples of Shakya Shri. Though not explicitly stated in his biography, we may assume that when Shakya Shri first entered the Drugu monastery, he became a disciple of Drugu Chögyal Rinpoche (cited here with the name Chogtrul), the head lama of that monastery⁴⁷⁶ who was highly learned and held Shakya Shri in the highest esteem. This Drugu Chögyal was the sixth in an incarnation lineage that started with the first Drugu who was an outstanding master and tertön. The seventh incarnation was closer still to Shakya Shri: he married his daughter and became one of his main disciples.

Shakya Shri was affiliated with the Drugpa Kagyü school through the first monastic institution he entered, and through the Drugpa Kagyü masters who instructed him in the first part of his life: Khamtrul

Tenpe Nyima (who was his root guru), Tsognyi Rinpoche and Drugpa Yongdzin.

Tenpe Nyima (1849-1907) was perhaps the most renowned in his lineage of incarnations, after Kunga Tenzin, the third Khamtrul. Born in the region of Nangchen⁴⁷⁷ in eastern Tibet, he was officially enthroned as the incarnation of his predecessor at the age of seven. He studied the outer and inner fields of knowledge thoroughly by seeking the guidance of many spiritual teachers. In particular, he learned the Six Yogas of Naropa and the instructions of oral transmissions from Tsognyi Rinpoche.⁴⁷⁸ Applying himself to practice, he perfected his knowledge and experience, gaining the special signs of the attainment of a high level of realization. As indicated to him by a secret prophecy, but against the wishes of his monastic community, Tenpe Nyima took an appropriately qualified consort. Thereafter, starting with his first discovery of a terma or treasure teaching at the age of thirty-one, he became a great tertön, revealing many sacred objects and precious teachings. Jamyang Khyentse Wangpo⁴⁷⁹ praised him as the sovereign of tertöns.

Tenpe Nyima became an accomplished practitioner of mantra and could overwhelm all visible and invisible powerful and intransigent negative forces with the blazing radiance of his body, voice and mind, displaying the conduct of an intrepid daka. Gifted with boundless magical powers, he was able to display several physical forms at the same time, make himself invisible to others, and leave clear imprints of his hands and feet on rocks. Just by the touch of his hands or the application of his saliva, he was able to help people possessed by spirits or affected by serious diseases. Throughout his life he continuously turned the wheel of ripening and liberating teachings, becoming a supreme central pillar of the doctrine. His dharma activities resulted

in creating numerous holders of his lineage and an inconceivable number of scholars and saints. Such was the sixth Khamtrul Rinpoche, undoubtedly the principal and most cherished master of Shakya Shri, indicated by the way this master is cited by name in several of the Togden's songs of realization. One such song born out of his devotion to Tenpe Nyima describes his realization of the primordial condition of the individual, as follows:

Merging Observed and Observer

Kind Master, you are in fact both
 Samantabhadra—dwelling in the glorious Akanishtha,⁴⁸⁰
 And Vajradhara—dwelling in the Richly Adorned Dimension.⁴⁸¹
 You are known by the name Tenpe Nyima.
 I bow at your feet, benevolent Lord.
 Father, union of all buddhas, Lord of the families,
 Loving Tenpe Nyima, think of me!
 In this life and in the lives to come, other than you, Master-
 protector,
 I shall seek no other refuge; you are the only one.
 With the stream of your empowering energy, Master, ripen and
 liberate my mind.
 Lord of the buddha-families, Father, you kindly bestowed on me
 The instructions of Ati, the profound essence,⁴⁸²
 Heart-essence of the glorious Samantabhadra.
 I have not been passive, but have put your teachings into practice.
 Thus, when all the enlightened ones appeared as my venerable
 Master,
 Overwhelming devotion was born in me, the hair on my body
 bristled, and I wept.

I have not practiced with patience or persistence,
 Yet I came to understand the true face of the innate natural mind.
 First, I sent out the shepherd, undistracted awareness,
 During both the calm state and the movement of thoughts.
 When I felt ardent devotion toward my loving master, Tenpe Nyima,
 I experienced a complete state of primordial openness.
 Discursive thoughts became no different from mind's natural state;
 Three became one: the observer, the observed, and pure awareness
 merged.

This is due to the kindness of my Master.
 Although I do not have much experience in practice,
 This secret advice comes from having met the Master-buddha.
 I, a beggar who has no view nor intuitive comprehension of the
 unborn nature,
 Through continuous devotion toward my enlightened Master,
 Even if I were to be reborn in hell, I would have no regrets.
 May I direct all beings of the six dimensions of existence⁴⁸³
 With not one left behind, to the authentic path.
 Do not confound these old beggar's crazy words with speech driven
 by scholarly ambition.

This second song, dedicated to Pekar Norbu, one of Shakya Shri's excellent disciples, emphasizes the need for devotion to one's teacher:

Advice to Pekar Norbu

Lord Tenpe Nyima, think of me.
 Father, whose kindness cannot be repaid, think of me.
 Exalted One, whose kindness cannot be repaid, think of me.
 Master, through your great kindness
 I came to understand that which one cannot grasp,
 Mind's essential nature: empty, lucid.

Listen, dharma friend, Pekar!
Invoke the master-buddha, again and again.
I swear that this is the quintessential point.
Once you recognize mind's natural state,
Remain in that state, don't tamper with it,
Stay in ceaseless contemplation, like a flowing river.
Let undistracted awareness be your guard.
This is the secret advice of a mad old beggar.

Listen again, Pekar Norbu!
Try to feel from the depths of your heart
Total disengagement and strong revulsion
Toward the deceptive eight worldly concerns.⁴⁸⁴
This life is a transitory event, Pekar,
Do not believe it to be ever-lasting.
Not recognizing one's natural state in this lifetime
One falls into the lower realms.
Prevent such regret, practice the divine dharma now.
Once you've met the actual face of your own mind,
Be conscientious about your actions and their consequences.
Thus you may avoid a low rebirth.



APPENDIX II

Shakya Shri and Dzogchen

LATER IN HIS LIFE, the spiritual horizons of Shakya Shri also encompassed Nyingma teachings, and in particular Dzogchen, as the focus of his practice. This was partly due to the fact that the teachings of the Nyingma tradition are closely intermingled with those of the Drugpa Kagyü, and Khamtrul Rinpoche himself was also a Dzogchen practitioner and a tertön. The widening of his view led Shakya Shri to become a discoverer of terma teachings as well.

Reading Kathog Situ's text, one discovers that Shakya Shri seems to have been that rare being, someone realized from the beginning whose qualities unfolded as he matured. It is reported that once when talking about Shakya Shri to Khamtrul Tenpe Nyima, Jamyang Khyentse Wangpo remarked, "You have prepared a wonderful disciple." Khamtrul replied, "Oh no, it is not my doing. He was like that from the beginning."

Shakya Shri received instructions from other masters, though later in his life he sought these masters in large part to share and confer about experiences of practice. He consulted in this way with

the notable Dzogchen masters of that time, namely Jamyang Khyentse Wangpo, Kongtrul Lodrö Thaye, Mipham Rinpoche (1846-1912),⁴⁸⁵ and Adzom Drugpa. All these masters belonged to an open-minded, non-sectarian current that in the nineteenth century in eastern Tibet contributed immensely to the revival of all traditions of Tibetan Buddhism.

Jamyang Khyentse Wangpo (1820-1892) was born in Derge⁴⁸⁶ and studied at Mindroling Nyingma monastery in central Tibet and with various Sakya teachers.⁴⁸⁷ He combined the sensitivity of a great visionary with the vast knowledge of a peerless scholar. Although he soon gained fame as a scholar and was recognized as an incarnate lama by the Sakyapas, he forsook the usual life of a high tulku, and travelled widely in eastern and central Tibet to seek instructions from about 150 teachers. Later he was recognized as an emanation of Vimalamitra,⁴⁸⁸ Trisong Detsen (790-844), Chetsün Senge Wangchug (eleventh-twelfth centuries), and a mind emanation of Jigme Lingpa.⁴⁸⁹ He became a prominent Dzogchen master, and was the inspiring force of that revival. By simply invoking Guru Padmasambhava he would encounter ancient masters and tertöns in dreams and visions and receive their transmissions. There were no termas that he could not recover in this way. Kongtrul Lodrö Thaye (1813-1900),⁴⁹⁰ was born into a Bönpo family, but was drawn toward Buddhism. After entering the Nyingma Shechen monastery, a powerful aristocrat forced him against his will to enter the Kagyü Palpung⁴⁹¹ monastery, where, oddly, he was required to retake the monastic vows that he had already taken at Shechen.

He was so exceptionally bright and gifted that the authorities of the monastery feared that the local government would requisition him for secretarial duty. For this reason they hurriedly named him the incarnation of a learned monk who had acted as the attendant

of Situ Pema Nyinje (1774-1853). Kongtrul became engrossed in the Kagyü teachings and began to feel that he was a Kagyüpa. Soon however, through dreams and his own awareness, he recognized that a sense of belonging was a great obstacle, and his close affinity with the teaching of the ancient tradition (Nyingma) re-emerged. In 1883 he met with Khyentse Wangpo, towards whom he developed great faith and respect.

Perhaps the jarring events in Kongtrul's early life helped create positive results in that he developed an open mind towards all traditions and worked for their preservation. He had an amazing life, passing most of it in retreat, while creating an enormous body of writings, almost beyond rational comprehension. He played a vital role in the preservation of countless teaching transmissions that in his own words 'had become like tiny winter rivulets.'

Another Dzogchen master of Shakya Shri, Adzom Drugpa Drodul Pawo Dorje (1842-1924),⁴⁹² born in the village of Adzom near Derge, had a special connection with the Drugpa Kagyü school, in that he was an incarnation of the ninth Drugchen Rinpoche, as stated previously.

When he was three years old, he declared himself to be an emanation of the master Pema Karpo. He was recognized as such by many masters including Khyentse Wangpo, who was to become his principal mentor, along with Kongtrul, Chogyur Lingpa, Do Khyentse, Nyagla Pema Düdul and others.⁴⁹³ As his practice matured he had visions of Padmasambhava, Longchenpa⁴⁹⁴ and Jigme Lingpa and revealed his own cycle of terma teachings known as *Ösal Dorje Sangdzo*. Later he became the main teacher of the incarnation of Khyentse Wangpo. With his large following of disciples, he became a major link in the transmission of *The Heart Essence* teachings.⁴⁹⁵



APPENDIX III

The Free Spirit of Shakya Shri

ALTHOUGH SHAKYA SHRI entered Drugu monastery, he did not become a monk but took the five vows of a lay Buddhist practitioner, which includes not committing sexual misconduct, but not total abstinence.⁴⁹⁶ Our text calls him a ‘celibate’ lay practitioner, a vow that had he really taken in its complete form, he undoubtedly gave back when he married. We must assume that Shakya Shri, while still young, feeling that life in a monastery was not what he wanted, left for the wilderness of mountains and caves. Throughout his life he never founded a monastery as such, and preferred living in tents, small houses or caves far from inhabited areas. Whenever he could, he would meet with people in such surroundings and not within monastery walls.

Soon after he left Drugu monastery, he must have decided to take a consort. The decision was inspired by mystic prophecies and yet the monks and common people were contemptuous and believed the action to be a weakness and a surrender to the ordinary condition. The havoc created by their attitude is alluded to in the following song that Shakya

Shri wrote spontaneously at the Crystal Reed Fortress cave. The song was inspired, as he said, "by the beauty of the jewel of my heart."

A Song Aroused by the Passion for My Beloved, Union of Metaphor and Meaning

A Ho!

In the interior space of mind, the ground of all,
 The real guru, spontaneous pure awareness,
 Is always present, never absent.
 Obscured by innate oblivion, I could not see him; he was
 hidden to concrete experience.
 By means of the essential supreme secret path, the sovereign
 mystery, majestic Ati Yoga,
 Myriad obscurations were cleared away and I directly realized
 the oneness
 Of naked, pure awareness and openness: my own natural state.
 Now, the whole lot, the murky states, emotions, mental fog, can
 do just as they please!
 In front of the small gemmed gateway of my eyes
 The beautiful Metög Lhadze appeared, dancing in magic
 circles;
 After that, she was always inseparable from my longing heart.
 Trunk of the wish-fulfilling tree, move your body a little to the
 side.⁴⁹⁷
 I will not seek your favors for more than three days,
 After that, do as you please.
 From the top of the heavenly juniper
 Sound the sweet melodies of the divine blue cuckoo.

At that, the whitewater roar of river waves fills the
countryside,⁴⁹⁸

But the roar cannot hide the cuckoo's sweet singing.

Roaring waves, for three days be still!

Then, we yogins, master and students,
Will go where we like, do as we like,
Vagabonds of the world.

At the very center of my heart an intense love was born.

Now, aroused by the passion and longing for the cherished
Namkha Drönma,

My mind is lost to her.

Perverse people, just for three days stop your gossip and
scandal!

After that, do as you please.

We brave ones have profound confidence
That taking phenomenal appearances to be real is false,
Just like a magician's illusion;
Thus we set off for the ultimate realm of great bliss.

Later however, his qualities manifested so clearly that they were evident to everyone. This was confirmed by the praise showered on him by masters of indisputable realization, causing the criticism to subside and allowing respect and admiration for Shakya Shri to arise. For example, when the omniscient Drugpa Yongdzin⁴⁹⁹ was travelling in the area of Chamdo,⁵⁰⁰ one night he dreamt that Lingchen Repa was living on the opposite mountain. Upon waking, he scrutinized the landscape and in a place that resembled the mountain he had seen in the dream he saw smoke coming from a slope. He asked the monks to go and bring whomever was living on that mountain. Shakya Shri came down and

met with Drugpa Yongdzin, who was so impressed with the realization of the hermit that he composed this invocation:

Ngamdzong Tönpa,⁵⁰¹
 Holder of the oral transmission of the Secret Mantra
 Of the venerable Mila, the realized one of the Land of Snow;
 Hidden yogin who works for the welfare of all beings,
 At your feet, Shakya Shri, I pray.

This biography by the third Kathog Situ Chökyi Gyatso does not specify that Shakya Shri did extensive studies in Buddhist philosophy. Nowhere is it mentioned that he attended a monastic college or that he studied classic philosophical Buddhist texts. However we may presume that either Shakya Shri had spontaneously born understanding, or that the profound practice he did enabled him to reveal and become the holder of precious and deep teachings such as those of Mahamudra and Dzogchen. Experience itself allows wisdom to unfold and awakens luminous clarity of the mind which is unhindered, and penetrates all aspects of reality. As consciousness awakens the ultimate wisdom lying within, even one unschooled can become omniscient, able to expound on any field of study as well as on the subtlest aspects of reality and existence.

The following song expresses the realization of Shakya Shri in another way.

Realization of Pure Awareness

Sugata, Mahaguru,⁵⁰²
 Secret consort, mother Yeshe Tsogyal:⁵⁰³
 Face to face in the union of pure pleasure and emptiness,

I invoke you!
In this life and the lives to come
I have no refuge other than you;
I have no one in whom to place my hope but you.
Look upon me with your eyes of wisdom.

We yogins of these degenerate times,
Perfectly endowed with the samayas
Of the most secret Ati practice,
The quintessence of all dharma,
The final point of all secret instructions,
More profound than all profound teachings,
Should practice earnestly,
Focusing only on devotion to our Master;
And we shall see, beyond any deception,
The original condition, pure awareness.

The universe and beings, samsara and nirvana, dualistic
thoughts, spirits and gods,
In the space of pure presence of mind all are unreal and empty.
Meditation or non-meditation, grasping and freedom from
grasping

Become self-liberated in their own state.
Revealed by pure experiences and pure visions,⁵⁰⁴
By the recognition of dreams and various clear lights,
Which are subjective mystical experiences,
The innate state of pure awareness has shown itself nakedly:
Samsara and nirvana, the animate and inanimate worlds,
All are but the great transcendence of concepts.
One who is graced with such a realization,
With the practice of the profound Secret Mantra,
And with a diligent cultivation of the yoga,

Will realize the naturally present state of non-meditation.
Then, by moving to and fro with the vajra of great skillful
means

In the space of *E*, the lotus⁵⁰⁵ of the supreme secret consort,
A qualified karmamudra⁵⁰⁶ belonging to a suitable family,⁵⁰⁷
The boundless delight of great bliss is born.

Within the expanse of the absolute dimension of emptiness
There is conceptless self-liberation, in one's true condition.
An awareness-holder who has gained such universal knowledge
Sees that dualistic perception is the mind's creative energy, and
Severs, through deep confidence,
Both hope for a higher state of enlightenment
And fear of a lower state of ordinary being,
In the non-dual state of total openness.
With the Secret Path of the Innermost Essence,⁵⁰⁸
The instruction which is most secret,
In one body and in one life,
One realizes the state of the Master, Samantabhadra.

Shakya Shri's biography reveals him to be a modest individual, who through rigorous dedication to practice and an unblemished pure perception of his teachers and fellow beings, pursued his own way, unhindered, to attain total freedom of mind. Having attained this goal, he remained a simple man, shunning the limelight, avoiding political intrigues and worldly involvement.

Throughout his life he worked selflessly to preserve the instructions and the methods that had brought him to liberation. His unpretentious realization attracted an endless stream of disciples, on all of whom he bestowed the same instructions without discrimination, regardless of their standing.

Despite Shakya Shri's lack of hierarchical position, virtually all major teachers of the Drugpa Kagyü school of that time became his disciples. The head of this school, Drugchen Rinpoche, used to prostrate in the dust before Shakya Shri's house in Tsari; the main lineages of the most important Drugpa Kagyü masters became intertwined with the descendants of his large family: thus another aspect of Shakya Shri's life is revealed, that of an unassuming man who came to exercise a tremendous influence on the important masters of his time. Shakya Shri is not among the elevated ranks of the religious hierarchy, not only because of his simple origins, but because of his total disinterest in outward forms, though in fact he represents a principal and vital trend in the Tibetan spirituality of the nineteenth century, with its wide and lasting influence in and out of Tibet.

Presented as saintly in the biography, Shakya Shri was certainly also a man who, within the light of his vast mind, blended all the conflicting aspects of human life. He was a human being of deep passions who at the same time had the wisdom to resolve them to benefit himself and others. The following song signed Pawo Rigtsal Thogme, another of his many names, demonstrates this. He wrote it when, as he said, "...the object of attachment dissolved into the unlimited and unthinkable expanse of reality."

A Spontaneous Song of Longing

A Ho Ye!⁵⁰⁹

True Master, union of all the buddhas
Of the three times, listen to my song.

Now that I have realized the vast expanse of ultimate reality,
 Original purity, naked presence, openness, transparent,
 unimpeded,

How can the dulling habits of unawareness, which sully actions
 and emotions, function?

How can the fear of lower births be there?

Find out for me!⁵¹⁰

Mass of light of ten thousand parasols⁵¹¹ on the chariot of
 seven wind horses,⁵¹²

Effortlessly you shine in the sky and in an instant, travel the
 four continents.

In the region of Tsang, upper Tibet, lives my beloved, Namkha
 Drönma.

How is she?⁵¹³

Before, when we were together, my mind was lost to her and she
 was in love with me.

We were joined as one, inseparably.

Because of that love then, has she feelings for me now?

I still love her.

Has she put me away in some back corner of her mind, her love
 taken by others?

Powerful sun, do not keep secrets,

Tell me the truth!

Blue turquoise dragon of the South

Flying amidst the clouds and filling the world with a whirling
 sound,

When you travel around the earth in an instant

In the four regions of U and Tsang,⁵¹⁴

What is lovely Metög Drönma up to?

Do not hide anything, friend,

Tell me every tiny detail!⁵¹⁵

Breeze, wheel of wind,
In an instant you encircle the earth.
In the region of Rongchen in the East⁵¹⁶
Is Dechen Palkyi Drönma, with her intense passion, longing for
me still?
Strong whirling sound of wind
Tell me honestly!

The object of desire—the lady who accompanied me on the
path of total bliss and openness,

And the desiring mind:

I see both to be unreal, like rainbows.

The three dimensions of existence⁵¹⁷ are the mind's magic
display,

The I, or self, is a pile of fiction.

In the original natural state that transcends concepts

The falsity of clinging to something as real has collapsed at its
very root.



APPENDIX IV

Shakya Shri and His Descendants

SAKYA SHRI HAD TWO WIVES, six sons and four daughters. It was said the family was thirteen in number to match the thirteen deities of the mandala of Chakrasamvara. Shakya Shri was known to have had many unofficial consorts as well.

Tulku Rinchen Kunden, the eldest son of Shakya Shri, became a fully ordained monk and maintained celibacy throughout his life. Rigdzin Tsewang Jigme, the second son, was recognized as the reincarnation of Ogyen Thegchog, who had been Jamyang Khyentse Wangpo's learned teacher of language and of other scholarly disciplines. Ogyen Thegchog, also known as Adro Drarampa, lived at Sib Dzogchen monastery⁵¹⁸ and wrote treatises on traditional Tibetan medicine.

Tsewang Jigme, choosing a lifestyle different from that of his elder brother, married Tsing Lhatso from Trayab.⁵¹⁹ They had five sons and one daughter, and their grandchildren were numerous. Their first son was named Charu Nyidrag (1890-?); he became a monk in the large Nyingma monastery of Charu. Their second son was Apho Kunzang (1897-?), whose son, Rinchen Töndrub, was enthroned as the incarnation of the master of Ragshe nunnery in Nagchukha in

the northern steppes of Tibet, and is currently living there. Their third son was Pema Dechen who came to be considered as an incarnation of Mipham Rinpoche.

After Phagchog Dorje, the fifth son of Shakya Shri, passed away, Pema Dechen resided as the main master at the Sölder hermitage,⁵²⁰ and became the teacher of the incarnation of Phagchog Dorje. Pema Dechen led an exemplary life as a dharma teacher of vast activity and influence. He was killed by the Chinese Red Army when he was trying to escape to India after the Chinese invasion of Tibet.

Their fourth son was named Urgyen, and he became a Nyingma tantric lama in the lay monastery of Nagshö in northern Tibet. Their fifth son, known as Jamyang, was deemed the incarnation of a master of a monastery in the northern steppes of Tibet. He remained celibate throughout his life. Tsewang Jigme's grandchildren were numerous.

The third son of Shakya Shri, Kunlha Tendzin (1877-?), was recognized as the incarnation of an ascetic known as Chöying Rangdröl. The eldest son of Kunlha Tendzin, called Apho Jigme, entered the Dzongsar monastery⁵²¹ and became the meditation instructor at the retreat place of Dzongsar Khyentse (1893-1959).⁵²² Kunlha Tendzin married a woman from the region of Sang Ngag Chöling named Sönam Peldzom, the daughter of the nephew and attendant of the ninth Drugchen Rinpoche.

Their first son was Ngawang Yeshe Rangdrol, more commonly known as Apho Rinpoche (1922-1974). Apho Rinpoche became an outstanding master and probably the main holder of his grandfather's lineage. He founded many retreat places in the Himalayan region: in Tibet, Ladakh (the Gotsang and Kaspang retreat centers), Lahoul and Himachal Pradesh. He married Urgyen Chödrön and from their union four children were born.

The eldest, Gelek Namgyal (Sey Rinpoche), was born in Sikkim in 1961 and was subsequently recognized as the incarnation of Pema Chögyal, the renowned Ladakhi yogin and disciple of Shakya Shri, who had transmitted to Apho Rinpoche the 'mind treasures' or *gongters* and the numerous sacred teachings of the latter's grandfather.

The fourth son of Shakya Shri, Tsewang Rinchen, was recognized as the incarnation of a master of Karmogön monastery in Konjo, and lived as a monk.

Shakya Shri's fifth son was Phagchog Dorje (1893-?), especially renowned among his offspring. Of the five incarnations (mind, speech, body, qualities and activities) of Jamyang Khyentse Wangpo,⁵²³ he was recognized as the mind incarnation. According to the opinion expressed by many masters of that time, he was in a direct lineage of incarnations of the great Nyingma visionary, Jigme Lingpa.

As a small boy Phagchog Dorje did not follow any formal studies, and yet he was gifted with an amazing natural intelligence that enabled him to become a fine scholar, writing a three-volume work of exceptional teachings on Mahamudra and Dzogchen. At the age of thirteen he began his formal education, receiving teachings from his father and later from other renowned masters of the new and ancient schools, his contemporaries such as Adzom Drugpa, Shechen Gyaltsab,⁵²⁴ and Khyentse Chökyi Lodrö (whose teacher he also was). He was the main teacher of the eighth Khamtrul Rinpoche, Döngyu Nyima.

Shakya Shri named Phagchog Dorje as the regent of his teachings and his successor in the lineage. He held aloft the banner of putting the teaching into practice, and his life was intensely and fruitfully invested in preserving the doctrine. Phagchog Dorje is said to have had three sons. The late Lama Shedrub, an incarnation of Phagchog Dorje who lived in Tibet, is the author of an unpublished work which is the

source of the information on the life and progeny of Shakya Shri as it appears in this section.⁵²⁵

Ngawang Chöying, the sixth son of Shakya Shri, the incarnation of Drugpa Yongdzin, was a monk who resided at Sölder hermitage. He died young in Tingri⁵²⁶ on his return from Nepal, where he had been among the group sent by his father to restore the stupas in Kathmandu valley.

Shakya Shri also had four daughters. Among them, the eldest Lhundrub Tsomo was a fine practitioner and one of her sons, Ngawang Dechen, was recognized as the incarnation of Chökyi Senge, Khamtrul Tenpe Nyima's son. He later became the meditation master at Pemalung, the hermitage where Khamtrul Tenpe Nyima lived after he took a consort, having been forced to flee Khampagar, his own monastery.

The second daughter known as Drölkar (1872-?) was recognized as the incarnation of the dakini of Doshul nunnery. Her second daughter, Palden Tsomo, was the mother of Namkhai Nyingpo Rinpoche who is holder of the Tagsham lineage of terma teachings.⁵²⁷ She was also the mother of Adzin Rinpoche and Artsa Tulku. One of Artsa Tulku's sons, Yeshe Nyima, is currently the resident master at Sölder hermitage in Tibet.

Ahpe, the third daughter (1892-?) of Shakya Shri, became the consort of the seventh Drugu Chögyal Rinpoche⁵²⁸ and was an excellent practitioner. A spontaneous form of Tara in relief appeared on her skull when she was cremated. The fourth daughter, Polha (1897-?) became the wife of the tenth Drugchen Rinpoche, and she was the mother of Thugse Rinpoche, Ngawang Dechen Gyurme.⁵²⁹

Shakya Shri's many children and grandchildren formed a formidable host of practitioners who spread his teaching far and wide throughout all regions of Tibet and beyond. Today, there are many di-

rect descendants of Shakya Shri and his teaching lineage. According to Tibetan tradition and belief, the so-called bone lineage passes through the male descendants, from father to son, and so on, as exemplified by Sey Rinpoche, Gelek Namgyal, who lives the life of a hidden yogin. The impact and presence of the progeny of Shakya Shri would be far more evident today were it not for the devastating effects of the Chinese invasion and the Cultural Revolution.

Nevertheless, Sey Rinpoche, as a third generation master in the bone lineage of Shakya Shri and a holder of his entire transmission, having received these teachings from his father, Apho Rinpoche, as well as from the eighth Khamtrul Rinpoche, Thugse Rinpoche, Khenpo Noryang, and Lopon Sönam Zangpo among others, has succeeded in maintaining this lineage alive among his disciples in hermitages and monasteries of the western Himalayas in Ladakh, Lahoul, and Kunu, as well as students in western countries and Southeast Asia. The seat of Shakya Shri's lineage, Sey Rinpoche's main residence, is at Chimed Drubey Gatsal, the monastery of Apho Rinpoche, in Manali (Himachal Pradesh, India).

The daughter of Apho Rinpoche, Khandro Trinle Chödrön, is establishing at Zaskar in the northern Himalayas, as a project of her Khachodling (Land of Blissful Dakinis) foundation, the first nunnery in the yogic tradition of the Drugpas which will permit nuns to receive knowledge and practice methods heretofore only transmitted to males in Drugpa religious communities. Khandro-la, trained in meditation and educated in the West, was married to Shabdrung Ngawang Jigme, the Bhutanese incarnation of the founder of Bhutan, who died in 2003 in Kalingpong,⁵³⁰ India.

In Bhutan Shakya Shri's teachings are flourishing, having been taught there by his renowned disciples, Sönam Zangpo, Tenzin Gyal-

tsen and Mönlam Rabzang, and transmitted in turn by their disciples Lopön Kunleg, the previous head lama of Bhutan, and Gyaltsen Tulku Rinpoche in eastern Bhutan, as well as many others.

Today the legacy of Shakya Shri can be found world-wide, understood and practiced by the disciples of the dedicated masters of this tradition. The massive community of disciples and descendants spiritually nourished by Shakya Shri, despite his many years spent in retreat, make it clear that he selflessly shared his knowledge and inner experiences, and related lovingly and generously with everyone around him. The spontaneously occurring enlightened activity of Shakya Shri involved all who met him in a vast mystical dance of self-discovery and realization.

The following song expresses this well:⁵³¹

E Ma Ho! The Song of the Two Step Dance

Sangha of Vajra brothers and sisters,
You who dwell in the secret treasure house of the dakinis,
Supreme power place of Lhadrag Yangdzong,⁵³²
Yogins, Master and disciples who keep your samayas!

Sangha of Vajra brothers and sisters of pure and instant
presence

Who dwell in this dance circle of celestial dakinis,
The place of natural and self-arisen perfection:
Having reached effortlessly and spontaneously
This pure celestial buddhafield,⁵³³
Enact the joyful dance of the dharma!

Once more, Vajra brothers and sisters,
Look at the true nature of mind!

In the space of the total integration
Of all experiences-bliss, clarity and emptiness,
Dance the steps of true self-liberation!
Step into the non-dual state of bliss and emptiness!

Once more, Vajra brothers and sisters,
Look at the true nature of mind!
In the space of absolute equality of all that manifests
The mind's own nature, groundless and rootless,
Dance the steps of ineffable and ungraspable reality!
Step into the innate state of clarity and emptiness!

Once more, Vajra brothers and sisters,
Look at the true nature of mind!
In the space devoid of taking anything as real,
Merging in an indivisible union of appearances and mind,
Dance the steps in the undistracted state of the single flavor!
Step into the all-penetrating state of vision and emptiness!

Once more, Vajra brothers and sisters,
Look at the true nature of mind!
In the space of the union of samsara and nirvana
Devoid of a meditator and of anything to meditate upon,
Dance the steps of the undistracted state of non-meditation!
Step into the totality of pure presence and openness!
Once more, Vajra brothers and sisters,
Look at the true nature of mind.

To the space of the four awakened dimensions, mind itself,⁵³⁴
I offer transparent, ineffable reality.
To the supreme loving refuge,
The spontaneous appearance of the indivisibility of
All buddhas of the past, present and future and

To the natural energy of my own pure presence and emptiness,
I offer true self-liberation.
Grant me swiftly, swiftly
The realization of the unsurpassable secret.



NOTES

- 1 *The Treasury of Knowledge* (*shes bya mdzod*) or *All-pervasive Knowledge* (*shes bya kun khyab*): one of the five major works (*mdzod chen rnam pa lnga*) of Kongtrul Lodrö Thaye (*kong sprul blo gros mtha' yas*, 1813-1900). *The Treasury of Knowledge* is a unique encyclopedic masterpiece embodying the entire range of Buddhist teaching and history. It has been translated in several volumes by the International Translation Committee founded by Kalu Rinpoche, published by Snow Lion, Ithaca.
- 2 Happy Cave (*skyid phug*) is the name of a hermitage in the Lokha region of southern Tibet not far from Sang Ngag Chöling monastery in Char, southern Tibet, a sacred place where Tsangpa Gyare practiced contemplation. It is also known as the Blissful Cave which is the Western Entrance to Tsari (*tsa ri nub sgo bde chen phug*). At Happy Cave Shakya Shri made his retreat encampment.
- 3 Umdze Sherab (*dbu mdzad shes rab*) died on the morning of Wednesday January 23, 2002 at Dali monastery in Darjeeling. The last time I saw him alive, about three weeks before he died, he told me as I was leaving, "Come back soon, there is not much time left." That phrase did not arouse any serious suspicion in me, though it crossed my mind that he meant he would die soon. I came to know of his death a week after he passed away. I went quickly to the monastery and an old monk recounted to me how he had died. He was not suffering from any major disease,

though his health had worsened over the past year. He was able to walk only with the support of people holding him, one on each side.

The day he died he moved about and then sat down in a chair. A senior monk who was attending him noticed that Umdze Sherab's breath was unusual with a rumbling sound. He felt Umdze Sherab's pulse and noticed that at times the pulse stopped, a clear sign of approaching death according to Tibetan medicine. Sensing that the Umdze was close to death, he told him, "All medicines, allopathic and Tibetan, have failed to resolve your condition. Meditate on Mahamudra and on the root master", and whispered to him the names of his teachers. He asked him if he had understood. "Yes, yes," replied the Umdze, and taking off his hat, threw it to the floor. Thereafter he gestured three times with the right hand as if indicating a straight road and emitted his last breath in a single long exhalation.

His body was left untouched until his cremation. For about seven days Umdze Sherab's body remained bright and radiant. This was understood to be a sign that his consciousness was still in the body in a state of luminous clarity. Some monks were called to his room to recite in a low voice an invocation for enlightenment in the intermediate state between death and rebirth. After five days, his head leaned slightly to the right and tiny drops of sweat appeared in the crevices between the wrinkles on his forehead. A drop of whitish fluid emerged from his nostrils and gathered at the center of the upper lip. This was a clear indication that his mind had left his body.

Still his body remained fresh with no sign of decay, as if he were asleep. He was set in the middle of a large room, placed on the very chair where he had died, which had been placed on a slightly elevated platform, so that his body could be readily seen by those who came to pay their respects. As I entered that room and encountered his body, surrounded by monks reciting prayers, it seemed to me a surreal vision of a pure land with a buddha sleeping peacefully in its center. From the time Umdze ended his meditative state till the day of the cremation, his body was kept in a box filled with juniper with no preservative substances. He was cremated on February 7, 2002, the twenty-fifth day of the lunar month, the auspicious day of the dakinis, his body still undeteriorated.

As his remains were taken from his room to the cremation ground, two rainbows, visible to all, appeared in the limpid sky.

- 4 Kathog Situ, Kunkhyen Ogyen Chökyi Gyatso (*ka thog si tu ku mkhyen o rgyan chos kyi rgya mtsho*). For details on the life of Kathog Situ Chökyi Gyatso, see Nyoshul Khenpo, *A Marvelous Garland of Rare Gems, Biographies of Masters of Awareness in the Dzogchen Lineage*, Dharma Publishing, Junction City, CA 2005.
- 5 The collected works of Shakya Shri are contained in one volume and consist mainly of teachings and practices related to his *termas* or treasure-teachings.
- 6 The eight auspicious symbols (*bkra shis rtags bryad*): a parasol, two golden fish, a treasure vase, a lotus, a clockwise-turned conch shell, an endless knot, a victory banner and a wheel. For their symbology see Loden Sherap Dagyab Rinpoche, *Buddhist Symbols in Tibetan Culture*, Wisdom Publications, Boston 1995.
- 7 *Terma* or treasure (*gter ma*). The transmission through termas or concealed treasures hidden mainly by Guru Padmasambhava and Yeshe Tsogyal, to be rediscovered at the proper time by *tertöns* or treasure-revealers (*gter ton*), is one of the two lineages of the Nyingma teachings (the other being *bka' ma*, see note 11). On termas and tertöns, see Tulku Thondup, *Hidden Teachings of Tibet*, Wisdom Publications, London, England, 1986.
- 8 Another of the large monasteries in Kham, Kathog Dorje Den (*ka thog rdo rje gdan*) above Horpo, founded in 1159 by Kathogpa Tampa Desheg (*dam pa bde gshegs*, 1122-1192). After a period of decadence, a new monastery was built in 1665 by Düdul Dorje (*bdud 'dul rdo rje*, 1615-72) and by Longsal Nyingpo (*klong gsal snying po*, 1625-92).
- 9 Sutras (*mdo*), the discourses of the Buddha. Tantras (*rgyud*), the esoteric teaching delivered by the Buddha in a sambhogakaya form.
- 10 Negyab Rinpoche (*gnas rgyab rin po che*) was also known as Jamyang Lodrö Gyatso (*'jam dbyangs blo gros rgya mtsho*) and was one of the main disciples of Kathog Situ.
- 11 The original Nyingma Kama (*rnying ma bka' ma*) consists of thirteen volumes that were codified by Rigdzin Terdag Lingpa (*rig 'dzin gter bdag gling pa*) in the late seventeenth century. Later, Düdjom Rinpoche expanded this collection to fifty-eight volumes which included a large

number of commentaries. An even larger collection in 108 volumes has recently been prepared by Kathog monastery.

- 12 There are three types of biographical literature in Tibet: the first, called the ‘outer story of liberation’ (*phyi'i rnam thar*) recounts the ordinary events; the second, the ‘inner story of liberation’ (*nang gi rnam thar*) recounts the inner experiences and realizations, the third, the ‘secret story of liberation’ (*gsang ba'i rnam thar*), recounts without distinction inner and outer events in a master’s life.
- 13 For his biography, see Nyoshul Khenpo, *A Marvelous Garland of Rare Gems, Biographies of Masters of Awareness in the Dzogchen Lineage*, Padma Publishing, Junction City 2005.
- 14 The Three Secrets (*gsang ba gsum*) refer to the enlightened Body, Speech, and Mind.
- 15 Mandala (Skt. *maṇḍala*, Tib. *dkyil 'khor*), literally a circle with a center, the divine abode of the deity and at the same time the mentally created symbolic representation of the world with oneself as the deity in its center. The mandala is often depicted as a square design with four entrances, an encircling rim of vajras, flames, eight graveyards, and so forth. Its symbolism also indicates the various facets of the starting point of the spiritual path (*gzhi*), the path itself (*lam*) and the result (*'bras bu*).
- 16 Siddha (*grub thob*): a tantric adept who has attained supernatural powers and the knowledge of the primordial condition.
- 17 Channels (Skt. *nāḍī*, Tib. *rtsa*), winds (*vāyu, rlung*) and vital essences (*bindu, thig le*). A trio forming the subtle body or vajra body (*rdo rje lus*) which is the focus of liberating techniques in the ‘completion phase’ of the Anuttaratantra (*bla med rgyud*). See also note 20.
- 18 Daka (Skt. *ḍāka*, Tib. *dpa'bo*) is used here as a name for realized tantric practitioners; in general, the daka or *pawo* is the male counterpart of the dakini or *khandro* or *pamo*; see note 27.
- 19 Power places (Skt. *pitha*, Tib. *gnas*): places conducive to tantric practice and empowered by the presence of dakinis and dakinis (see notes 18 and 27).
- 20 The two stages or phases (*rim gnyis*) comprise the practice of the Anuttaratantra. They are known as the phase of creation (Skt. *utpattikrama*, Tib. *bskyed rim*) and the phase of completion (*niṣpannakrama, rdzogs rim*). The phase of creation is largely based on creative imagination. Its special feature is the creation of the *maṇḍala*,

in which the adept assumes the form of the main deity, modelled on the origin of the universe and the stages of death, intermediate state, and birth. The purpose of this phase is to purify ordinary appearances and the clinging to ordinary appearances. Bliss, appearance, and bliss manifesting in the form of oneself as the deity are the essence of this phase. In the completion phase, the adept enters the state that is already fully present and for which nothing is created anew. The focus of this practice is the subtle level of body and mind, in order to experience innate wisdom. In the completion phase, the adept enters the state that is already fully present and for which nothing is created anew. The focus of the practice here is the subtle level of body and mind, to affect the actual experience of innate wisdom.

- 21 Lit. 'deliberate conduct' (*brtul zhugs*): here, tantric observance and practice. The term *brtul bzhugs* means to transform (*brtul*) ordinary activity and thoughts and to adopt (*zhugs*) the mode of the enlightened Body, Voice and Mind.
- 22 Daka of Unrestricted Energy of Pure Awareness, or Pawo Rigtsal Thogme in Tibetan (*dpa'bo rig rtsal thogs med*): another name for Shakya Shri.
- 23 Exhaustion of phenomena (*chos zad*) refers to the transcendent vision of the consumption of phenomena (*chos zad blo 'das kyi snang ba*), the last of the four visions of the *thögal* practice (see note 34) in the Dzogchen teaching. This is the realization of the dharmakaya (reality dimension) in which all conceptually-created phenomena cease.
- 24 Self-liberation of the six senses (*tshogs drug rang grol*): the spontaneous liberation of the six senses (sight, hearing, smell, taste, tactile perception and mental recognition) from entanglement with their respective objects. It is also a name given to many masters.
- 25 Nine paths to realization (*theṅ pa dgu*): a classification of the ways to realization found in the Nyingma tradition of Tibetan Buddhism. They consist of the ways of the shravakas or proclaimers (*nyan thos*), the pratyekabuddhas or solitary realizers (*rang ryal*), and the bodhisattvas (*byang chub sems dpa*); Kriya, Ubhaya and Yoga tantra (the three outer tantras); and Maha, Anu and Ati yoga (the three inner tantras). However, an earlier classification of the nine paths lists the path of gods and humans (*lha mi'i theṅ pa*) as the first one and groups together the paths of the shravakas and the pratyekabuddhas.

- 26 Youthful vase (*gzhon nu bum pa*) or youthful vase body (*gzhon nu bum sku*), a unique Dzogchen expression. It refers to the original ground of the primordially pure inner sphere of reality: not subject to deterioration, it is youthful; unbroken, it is like a vase; and as the foundation for the manifestation of enlightened qualities, it is a body.
- 27 Dakini (Skt. *dākīnī*, Tib. *mkha' gro ma*), lit. 'sky-walker' in Tibetan, usually refers to feminine deities, sometimes to semi-divine female manifestations, who advise and guide yogins on their spiritual path. Dakinis can also be women of this world who possess special qualities, or female practitioners at different levels of realization.
- 28 *A Condensed Extraordinary Instruction that Introduces the Nature of the Mind, called Opening the Door to Liberation* (*thun mong ma yin pa'i sems kbrid nyung bsdus thar pa'i spo' byed bzhugs so*), a short text found in Shakya Shri's Collected Works (part *ku*, pp. 747-759).
- 29 Vajrasattva (*rdo rje sems dpa'*): the enlightened being who symbolizes vajra nature (or enlightened nature), and is the embodiment of all five buddha families. Vajrasattva is also the support for purification practices.
- 30 The Vairochana posture has seven characteristics (*lus rnam snang gi chos bdun*): sitting with crossed legs; hands placed in the meditation mudra; back straight; neck slightly bent forward; shoulder and arms away (from the trunk), separated like the wings of a vulture; gaze looking down at the level of the tip of the nose; and tongue touching the palate.
- 31 Mahottara (*che mchog*): the *beruka* (wrathful form of the deity—see also note 51) of the padma (lotus) family corresponding to Dütsi Yönten (*bdud rtsi yon tan*) and representing enlightened qualities. It is the main figure in one of the eight systems of meditation according to the sadhana (*sgrub sde*) tradition of Mahayoga in the Nyingma school.
- 32 Dharmakaya attire (*chos sku'i cha lugs*) signifies a completely naked figure.
- 33 Major and minor marks (*mtshan dpe*): the thirty-two major (*mtshan*) and the eighty minor signs (*dpe*) are the characteristics of the physical form of a nirmanakaya or sambhogakaya buddha, such as the crown protuberance and a golden complexion.
- 34 Thögal (*thod rgal*), lit. 'direct leap': the Dzogchen practice by which all deceptive vision is ended in one's own primordial state. The four visions or visionary appearances (*snang ba bzhi*) are four stages in Dzogchen practice, particularly in thögal: the visionary appearance of the direct

- perception of reality (*chos nyid mngon sum gi snang ba*); the visionary appearance of ever-increasing contemplative experience (*nyams gong 'phel ba'i snang ba*); the visionary appearance of reaching the limit of awareness (*rig pa tshad phebs kyi snang ba*); and the visionary appearance of the cessation of clinging to reality (*chos nyid du 'dzin pa zad pa'i snang ba*).
- 35 The rainbow body (*'ja' lus*) is an attainment of Dzogchen practice, in which the practitioner dissolves the elements of the material body into light.
- 36 Thigle (*thig le*), a sphere. Usually, in these forms of meditation a thigle or sphere of light is visualized as the size of a pea.
- 37 Calm abiding (Skt. śamatha, Tib. *zhi gnas*) and insight or intuitive clarity (*vipaśyanā, lhag mthong*) are the two main aspects of meditative practice in Buddhism, taught according to the various systems of sutra and tantra. Described in general terms, calm abiding refers to the meditative practice of calming the mind in order to become free from the disturbance of thoughts; insight refers to the meditative practice for discovering the nature of reality and being in it.
- 38 Tib. *khyur khyur gyis 'gro ba*: the motion resembles that of a fish gliding in water or a snake slithering through grass.
- 39 Phat (*phat*): a recurrent utterance in the practice of Dzogchen as well as in other traditions. The word is composed of two parts, *pha-* and *-t* which symbolize, respectively, skillful means and wisdom. The main function of the sound Phat is to cut through the entangling net of habitual discursive thought, thus revealing the state of pure awareness (*rigpa*).
- 40 Eight types of consciousness (*rnam shes tshogs brgyad*): the five sense consciousnesses (*sgo lnga'i dbang shes*), subjective mind (*yid*), the polluted mind (*nyong yid*) and the consciousness which is the ground of everything (*kun gzhi*).
- 41 Tregchö (*khregs chod*): the Dzogchen practice by which one totally relaxes the tensions of body, voice and mind in the unmodified state of pure awareness.
- 42 Five poisons (*dug lnga*): attachment, hatred, lack of discernment, pride, jealousy.
- 43 Tummo or 'inner heat' (Skt. *candali*, Tib. *gtum mo*) represents the red vital essence (*khams dmar po*) or solar energy of the body. It is generally visualized three fingers below the navel within the central channel

(*avadūthi, rtsa dbu ma*). Here the text states that its shape is the short ‘a’ (*a thung*) of the Tibetan alphabet. Actually the inner fire is visualized as a vertical line (*a shad*) triangular in shape, with the tip pointing upward. As a practice, tummo is the foundation of the completion phase of the Anuttaratantras.

- 44 This is a reference to the white vital essence (*khams dkar po*) or lunar energy of the body, the coarse aspect of which is semen (*khu ba*).
- 45 Four ‘joys’ (Skt. ānanda, Tib. *dga’ba*). When, through controlled breathing (*prāṇāyāma, srog rtsol*), the inner fire at the navel reaches the head, the white vital essence visualized there as a white letter Ham melts and descends within the central channel. The descent of the vital essence from the top of the head to the navel (or in certain practices to the tip of the penis) is accompanied by the experience of various joys. The initial joy (*prathamānanda, dang po’i dga’ba*), supreme joy (*paramānanda, mchog dga’*), special joy (*viramānanda, khyad par kyi dga’ba*), and innate joy (*sahajānanda, lhan skyes kyi dga’ba*).
- 46 Yantras (*’khrul ’khor*) are yogic exercises, which in the Kagyü school are associated with the Six Yogas of Naropa and other esoteric teachings. Yantra however may be an independent system of practice such as the Yantra Yoga called *The Union of the Sun and Moon Yantra* (*’phrul ’khor nyi zla kha sbyor*) transmitted by Vairochana and taught in the West by Chögyal Namkhai Norbu. See *Yantra Yoga: The Tibetan Yoga of Movement*, by Chögyal Namkhai Norbu, Snow Lion, Ithaca 2008.
- 47 A reference to the yogin’s visualization of his body as empty inside (*stong ra*) and having the appearance of the deity Vajravarahi (*rdo rje phag mo*) externally. Vajravarahi is the consort of Chakrasamvara, and a deity in her own right, representing the profound teaching and practices of the Mother tantras. She is depicted as a dancing and slightly wrathful red deity, brandishing a curved knife (Skt. *kartrika*, Tib. *gri gug*) in her right hand and a skull cup (*kapāla, thod pa*) in the left. A sow’s head protrudes from the crown of her head, and thus she is known as the Diamond Sow.
- 48 A reference to the ability to withhold the semen as it reaches the tip of the penis during tantric practices, to reverse its course and spread its energy throughout the body by means of yogic exercises.

- 49 Vajrayana (*rdo rje theg pa*): the path (*yāna*) of indivisible reality (*vajra*), so called because the three indivisible states, the enlightened Body, Voice and Mind, are realized by taking the path in which skillful means and wisdom are indissociable. The vajra or dorje (lit. diamond) is the symbol of indivisible reality.
- 50 Lion of the Shakyas, (Skt. śakyasiṁha, Tib. *sha kya seng ge*): a name of Padmasambhava. When Padmasambhava was living in Vajrasana he performed various miracles. People asked him who he was, and he replied that he was a self-arisen buddha. No one believed him, so in order to give himself an identity which would appease them, he went to Sahor (present day Mandi, in Himachal Pradesh), received monastic ordination from Prabhahasti, and was given the name Lion of the Shakyas.
- 51 Heruka (lit. 'blood drinker'): in the New schools of Tibetan Buddhism, Kagyü, Sakya and Gelug, *heruka* generally refers to Chakrasamvara and other chief deities of the mandalas of the Mother tantras. In the Nyingma tradition it is used as a general name for (male) wrathful deities. Here the term is used in a general way, to denote a realized tantric practitioner.
- 52 Lotus King (Skt. padmarāja, Tib. *pad ma rgyal po*), a name of Padmasambhava. As the teacher of the king of Oddiyana, Padmasambhava guided the king, the queen and all fortunate beings to the level of supreme awareness holder, that is, the level of an enlightened being. For this he became known as the Lotus King.
- 53 Saraha was born in Orissa and was a contemporary of King Dharmapala (769-803). Freed from the limitations of his caste by a deity who miraculously appeared to him, Saraha became a Buddhist scholar of renown. Later, seeking a different life, he became a wandering yogin and met the daughter of a female arrowmaker. The girl became his consort and through her help he gained knowledge of the ultimate reality. According to the New schools he was the first yogin to propagate the tantras.
- 54 Jambudvipa ('*dzam bu gling*), the southern continent in ancient Indian cosmology. The name refers to the Indian peninsula, in particular, and to the planet earth, in general.
- 55 Kunga Tenzin (*kun dga' bstan 'dzin*), the third Khamtrul Rinpoche (*khams sprul rin po che*, 1680-1728).
- 56 Tagpo lineage (*dvags brgyud*): the lineage that originated from Gampopa, the foremost disciple of Milarepa.

- 57 The following lines of praise are a play on Jamyang Khyentse Wangpo's name (*'jam dbyangs mkhyen brtse'i dbang po*). See also the note below.
- 58 Manjughosha (mañjughoṣa) in Sanskrit, or Jamyang (*'jam dpal dbyangs*) in Tibetan, lit. 'melodious voice', an epithet of Manjushri, the bodhisattva of wisdom.
- 59 There have been three compilations of the Buddha's word (*bka'bsdu pa*). According to the Tibetan tradition, the first compilation took place in the presence of five hundred saints at the Nyagrodha cave in Rajaghra in the year following the parinirvana (passing away) of the Buddha; the second compilation, at Vaishali during the reign of Vigatashoka 110 years after the parinirvana of the Buddha; and the third at Karnikavana monastery in Kashmir during the reign of Kanishka.
- 60 The age of decadence (Skt. kāliyuga, Tib. *dus mtha'*) refers to the end of a cosmic era, or to an age ravaged by pestilence, famine, wars, strife and other calamities.
- 61 These words of praise literally translate Shakya Shri's title in its long form (*sha kya'i mn̄gon sum ston pa'i dpal pa'i dbang pbyug nges don chos kyi rgyal po*).
- 62 Dandin (*dbyug pa can*), an Indian author whose work on poetry called *The Mirror of Poetics* has been translated into Tibetan and figures in the Tengyur (*bstan 'gyur*) or commentaries on the Buddha's word in the Tibetan language. See Ui, Hakuju, and Munetada Suzuki, Yensho Kanakura, Tokan Tada, eds, *A Complete Catalogue of the Tibetan Buddhist Canons* (*bkah-hgyur* and *bstan-hgyur*), Tohoku Imperial University, Sendai 1934, p. 430I. This work will be henceforth cited as Toh.
- 63 Essential definitive meaning (*nges don snying po*): in a general sense, definitive meaning (*nges don*) stands for the teachings which reveal the profound truth of emptiness, and that the ineffable, inexpressible luminous clarity, beyond conception, is the nature of all phenomena. Essential (*snying po*) refers to the core of such definitive meaning as taught in Mahamudra and Dzogchen. See also note 144.
- 64 Buddhism teaches a way to awakening structured into five paths: the paths of accumulation (*tshogs lam*), preparation (*sbyor lam*), seeing (*mthong lam*), meditation (*bsgom lam*) and no-more-learning (*mi slob lam*). The exalted path (Skt. āryamārga, Tib. *'phags lam*) starts with the first direct perception of reality on the path of seeing and continues until awakening.

- 65 Innate clinging to a self (*bdag 'dzin lhan skyes*): the sense of self present in all beings, as opposed to a speculative grasping of a self (*kun brtags*) induced by philosophical views.
- 66 Three worlds (*srid pa gsum*, same as *khams gsum*): the realms of desire, form and absence of form. “The three worlds or existences are the bases for the experience of suffering that beings undergo because of the deception caused by the duality of an observed and an observer. In an inner (secret) sense they refer to body, speech and mind. The body is the apparent level of existence composed of gross matter; speech is the semi-apparent level, a more subtle phenomena occasioned by the inner energies of the person; and the mind, a hidden phenomenon particularly when deprived of sense consciousness, is known as the invisible level of existence. Accordingly, the body is associated with the desire realm, speech with the subtler realm of form, and mind with the formless realm.” Longchenpa, *The Great Chariot* (*shing rta chen po*), f.47a5-b1, Dodrupchen Publications, Gangtok, Sikkim.
- 67 Three cycles (*'khor lo gsum*): the cycle of words of learning and explanation (*bshad pa tsbig gi 'khor lo*); the cycle of meditation that removes the obscurations of the mind (*spong ba bsam gtan gyi 'khor lo*); and the cycle of deeds (*bya ba las kyi 'khor lo*).
- 68 Chandragomin (*zla ba grags pa*), born in southern India in the latter part of the sixth century, became a lay master of exceptional learning. He taught extensively at Nalanda university. He and Shantideva are known as ‘the two wonderful teachers.’ He experienced a visionary meeting with Avalokiteshvara, who henceforth served as his source of mystic inspiration.
- 69 Those gone to bliss (*bde bar gshegs pa*): an epithet of the buddhas.
- 70 Lord of the mandala (*'khor lo'i mgon po*), the central deity in the mandala configuration from whom all surrounding deities emanate. Here it is a laudatory form.
- 71 Saraha, see note 53.
- 72 Mitrayogin (*mi tra dzo gi*, 1010-1089), an Indian siddha who received spiritual guidance in a mystical encounter with Avalokiteshvara. The transmission of his ‘Six Vajra Yogas’ can be found in volume sixteen (*Ma*) of the *gdams ngag mdzod* of Kongtrul Lodrö Thaye (1813-1900).

- 73 Lotus Garland of Skulls (*pad ma thod phreng*), one of the eight manifestations of Padmasambhava, known as Guru Pema Thötrengtsel (*pad ma thod phreng rtsal*) or the Lotus Guru Energy of a Garland of Skulls. When Padmasambhava, with the intention of converting the king of Oddiyana, travelled around begging in that land, the minister whose son had been slain by him tried unsuccessfully to immolate him and his consort on a pyre. Once the flames subsided, they appeared enthroned on a lotus flower in the center of the lake. A garland of skulls manifested around his neck, which symbolized his work to liberate beings from cyclic existence. Thus he was called Guru Garland of Skulls (see Düjom Rinpoche, *The Nyingma School of Tibetan Buddhism, Its Fundamentals and History*, Gyurme Dorje, translator, Wisdom Publications, p. 471. This work will be henceforth cited as NSH).
- 74 Avalokiteshvara, the deity symbol of the compassion that lies at the core of the mind of all living beings and of the buddhas. Here he is called *mig mi 'dzum* or 'the one who does not close his eyes' before the suffering of others.
- 75 Naropa (956-1040) was one of the foremost of the eighty-four tantric adepts of India. Following the advice of a dakini who appeared to him in the semblance of an aged woman, he left the monastery where he had been an abbot in order to search for his guru, destined to be Tilopa (928-1009). After subjecting Naropa to years of trials, Tilopa finally revealed the ultimate teachings to him. See Herbert V. Guenther, *The Life and Teachings of Naropa*, Oxford University Press, 1963, 1978.
- 76 Vikramashila (*rnam gnon ngang tshul*), a renowned university for Buddhist studies in India during the eleventh century. It was probably located in present day Sultanganji at Bhagalpur in eastern Bihar.
- 77 Rigdzin: knowledge holder.
- 78 Rigdzin Dorje Düjom of the Nanam family (*rig 'dzin sna nam rdo rje bdud 'joms*), one of the Tibetans dispatched by king Trisong Detsen (*khri srong lde btsan*) to invite Padmasambhava to Tibet. Later, he became a disciple of the master and an adept who could pass through mountains of solid rock; he was one of the twenty-five great accomplished masters of Chimphu (*mchims phu*).
- 79 Ngamdzong Bodhiraja (*ngam rdzong bo dhi ra dza*), known as *tönpa* (teacher), was learned in the five Treatises of Maitreya. He was from eastern Tibet

and became a disciple of Milarepa, receiving from him all instructions. He made a compendium of Milarepa's teachings.

- 80 The *Oral Transmission of the Dakinis* (*mka'gro'i snyan brygud*) or *Cycles of Teachings of the Formless Dakini* (*lus med mkha'gros'i chos skor*) that Milarepa entrusted to Ngam Dzong Bodhiraja (*ngam rdzong bo dhi ra dza*). These are actually *The Nine Teachings of the Formless Dakini* that Rechungpa (*ras chung pa*), another disciple of Milarepa, brought back from India. Bodhiraja's transmission of these teachings is known as the *Oral Transmission of Samvara*, that of Rechungpa as the *Oral Transmission of Rechungpa* (B.A. 437-449). It is said that Rechungpa went to India against Milarepa's wishes. There he met a dakini who said to him, "How sad! You have just one more day to live!" Rechungpa, desperate, asked if there was any way he might avert this fate. The dakini then entrusted him with the teachings that Rechungpa brought back to Tibet (personal communication from Umdze Sherab).
- 81 Lingchen Repa (*gling chen ras pa*) or Lingje Repa Pema Dorje (*gling rje ras pa pad ma rdo rje*, 1128-88) in his youth was an ordained monk, but later renounced his vows and took a consort. They continued their lives as wandering cotton-clad yogins until Lingrepa met Phagmo Trupa. Although Phagmo Trupa in general disapproved of married yogins, he was very pleased with Lingrepa and granted him the essential teachings. He attained realization after three days and Phagmo Trupa called him the Saraha of Tibet (B.A. 659-664).
- 82 Phagmo Trupa (*phag mo gru pa*, 1110-70), one of the four main disciples of Gampopa (*sgam po pa*). Thought to be an emanation of the Indian siddha Lavapa. He lived as a solitary meditator and never entered the houses of his sponsors. Whoever received teachings from him easily attained realization. (B.A. 522-563). He was also a disciple of Sachen Kunga Nyingpo (*sa chen kun dga'snying po*, 1092-1158), one of the five forefathers of the Sakya school. Phagmo Trupa was an exceptionally realized master endowed with the capacity to perform amazing miracles. His disciples were the origin of individual lineages known as the eight lesser Kagyü schools. He founded the monastery of Densatil (*gdan sa mthil*) in Lokha, southern Tibet.
- 83 Nyagre Sewo (*nyag re se bo*) or Rinchen Gyaltsen (*rin chen rgyal mtshan*) was one of the four disciples of Phagmo Trupa who were known as the

Four Sons of the Instructions (*gdams pa'i bu gzhi*). After having gained spiritual realization under the guidance of Phagmo Trupa, he went to eastern Tibet where he founded the monastery of Legön (*gles dgon*). See George N. Roerich, trans., *The Blue Annals*, 2nd ed., Motilal Banarsi das, 1976 pp. 563-565.

- 84 Kunpang Avadhutipa Sherab Gyatso (*kun spang a va dhu ti pa she rab rgya mtsho*). The Sanskrit term avadhūtipa, translated into Tibetan as *kung 'dar*, means total trembling, that is, a bliss which causes trembling. This term is used here to indicate that he was an adept of techniques related to channels (*rtsa*), prana (*rlung*), and vital essence (*thig le*), and that he engaged in this yogic practice with a secret consort.
- 85 King Lingje Gesar (*gling rje ge sar*, I038-II24): the legendary warrior king who controlled a large area of eastern Tibet, the subject of many oral epic cycles.
- 86 Gentle Savior (*'jam mgon*), an epithet of Manjushri. Jamyang Khyentse Wangpo (*'jam dbyangs mkhyen brtse'i dbang po*), Kongtrul Lodrö Thaye (*'jam mgon kong sprul blo gros mtha'yas*) and Jamgön Ju Mipham Gyatso (*'jam mgon ju mi pham rgya mtsho*) are referred to by this title, with its suggestion that they were emanations of this deity, the embodiment of wisdom.
- 87 Drugpa Yongdzin (*'brug pa yongs 'dzin*), a renowned incarnation lineage in the Drugpa Kagyü school. The seventh incarnation, Jampel Sheja Kunkhyen (*'jam dpal shes bya kun mkhyen*), is referred to here. The eighth incarnation was threefold, among whom was Apho Rinpoche (*a pho rin po che*), Shakya Shri's grandson.
- 88 Ratna Lingpa (*rat na gling pa*, I403-I479) was born in Lhodrag (*lbo brag*), southern Tibet, and from his tenth year onwards experienced many pure visions. When he was twenty-seven, Guru Padmasambhava appeared to him as an ascetic who gave him a list of hidden treasure-teachings or *termas*, along with instructions on how to find and reveal them. Thereafter he discovered twenty-five termas, foremost among them a Vajrakilaya cycle. He met Guru Padmasambhava twenty-five times in such visions. His empowerments, guidance and instructions were accompanied by wonders such as rainbow light, flowers falling from the sky, and all-pervading fragrances. He made great efforts to collect many rare Nyingmapa tantras, thus contributing to their current preservation (NSH pp. 793-4). Pema Ösal Do Ngag Lingpa (*pad ma mdo sngags 'od gsal gling pa*) is another name for Khyentse Wangpo.

- 89 Tertöns (*gter ton*), treasure-revealers. See *terma*, note 7.
- 90 Eventually Shakya Shri had to cut his tuft of hair as other children used to attach pebbles to it.
- 91 Torma (*gtor ma*), cone-shaped offerings of food placed upon an altar, made of roasted barley flour blended with butter, colored and decorated in different ways according to the type of deity to which they are dedicated.
- 92 Meaning that she bore the signs of a dakini (see note 27).
- 93 Ganachakra (*tshogs kyi 'khor lo*), a tantric feast involving offerings to gurus and deities, in which participants enjoy food and drink in a state of pure awareness.
- 94 Sakya Pandita Kunga Gyaltsen (*sa skyā pan di ta kun dga' rgyal mtshān*, 1182-1251), a great scholar of the Sakya school who was considered the embodiment of Manjushri, the bodhisattva of wisdom.
- 95 Divine Wish-fulfilling Tree of the Gods (*legs bris kyi 'dod pa 'jo ba'i ljion pa*): a tree that in the ancient Indian cosmology is found in the heavenly realm of the thirty-three gods, situated above the mythic Mount Meru.
- 96 Drugön Chögyal Tenzin Gyatso (*gru gu chos rgyal bstan 'dzin rgya mtsho*): the sixth Chögyal Rinpoche and head of Drugu monastery.
- 97 Drugu monastery (*gru gu dgon pa*) is situated in the Drugu region. The region is a naturally hidden environment in eastern Tibet, surrounded by Trayab (*brag gyab*), Chamdo (*chab mdo*), Lhathog (*lha thog*) and Derge (*sde dge*) prefectures. The Drugu monastery was founded by the second Chögyal, Kunga Gyatso Rinpoche (*kun dga' rgya mtsho*). He lived in caves until he built a monastery after the king of Lhathog, having received the Chakrasamvara initiation, offered him the land of Drugu. After that, Drugu became like a small independent country run by the families living there; they paid taxes neither to Lhatog nor Chamdo prefectures. During the course of the century the place produced a large number of accomplished yogins and yoginis. Founded just below the Sölder hermitage, the original monastery, called Dechen Samten Ösal Ling (*bde chen bsam gtan 'od gsal gling*), was small, as its dharma activities focused on yogins and yoginis in retreat. The third Drugu Chögyal Rinpoche rebuilt it in a new location, at the foot of the Drugu mountain region. The name Drugu means ball of spun yarn. According to an ancient legend of the Bönpo who had lived there, three balls (meteorites) had fallen from the sky and marked three pits in Drugu.

- 98 Genyen: vows of a celibate lay practitioner (*gtsang spyod dge snyen gyi sdom pa*): the ethics of a practitioner who, in addition to taking refuge in the buddha, dharma and sangha and taking four of the pratimoksha vows (not taking life, not taking what is not given, not lying, not taking intoxicants) also renounces sexual activity. During the refuge ceremony, the officiating master cuts a tuft of hair from the crown of the head of the aspirant.
- 99 Lhadrag Yangdzong (*lha brag yang rdzong*), at the heart of the Drugu mountains, was a solitary retreat place hidden beneath rocky peaks.
- 100 The Mahamudra of the Innate Yoga (*phyag chen lhan cig skyes sbyor*): the main introduction to the nature of mind in the Drugpa Kagyü tradition. Originally derived from Gampopa, it became the central theme in the teachings of his disciple Phagmo Trupa.
- 101 The Four Dharma Practices (*dge sbyong du byed pa'i chos bzhi*): not returning verbal abuse, not returning physical abuse, not returning anger for anger; not returning provocation even though one has been provoked.
- 102 Tragtsen (*sprag btsan*) is a guardian widely propitiated in the Drugpa Kagyü School especially in the eastern regions of Tibet. Tseringma (*tshe ring ma*): a female guardian depicted with her four sisters riding various animals, belonging to a class of mountain deities believed to have been subdued by Padmasambhava. Chagme (*jag me*) or Chagmelen (*jag me len*) is said to be of the same nature as the guardian called Tsimar (*tsi'u dmar po*). Legend holds that Padmasambhava came into possession of an egg of blood from the bottom of the ocean. As the egg broke, a red being emerged who became a leader of heaven and the underworld. When Padmasambhava was staying at Yangleshö (*yang le shod*) in Nepal, he subjugated the red being through the practice of Kilaya, and ordered him to go to Tibet to be a guardian of the teaching. Later, Kunga Senge (*kun dga' seng ge*) made him a special protector of the Drugpa Kagyü school.

A different legend suggests that Chagme originated in Bhutan. A good yogin was staying in seclusion at the Dechen cave (*bde chen phug*) on the outskirts of Thimphu. Sometimes he would hit a silver coin against a stone. The sound caught the attention of three robbers. Thinking that the hermit was hiding many more silver coins in the cave, they killed him. As soon as the hermit died, he arose in the form of a wrathful

guardian and killed the three robbers. Therefore, the guardian was called Chagmelen where *chag* means robber, and *melen* means taking the fire, that is, taking the life of the robbers, as in the prehistoric custom of borrowing fire to start one's own (communication from Umdze Sherab).

- 103 The name Six Yogas of Naropa (*na ro chos drug*) designates a distinctive system of tantric meditation transmitted by Naropa. This tradition includes all the principles and elements of the Anuttaratantra, such as the practices of inner heat (Skt. *cañḍali*, Tib. *gtum mo*), of the illusory body (*māyādeha*, *sgyu lus*), dream (*svapna*, *rmi lam*), luminous clarity (*prabhāsvara*, *'od gsal*), intermediate state (*antarābhava*, *bar do*) and transference of consciousness (*samkrānti*, *'pho ba*).
- 104 Vital essences, see note 148.
- 105 Vajra leap (*rdor 'bebs*): a yogic exercise in which the yogin or yogini, while sitting with crossed legs, jumps in the air and then lands on the ground with legs still crossed.
- 106 Secret path (*gsang lam*) here refers to yoga involving a qualified secret consort, known as the skillful method of another person's body (*gzhan lus thabs*).
- 107 Dakini (see note 27) here refers to types of secret female consorts. One well-known classification mentioned in the tantras is similar to that found in the Kamashastra literature: *padminī*, *mṛgī*, *hastinī*, *sankhinī*, and *citrinī*. Each type has its physical and psychological traits, and varying suitabilities, which are mentioned in the tantras. Such consorts train first in the general and esoteric teachings and are required to maintain *samaya*. See *Buddhist Ethics*, p. 489 n. 227, translated by the International Translation Committee of Kalu Rinpoche, Snow Lion Publications, Ithaca, 1998.
- 108 Tsampa (*rtsam pa*): roasted barley flour, a basic Tibetan food.
- 109 Vajradhara (*rdo rje 'chang*), here an honorific appellative. The term refers to the ultimate and unmodified indestructible nature of the mind as well as the realization of such a state. It also refers to the dharmakaya buddha as conceived in the New schools of Tibetan Buddhism.
- 110 Guru Tragpo (*gu ru drag po*), a wrathful form of Padmasambhava.

- III Rigdzin Chögyal Dorje (*rig 'dzing chos rgyal rdo rje*, 1789-1859?), a tertön of the Drugpa Kagyü school. He was a contemporary and a teacher of Khamtrul Tenpe Nyima (*khams sprul bstan pa'i nyi ma*).
- II12 'The Great Compassionate One as Mind at Rest' (*thug rje chen po sems nyid ngal gso*): a *terma* that Jamyang Khyentse Wangpo discovered when he was twenty years old.
- II13 *Chandali, the Mother of Life* refers to the consort of Buddha Amitayus. Here it is a name for a *terma* revealed by Jamyang Khyentse Wangpo.
- II14 *The Quintessence of the Dakini* (*mkha''gro yang thig*): the 'son' commentary on *The Heart Essence of the Dakini* (*mka''gro snying thig*) written by Longchenpa. The 'mother' is the root text on the *Heart Essence of the Dakini*, and is a teaching by Padmasambhava transmitted to Lhacham Padma Sal (*lha lcam pad ma gsal*), the daughter of King Trisong Detsen. Padma Ledrel Tsal (*pad ma las 'brel rtsal*, 1291-1315), an incarnation of Lhacham, rediscovered this teaching which became known as dakini teachings because they were transmitted through a female or dakini (the daughter of the king). Its cycle is contained in *Four-Part Heart Essence*, volumes I and 3.
- II15 Yellow scrolls (*shog ser*): paper scrolls of symbolic script containing hidden teachings.
- II16 *The Union of the Three Roots* (*rtsa gsum spyi 'dus*), a *terma* that was offered to Khyentse by a dakini at Terlung Pema'i Shelri (*gter lung pad ma'i shel ri*). Its cycle is contained in the *Store-house of Precious Treasures*, vol. 7, pp. 49-90. The three roots are guru, deva, dakini; the guru is the root of blessings, the deva of siddhis, and the dakini of buddha-activity.
- II17 Mother and Son Heart Essences (*snying thig ma bu*): an expression referring to the *Four-Part Heart Essence* of Longchenpa. The 'mother' cycles are two: the *Heart Essence of the Dakini*, originally transmitted by Guru Padmasambhava, and the *Heart Essence of Vimalamitra*, by Vimalamitra. The three 'son' cycles were composed by Longchenpa: the *Innermost Essence of the Dakini*, the *Innermost Essence of the Guru*, and the *Innermost Essence of Profundity*.
- II18 Samsara-nirvana separation (*'khor 'das ru shan*): a Dzogchen practice that helps to recognize the state of pure awareness, by distinguishing it from ordinary discursive mind. Samsara here refers to the workings of mind; nirvana to pure awareness and separation means to distinguish between them.

- 119 *Chetsün Heart Essence* (*lce btsun snying thig*) is an important terma discovered by Khyentse Wangpo (RTD, vol. 87, pp. 259-350), originally received by Chetsün Senge Wangchug (*lce btsun seng ge dbang phyug*). Upon the prophecy of an ascetic who appeared to him in a vision, Chetsün went to Chimpbu where a woman gave him the books of the *Heart Essence* teachings. Thereafter he sat in meditation in a clay-sealed cave where, one day, Vimalamitra appeared and gave him the complete empowerment and teaching. He lived until the age of 125 and then dissolved into rainbow light. NSH pp. 557-559.
- 120 Mahamudra (*phyag chen*), Dzogchen (*rdzogs chen*) and Madhyamika (*dbu ma*): three paths that point out from different perspectives the very same ultimate nature of mind and of things. Madhyamika, or the Middle Way, is the renowned tradition established by Nagarjuna, derived from the Prajnaparamita sutras. Along with the Chittamatra tradition (*sems tsam pa*), it became the philosophical basis for the tantras. Its central theme asserts the inherent empty nature of all phenomena, rejecting the extremes of both existence and non-existence.
- 121 Ling Dzachukha (*gling rdza chu kha*) monastery. Ling is the residence of the royal house of Ling Tsang (*gling tshang*), near Derge.
- 122 'Commitments of the altruistic mind of awakening in accordance with the Madhyamika tradition' (*dbu ma lugs kyi byang chub sems sdom*): the bodhisattva commitment taken in a ceremony that originated with Manjushri and was then transmitted by him to Nagarjuna, subsequently to Aryadeva, and then to Shantideva. Punyashri introduced this tradition in Tibet, where initially it was adopted by the Sakya patriarchs. Since Nagarjuna was the founder of the Madhyamika philosophy, some call this procedure the Madhyamika rite. It is distinguished from another system referred to as the Chittamatra tradition of the awakening mind (*sems tsam lugs kyi byang chub sems sdom*). Originating with Maitreya, this tradition was transmitted by Maitreya to Asanga, and later introduced in Tibet by Atisha (982-1054), where it was first adopted by the Kadampa (*bka'gdams pa*) and Tagpo Kagyü schools. *Myriad Worlds*, Snow Lion, Ithaca, 1995, pp. 207-9.
- 123 *Sky Teachings* or *Namchö* (*gnam chos*), a cycle of teachings revealed by Namchö Mingyur Dorje (*gnam chos mi 'gyur rdo rje*, 1645-1667). From his twelfth year onwards, Mingyur Dorje discovered many mind termas through his

visions. He died at the age of twenty-four, leaving behind some fifteen volumes of teachings that were compiled by Karma Chagme (*karma chags med*, 1610?-1687), a great master and the tutor of Mingyur Dorje (see NSH p. 816).

- 124 Togden (*rtogs ldan*), literally 'one having realization', in this case a title given to yogins such as those of the Drugpa Kagyü school, who have committed themselves to lifelong intensive practice and never cut their braided hair. Sometimes they are monks.
- 125 *Translucent Knowledge of Samantabhadra* (*kun bzang dgongs pa zang thal*), an important Dzogchen text pertaining to the Northern treasures (*byang gter*) discovered by Rigdzin Gödem (*rig 'dzin rgod ldem*, 1337-1408). Rigdzin Godem is considered the incarnation of Nanam Dorje Düdjom and the first holder of knowledge of the Dorje Trag (*rdo rje brag*) Nyingma monastery in central Tibet.
- 126 Chomo Menmo (*jo mo sman mo*, 1248-1283), an emanation of Yeshe Tsogyal (*ye shes mtsho rgyal*), born in the region of Tagpo (*dwags po*) south-east of Lhasa, in the area of E (so called because resembling in shape a Tibetan letter E). At the age of thirteen, while her cattle grazed, she fell asleep near a Guru Padmasambhava cave. Awakened by a melodious voice, she saw a secret entrance to the cave open. She entered and met a host of dakinis, the chief of whom was Vajravarahi. Vajravarahi blessed her with a small volume containing the teaching *Union of the Secrets of the Dakinis* (*mkha' gro gsang 'dus*) RTD, vol. 55, pp. I-340 (rediscovered by Jamyang Khyentse Wangpo). Later she became the secret consort of the great *terma* discoverer Guru Chökyi Wangchug (*gu ru chos kyi dbang phyug*) from whom she received many teachings. Thereafter she travelled and helped people secretly, accompanied by two yogins. At the age of thirty-six she and the two yogins, in the middle of performing a ganachakra, flew up into the sky like birds, never to be seen again. NSH pp. 771-4.
- 127 Dza Paltrul Rinpoche (*rdza pal sprul*, 1808-1887) studied at Dzogchen monastery, though his main Dzogchen master was Jigme Gyalwai Nyugu ('jigs med rgyal ba'i myu gu), one of the four chief disciples of Jigme Lingpa. He became exceedingly famous in his lifetime, and had many disciples, including aristocrats. Accumulating nothing, he led the simple life of a wanderer. His life was that of a true bodhisattva with a boundless realization of Dzogchen.

- 128 The *Guide to the Bodhisattva's Way of Life* (Skt. bodhicaryāvatāra, Tib. *byang chub sems dpa' spyod pa la 'jug pa*) was originally a speech delivered by Shantideva, one of the eighty-four great siddhas of India, to an assembly of monks. Later, widespread in book form, it was the subject, in India alone, of one hundred commentaries. It still enjoys a great popularity among Mahayana practitioners.
- 129 Trime Shingkyong Jigme Yonten Gonpo (*dri med zhing skyong 'jigs med yon tan mgon po*), one of the three main incarnations of Khatog monastery.
- 130 *Detailed Teachings on the Mind Series of Dzogchen* (*sems sde'i pra khrid*), the precise instructions on the Mind Series of Dzogchen which contain the tradition known as the system of *khams* (*khams lugs*) and which are derived from Garab Dorje's (*dga' rab rdo rje*) teachings.
- 131 Dzogchen Khenpo Pema Dorje (*rdzogs chen mkhan po pad ma rdo rje*, 1807-84) also known as Pema Trime Shenyen (*pad ma dri med bshes gnyen*), one of the masters who gave transmissions (such as the Kilaya of the combined canonical and terma traditions) to Jamyang Khyentse Wangpo. Dzogchen monastery (*rdzog chen dgon pa*) was founded in eastern Tibet (Rudam Kangtö area) by Pema Rigdzin (*pad ma rig 'dzin*).
- 132 Karma Chagme (*kar ma chags med*, 1613-1678) was a great saint and tertön belonging to both the Nyingma and Kagyü traditions. His monastery was Nyedo Tashi Chöling (*snye mdo bkra shis chos gling*) in Chamdo (*chab mdo*), known for its emphasis on the joint practice of Mahamudra and Dzogchen.
- 133 Jamyang Losal (*'jam dbyangs blo gsal*) means Manjughosha of the Clear Mind.
- 134 Five fields of knowledge (*rig pa'i gnas lnga*): art, medicine, Sanskrit grammar, logic and Buddhism.
- 135 *The Kamashastra, the Treasure of Joy of the Universe* ('*dod pa'i bstan bcos 'jig rten kun tu dga' ba'i gter*).
- 136 Tsari (*tsa ri*, sometimes written as *rtsa ri*), also known as Tsari Ganggi Rawa (*rtsa ri gangs gi ra ba*) or Tsari Snow Enclosure, a region situated south of Tagpo (*dwags po*) in southeastern Tibet, close to the border of the Indian state of Arunachal Pradesh. It is considered to be a sacred place of the enlightened mind. The place is identified by Tibetans as Charitra, one of the twenty-four power places or pitha (*gnas*) mentioned in Indian tantric literature. Sometimes Charitra is referred to as Charitra

of the South, not for its geographic position, but because it is associated with the charnel ground located in the southern direction in the mandala of Chakrasamvara. Thus the place is particularly associated with Chakrasamvara, a major deity of the highest tantra, and his consort Vajravarahi. It is praised in the tantras, and tantric adepts consider it a location where fortunate practitioners can attain powers and total realization. Externally, Charitra is an outer mandala, internally it corresponds to channels within the body, and on the secret level it is the dimension of pristine awareness. Songtsen Gampo describes Charitra as surrounded by a lotus circle of secret mountains in the center of which is the Mountain of Pure Crystal of Tsari, resembling a great stupa of self-originated blessing.

Padmasambhava said that Tsari is like a spontaneously arisen palace of deities: the upper part contains infinite divine mansions, the pure land of dakinis, while the lower part below the earth has the nature of a palace that subdues all beings who live underground. In between, Tsari is configured like a five-pronged vajra or a clockwise-turned swastika: the eastern prong is called New Tsari or Tashi Jong (the dimension of enlightened speech); the center of the vajra is the White Lake (the dimension of enlightened mind), the entrance to the Charitra palace. The other doors of access to the palace are known as the gate blessed by Manjushri to the east, guarded by Yamantaka; the southern door of Vajrapani, guarded by Vajramrita; the western gate of Tara, guarded by Ekajati; the northern door of Avalokiteshvara, guarded by Hayagriva. In the regions at the intermediate directions of the palace live tantric dakas and dakinis belonging to the vajra, ratna, padma and karma families. Outside the gates there are charnel grounds, circles of flames and vajras, which hinder ordinary beings from entering. In turn, that area is surrounded by villages inhabited by savage tribes whose function is also to keep the ineligible from entering. The wheel of wisdom of Charitra appears as such to those who are blessed with pure vision, while to others it appears in accordance with their own karmic level.

An old legend says that three pilgrims once set out to find this sacred place. Along the way they asked people if they could tell them the location, but nobody seemed to know. At a certain point they sat down to rest on a mountain. One of them picked up a blade of grass

and idly chewed on it. Suddenly that pilgrim flew into the sky. Terrified, he shouted to his companions for help. "Spit out the grass! Spit out the grass!" his companions yelled back. Following their advice, he spat out the grass, and fell to the ground. They knew then that they had arrived in the sacred place they had been looking for, and called it Tsari where *rtswa* means grass and *ri* mountain (communication from Umdze Sherab).

- 137 Seven Verses (*tshig bdun*) of praise to Guru Rinpoche:

*In the northwest of Ogyen
Arisen from the center of a lotus,
Surrounded by your retinue of dakinis,
You, of the wondrous siddhis,
Are renowned as the Lotus Born:
I practice following your example.
Please grant your blessings.*

- 138 Chanting the Names of Manjushri (Skt. mañjuśrīnāmasangiti, Tib. *'jam dpal mthsan brjod*): supposedly one of the first Buddhist tantras to be written in India. This scripture appears at the beginning of the Tantra section of the Tibetan Canon, Toh. 360. It has been variously commented upon as a Yogatantra, as an Anuttaratantra, and also from the point of view of Dzogchen. It has been translated by A. Wayman in *Chanting the Names of Manjushri*, Shambala Publications, Boulder 1985.

- 139 *Sang* (*bsangs*), the rite of burning juniper: an ancient rite of Bön origin used to propitiate the local guardians and to purify the surroundings.

- 140 An expression signifying that Shakya Shri explained his realization of mind's nature.

- 141 Dimension of clear light ('od gsal gyi snang cha): a dimension of pure vision beyond ordinary perception.

- 142 See the story, as recounted in Appendix II, *Shakya Shri and Dzogchen*, p. 213.

- 143 Primordial purity endowed with three wisdoms (*ka dag ye shes gsum ldan*): primordial purity stands for the nature of the ground of being. It is beyond words and concepts, unlimited by existence or non-existence. It is radiant intrinsic awareness, the pure reality of emptiness, natural primordial enlightenment, the immutable wisdom of the reality dimension of awakening or dharmakaya, existing neither as cyclic life or samsara nor as perfect peace or nirvana. Inherent to it are the three wisdoms of essence (*ngo bo*), of nature (*rang bzhin*), and of energy

(*thugs rje*). The dharmakaya is the essence, the basis for the arising of all enlightened dimensions. Nature is radiant wisdom present as five lights, the original inner clarity or sambhogakaya). Energy exists as the wisdom of pure awareness or nirmanakaya, its quality manifesting in various ways without the duality of observed and observer.

- 144 The ultimate meaning (*nges don*) usually refers to the definitive meaning as opposed to the expedient or relative meaning. In his *Treasury of Knowledge* Jamgön Kongtrul the Great defines the definitive meaning in the topics taught to exceptional disciples in the following way: that the nature of all phenomena is profound emptiness devoid of constructs such as rising and ceasing, and that the innate real condition of things is by nature luminous wakefulness and lies beyond words, thoughts and description. Moreover, the Buddha's words, as well as commentaries on them expound this meaning. When the term ultimate meaning is qualified by 'essential' (*snying po*), it often refers to the core of the Mahamudra and Dzogchen approaches that teach direct recognition of the primordial state.
- 145 Trayab monastery (*brag gyab dgon pa*): a Gelug monastery founded in 1681 by Ngupe Tragpa Gyaltsen (*rngu spe grags pa rgyal mtshan*). It consists of two distinct institutions known as *che tsang* and *chung tsang*.
- 146 *Tummo* or inner heat (*gtum mo*), a technique used in a meditative practice where the control of the mind and inner winds causes the inner heat at the navel to blaze upwards. See note 43.
- 147 Vajra leap, see note 105.
- 148 The white and red vital essences (*thig le dkar dmar*) are the purest elements of the physical constituents. The white vital essence originally derives from the semen of the father and is located mainly in the upper part of the head symbolized in the form of the upside down letter Ham. The red vital essence is located mainly four fingers below the navel symbolized in the form of the short letter A, and originally derives from the reproductive fluid of the mother. Though the two vital essences dwell mainly in these two places, their pure projections radiate to all parts of the body, giving strength and radiance, while the impure projections are expelled through the orifices.

The lunar channel (*zla ba'i lam*) is the pathway of the white vital essence, while the solar channel (*nyi ma'i lam*) is the pathway of the red vital essence. In Indian mythology, rahu (*sgra can*) is a planet, but in

reality it corresponds to the ascending node of the moon, the place where the moon in its orbit crosses the celestial equator. Ketu (*dus me*) is the descending lunar node. Possibly, as translated in the text here rahu symbolizes the white vital essence at the crown of the head, while ketu symbolizes the red vital essence below the navel.

- 149 Vajra laughter (*bzhad pa rdo rje*), a name of Milarepa.
- 150 Pha Tampa Sangye (*pha dam pa sangs rgyas*, eleventh-twelfth centuries). Born in south India, he studied the classic Buddhist scriptures and became the disciple of some fifty-six siddhas, male and female. He practiced for sixty years in different parts of India, receiving innumerable visions of deities. He visited Tibet five times, and on his fifth visit he proceeded to China where he spent twelve years; afterwards returning again to Tibet. He transmitted various tantric lineages, among which figures the tradition known as 'pacification' (*zhi byed*). B.A. pp. 867-903.
- 151 Female knowledge holder (*rig ma*), female consort adept at tantric practices.
- 152 Machig Labdrön (*ma cig lab sgron*, 1031-1126) was a nun in her youth. Later, she gave her vows back and lived with a consort related to a family lineage in which twenty-five great masters had appeared. She had a special connection with the 'Perfection of Wisdom' teachings (Prajnaparamita) through which her insight in the empty nature of all things dawned. She became a student of Pha Tampa Sangye and developed his teachings into a special system known as *chöd* (*gcod*), which became widespread in Tibet and was adopted by all schools of Tibetan Buddhism.
- 153 Phat, see note 39.
- 154 Awareness holder of spontaneous perfection (*lhun gyis grub pa'i rig 'dzin*), an awareness holder who has achieved the fully awakened state.
- 155 Bardo (*bar do*): lit. 'intermediate state,' generally meaning the period between death and rebirth.
- 156 Kongpo (*kong po*), a region in southeastern Tibet, bordering the district of Arunachal Pradesh in northeastern India.
- 157 Vajravarahi, see note 47.
- 158 Three gatherings ('*du ba gsum*): the gathering of people during the day (*nyin mor mi 'du ba*); the gathering of dakinis by night (*mtshan mor mkha' gro 'du ba*); and the gathering of material resources at all times (*rtag tu zas nor 'du ba*). Three blazes ('*bar ba gsum*): the blazing of blissful warmth in the

- body (*lus la bde drod 'bar ba*); the blazing of energy in speech (*ngag la nus pa 'bar ba*); and the blazing of realization in the mind (*sems la rtogs pa 'bar ba*).
- 159 White light, red light, black light and black light near culmination, or appearance, increase, attainment, complete attainment (*snanga ba, mched pa, thob pa, nyer thob*) have the nature of innate non-dual awareness. These four lights, sometimes subsumed under three, pervade cyclic existence, perfect peace and the path to awakening, and occur at different times: at death, during sleep, during sexual union and whenever the six consciousnesses appear. They can also be induced by initiation, by the tantric phases of generation and completion. In tantra they are posited as the cause of cyclic existence, as every coarse appearance arises from them. When the coarse appearances dissolve along with their associated concepts, the lights manifest as the luminous clarity ('od gsal) of the mind.
- 160 Derge (*sde dge*): a district in eastern Tibet, also a town, below the Drida Salmogang range (*'bri zla zal mo sgang*).
- 161 Vase initiation (*bum dbang*): the first of the four initiations celebrated in the Anuttarayogatantra, consisting of the initiation of disciple and master. It is called vase as it is conferred with the water of the vase of the five consorts of the buddhas. Principally, it purifies the disciple's body and implants the potentiality (like planting a seed) for the attainment of the nirmanakaya, the manifest dimension of enlightenment. The supplementary initiation (*mtha' rten kyi dbang*) uses auspicious symbols. In this part of the vase initiation, the master encourages and empowers the disciples by presenting them with the seven royal possessions: the precious wheel, jewel, queen, minister, elephant, horse and general; the eight auspicious symbols consisting of a parasol, a pair of golden fish, a treasure vase, a lotus, a conch shell which turns clockwise, the endless knot, a victory banner and a wheel; and the eight auspicious substances that bring good fortune which are the mirror, *ghiwang* medicine, curd, *durva* grass, *vilva* fruit, conch shell, cinnabar, and white mustard seeds.
- 162 Skillful means (*thabs*) and wisdom (*shes rab*) here refer to male and female. Skillful means is the vajra (also understood as the male principle) which in the tantras consists in the experience of great bliss. Wisdom (also understood as the consort) consists of emptiness or the knowledge of emptiness. In the ordinary Mahayana sense, skillful means is compassion and wisdom is the understanding of emptiness. These two elements

should be regarded as embracing each other, as symbolized by the union of the male and female tantric deities, not as separate entities.

- 163 Shakya Shri here received the three higher initiations of the Anuttaratantra: the secret initiation (*gsang dbang*), the initiation of wisdom through knowledge (*shes rab ye shes kyi dbang*), and the word initiation (*tshig dbang*). The secret initiation entails tasting the secret substances issuing from the union of the master and his consort. It has the function of purifying the impediments of speech and imprints a potentiality for the realization of the enjoyment body (or dimension) of awakening (*sambhogakaya*). The wisdom through knowledge initiation entails union with a consort. Its function is to purify obscurations of the mind and imprints a potentiality for the realization of the dharmakaya or reality dimension of awakening. The word initiation entails the master pointing out the innate wisdom, the state of union of bliss and emptiness. Its function serves to purify the obscurations of body, speech and mind and imprints a potentiality for attainment of all three dimensions of awakening (see note 254).
- 164 Indrabhuti, the king of Oddiyana, according to legend received the *Gubyasamajatantra* from the Buddha. He and the land of Oddiyana are considered to be the source of Tantrism.
- 165 Refers to a story of an old woman who was told by her son that the dog's tooth he had given her was a Buddha relic. She received blessings through her faith in what she thought was the Buddha's tooth.
- 166 Intuitive clarity, see note 37.
- 167 The first eight paths in the ninefold classification of the nine paths to realization set forth in the Nyingma school. See note 25.
- 168 Generally, three classes of consorts, sometimes called messengers (Skt. *duti*, Tib. *pho nya mo*), are mentioned in the tantras: innate (*lhan skyes*), field-born (*zhing skyes*) and incantation-born (*sngags skyes*) dakinis. The innate dakinis are exalted beings, the manifestation of the sambhogakaya of the buddhas in the form of a goddess. The field-born dakinis abide in unsurpassable contemplation and manifest as yoginis in power places. The incantation-born dakinis are women trained in the tantric path.
- 169 Siddhartha (*don kun grub pa*), 'Accomplisher of All Objectives': a name given to the bodhisattvas in their last existence before becoming buddhas. Such bodhisattvas are known by that name since they can accomplish

any action by just wishing for it. Siddhartha was also the birth name of the Buddha Shakyamuni.

- 170 The supreme prophecy (*lung bstan mchog*) is the prophecy that one will achieve enlightenment.
- 171 Longchenpa Trime Öser, or 'Chief of the Victorious Ones' (*klong chen rgyal ba'i dbang po dri med 'od zer*, 1308-1363) was the most important master in the Dzogchen tradition after Padmasambhava. A great adept, philosopher, and writer, he systematized the Dzogchen teaching. He was the author of 263 works, the majority of which were written in beautiful poetic style, the most important being *The Seven Treasuries*. For a short biography, see Tulku Thondup, *Buddha Mind*, Snow Lion, Ithaca 1989, pp. 145-188.
- 172 When Shakya Shri passed away, these relics were placed in a newly cast statue of the master by his disciples in Lhasa. When the Chinese invaded Tibet, Apho Rinpoche (*a pho rin po che*) and others escaped to India; with considerable hardship they carried the heavy bronze statue with them. Reaching Assam, they were unable to carry it further. They placed the statue in a cave and asking someone to look after it, continued on their journey. All the relics it contained (including the tooth) were stolen by the local people and the story goes that those who were responsible for the theft died, one after the other. Finally the empty statue was brought to a village and worshipped as an idol. After several years of struggle and court cases, the statue was recovered recently from Assam and it is now at Apho Rinpoche's monastery in Manali.
- 173 Pemakö (*pad ma bkod*) or 'lotus array', is a renowned hidden region situated in southeastern Tibet near the Namchag Barwa mountain (*gnam lcags bar ba*), 7,756 m. in the region where the Yarlung Tsangpo (*yar klung gtsang po*) river makes a great bend before it descends towards the plains as the Brahmaputra. Pemakö was opened to pilgrimage at various times and in different areas: by Rigdzin Dorje Thogme (*rig 'dzin rdo rje thogs med*, 1746-1797) at Kongpo Bachu; by Gampo Ogyen Drodul Lingpa (*sgam po o rgyan 'gro 'dul gling pa*, 1757-?) and by Chöling Karwang Chime Dorje (*chos gling gar dbang 'chi med rdo rje*, 1763-?).
- 174 Khenpa valley (*mkhan pa ljongs*), a small region considered to be a hidden valley in the border area between Tibet and Bhutan. There exists another area with a similar name, *mkhan pa lung*, in the east of Khumbu in Nepal.

- 175 Sikkim or Dremo Jong (*'bras mo ljongs*), 'the rice valley' as it is known in Tibetan, was an independent monarchic state annexed to India in 1975. Bordering the Khanchenjunga range, in between Tibet, Bhutan, Nepal and India, it is a hidden valley discovered and opened by Rigdzin Gödem (*rig 'dzin rgod ldem*, 1337-1408) in the seventeenth century. Lhatsün Namkha Jigme (*lha btsun nam mkhai 'jigs med*, 1959 ca.1650) opened the Lhari Ösal Nyingpo (*lha ri 'od gsal snying po*) in northern Sikkim as well as the inner part of the White Cliff of the Auspicious Front Face (*brag dkar bkra shis gdengs*). In 1717 Ngagdag Sempa Chenpo (*ngag bdag sems dpa'chen po*) revealed the wish-fulfilling vase at the Cave of Great Bliss (*bde chen phug*).
- 176 Proclaimers (Skt. *śrāvaka*, Tib. *nyan thos*), also translated as 'listeners.' Shravaka is a term that usually indicates the original followers of the Buddha, that is, his common disciples, but here indicates followers of the Hinayana or individual way who are intent on their own salvation. The name shravaka derives from the fact that they learn the teaching and then dedicate themselves to its preaching, still relying on their teacher's guidance. Pratyekabuddhas (solitary realizers or *rang rgyal*) refer to followers of the individual way, who in their last existence choose to attain enlightenment in a world in which there is no supreme manifestation of a buddha, and without relying on a teacher.
- 177 The two accomplishments (*grub pa gnyis*) possibly refer to the common powers (flying, and so forth) and the highest accomplishment of buddhahood.
- 178 The two objectives (*don gnyis*) are benefit for self and others (*rang don, gzhan don*). These are accomplished as two dimensions of enlightenment: the dharmakaya (reality dimension of awakening or buddha-mind) is the fulfillment of the first objective; and the rupakaya (form body or manifest dimension) is the base for the fulfillment of the second.
- 179 Three types of faith (*dad pa gsum*): admiring (*dang ba' dad pa*), trusting (*yid ches kyi dad pa*) and longing faith (*'dod pa'i dad pa*). The first is the clear state of mind that appreciates the qualities of the teacher. The second is the firm belief in the law of karma or cause and effect; in the four noble truths; and in the three jewels (buddha, dharma, sangha). The last is the aspiration to attain enlightenment. Faith forms the basis for all positive qualities. See *Buddhist Ethics*, p. 63.

- 180 Medicine (*sman*) and blood (*rak ta*) are symbolically offered in the form of alcohol or dark tea poured in two skull cups during retreat practices, ganachakras, etc. The former substance symbolizes the white lunar male vital essence and the latter, the red solar female vital essence.
- 181 Khawa Karpo (*kha ba dkar po*) is a mountain in Tsawarong (*tsha ba rong*) in the Yunnan province of China near the Burmese border between the Salween and the Mekhong rivers. It is considered to be a power place of the Buddha's Voice.
- 182 Chamdo Phagchen Rinpoche (*'phags chen rin po che*), a master in the lineage of Gelug incarnations who headed the monastery of Champaling (*byams pa gling*), founded in the year 1416 by Changsem Sherab Zangpo (*byang sems shes rab bzang po*), a disciple of Je Tsongkhapa (*rje tshong kha pa*). In his various incarnations he was also a practitioner of the teachings of the Nyingma tradition. Jigten Wanchug Gyatso (*'jig rten dbang phyug rgyal ba rgya mtsho*), one of his previous incarnations, invited Lochen Dharmashri (*lo chen dharma shri*, 1654–1717), a renowned master of the Nyingmapa Mindroling (*smin 'grol gling*) monastery, to Chamdo and received teachings from him. The Phagchen Rinpoche referred to here is most likely Lobzang Thubten Mipham Tsultrim Gyaltsen (*blo bzang thub bstan mi pham tshul khrims rgyal mtshan*).
- 183 High blood pressure (*khtag rlung*). The name of this condition in the Tibetan language literally means a disturbance associated with the winds (*rlung*) and blood (*khtag*) whose symptoms include irritability and pain in the upper back.
- 184 Five types of gyalpo (*rgyal po rigs lnga*): the gyalpo is a being belonging to one of the eight classes (*sde brgyad*) of spirits. Mostly wild and of malevolent nature (part of the tormented spirit class that wander in space, known as preta), they harm by causing nervous breakdowns and madness. Some of them (Pehar for example), tamed by great masters, have been transformed into guardians of the teachings. The five types of gyalpo are the gyalpo of the body to the east; the gyalpo of qualities to the south; the gyalpo of speech to the west; the gyalpo of activity to the north; and the mind gyalpo at the center. Pehar is considered the chief of all five and is the guardian spirit of activity to the north. See *Oracles and Demons of Tibet*, by René del Nebesky-Wojkowitz, The Hague, Mouton & Co., 1956, p. III.

- 185 Binding under oath (*dam la bzhag pa*) means the action of a master who overcomes a malevolent spirit, converts it to the dharma, and then binds it under oath as a guardian of the teaching.
- 186 Dahan (*da han*), a title of important monastic officials.
- 187 Maitreya (*byams pa*), the 'Loving One', the next buddha after Shakyamuni in this era.
- 188 Gyatrul Rinpoche (*rgya sprul rin po che*) or Gyatrul Pema Do Ngag Tenzin (*rgya sprul pad ma mdo sngags bstan 'dzin*), a master of the Nyingmapa Palyul (*dpal yul*) monastery in eastern Tibet. See NSH p. 738.
- 189 Kilaya Yangsang Putri (*phur ba yang gsang sru gri*) is a particular form of Kilaya, or *phurba* (ritual dagger) deity, one of the main deities in the Nyingma pantheon.
- 190 Threatening mudra (*saigs mdzub*): the index and little finger are outstretched while the thumb rests over the nails of the middle and ring fingers which are bent inwards.
- 191 Phurba (Skt. *kila*, Tib. *phur ba*): a ritual dagger with a three-sided blade, mainly associated with the deity Kilaya.
- 192 Artsa lake (*a rtsa*): a lake to the northeast of Lhasa.
- 193 Serkyem (*gser skyems*): 'golden libation rite', a rite requesting action from the guardians of the teaching that entails offering them tea or alcohol.
- 194 Ganden (*dga'ldan*), a monastery located about forty-five kilometers east of Lhasa. Ganden was established in 1409 by Tsongkhapa (1357-1419), the founder of the Gelug, or Virtuous, school of Tibetan Buddhism.
- 195 Samyeling (*bsam yas gling*): the first and oldest temple and monastery in Tibet, built in the ninth century by the king Trisong Detsen (see note 204) under the guidance of Padmasambhava and Shantarakshita.
- 196 Gyalpo Pehar (*rgyal po pe har*), one of the most important guardians of the teaching in Tibet, considered to be an unenlightened or worldly deity. He was subdued and made a guardian of the teaching by Padmasambhava who, manifesting as Guru Tragpo (*gu ru drag po*) or the Fierce Guru, appointed Pehar as one of the major guardians of Samyeling monastery.
- 197 The boulder known as the Basin for the Ganachakra Offering of the Dakinis (*mkha' gro'i tsbogs zhong*) marks the place where Tsangpa Gyare (*gtsang pa rgya ras*) recognized Tsari as a power place by performing a tantric feast of offering.

- 198 The region of Tsari is generally wet and rainy. It rarely happens that a fine drizzle of rain is accompanied by sun shining through a clear corner of the sky (communication from Umdze Sherab).
- 199 A stupa (*mchod rten*) is a dome-shaped monument that represents the mind of Buddha, sometimes containing relics of the Buddha or other realized masters. Built on sites of special geomantic significance, the stupas are believed to bless pilgrims who circumambulate them with faith.
- 200 The stone is housed inside the stupa, and if asked, the caretaker will take it out and show it to pilgrims (communication from Umdze Sherab). Vajrapani (*phyag rdor*), the deity who symbolizes the power of enlightened mind is, as the Lord of Secrets (*gsang bdag*), the compiler of all tantric teachings. He is also one of the eight bodhisattvas.
- 201 Wandering yogin (*ku su lu pa*).
- 202 Lapchi (*la phyi*) or Lapchi Kangi Rawa (*la phyi gangs gi ra ba*), 'Lapchi the Snow Enclosure', is the area surrounding and including a high mountain range situated between the Tingri (*ding ri*) and Trin (*brin*) valleys in southern Tibet. Lapchi is considered to be a hidden valley of the enlightened Voice equated with the tantric power place of Godavari. In Lapchi, the yogin poet Milarepa spent a long time in meditation and was the first to open the area as a place of pilgrimage and spiritual practice, by subduing the local gods and demons. After Shakya Shri, who had visited the area twice, had passed away, Tripön Ngawang Pema Chögyal (*khrid dpon ngag dbang pad ma chos rgyal*, 1887-1958) also spent many years in retreat in Lapchi.
- 203 Tseringma (*tshe ring ma*), a female guardian, chief of the Five Sisters of Long Life (*tshe ring mched lnga*), protectors whose abode is in the border areas between Tibet and Nepal. The five sisters were mischievous worldly dakinis and, although they vowed loyalty to Guru Padmasambhava, it was only when Milarepa meditated at Lapchi near their abode that the five sisters were finally subdued and became protectors of Tibet and of the Dharma.
- 204 King (*rje*) refers to the Tibetan king Trisong Detsen (*khri srong lde btsan*, 742-798), the chief patron of Padmasambhava and of the translations of Buddhist texts from Sanskrit. Subjects ('bangs) denote Vairochana, Yeshe Tsogyal and others of the twenty-five disciples of Guru Rinpoche.

- 205 Sakya (*sa skyā*): the town, south of Shigatse, housing the monastery which is the main seat of the Sakya school.
- 206 Blazing female spirit ('*bar mo*): a class of female spirits, sometimes guardians of the teaching.
- 207 Amitayus (*tshe dpag med*), a deity invoked in order to stabilize the life force and energies of an individual.
- 208 Crystal Cave of Reed Fortress (*shel phug chu shing rdzong*), near Chuwar (*chu bar*), south of Sakya in Tsang, where the famous yogin Milarepa spent time in meditation.
- 209 Medicinal elixir (*bdud rtsi sman*) or empowered medicine (*sman grub*): an array of 108 medicinal substances and relics blessed in a long ritual and then usually distributed by the master to his followers as pills which liberate through taste.
- 210 Nyalam (*gnya'lam*), a region in Tibet close to the Nepalese border.
- 211 Jowo (*jo bo*). The Jowo Rinpoche or Jowo Shakyamuni: a famous statue of the Buddha housed in the Jokhang temple in Lhasa. This statue is said to have been made when Buddha Shakyamuni was alive and was personally blessed by him. It was brought to Tibet in the eighth century by the Chinese princess Wen Cheng Konjo when she married the Tibetan emperor Songtsen Gampo (*srong btsan sgam po*, 605–649).
- 212 The one thousand offering rite (*stong mchod*): the offering of one thousand flowers, sticks of incense, butter-lamps, bowls of scented water, and food items.
- 213 Bathing rite (*khru gsol*), a ritual of purification where the buddhas, and so on, are visualized and invited to bathe.
- 214 Drepung ('*bras spung*), a monastery on the outskirts of Lhasa founded in 1416 by Jamyang Chöje (*'jam dbyangs chos rje*, 1379–1449), a disciple of Tsongkhapa. With Ganden and Sera, Drepung is one of the three largest monasteries of the Gelug school in central Tibet.
- 215 Geshe (*dge bshes*), or 'virtuous friend.' In the Gelug school this title is bestowed upon the successful completion of a long course of study in Buddhist philosophy.
- 216 Hardong (*bar gdong*), an area near Kokonor lake in Amdo.
- 217 The word mandala (see note 15) can assume a variety of different meanings in different contexts: in this case it indicates the arrangement of ritual objects and medicinal herbs on a three-dimensional mandala.

- 218 Great Compassionate Kasarpani (*thugs rjes chen po kha sar pa ni*), a form of Avalokiteshvara, the deity symbolizing the compassion inherent in every living being.
- 219 The mudra of the supreme gift (*phyag mchog sbyin*), the hand facing down with the palm open, as in the gesture of giving.
- 220 Incantation cord (*gzungs thag*), generally a thread that connects the heart of the master to a particular object to be empowered.
- 221 Buddha field of Akanishtha (*'og min gyi zhing*) refers to the dimension where buddhas become enlightened and where they reside in their sambhogakaya form.
- 222 Buddhas of the five families (*rgyal ba rigs lnga*): Akshobhya represents the Vajra (diamond) family of enlightened Mind, Amitabha the Padma (lotus) family of enlightened Speech, Ratnasambhava the Ratna (jewel) family of the enlightened Qualities, Amoghasiddhi the Karma (action) family of enlightened Activity and Vairochana the Tathagata (transcendent) family of the enlightened Body. The nature of total presence and essential reality manifesting in a spontaneously perfect form is Vairochana; the unchanging nature is Akshobhya; the sum of qualities is Ratnasambhava; the boundless light is Amitabha and the primordial enlightenment is Amoghasiddhi.
- 223 Fire ritual (Skt. *homa*, Tib. *shyin bsregs*), an offering rite which presents various substances to worldly and ultimate deities visualized within the flames.
- 224 Vairochana (Skt. *vairocana*, Tib. *vai ro tsa na*): a renowned eighth century translator and great Dzogchen master. At the bidding of the Tibetan king Trisong Detsen (see note 204), he journeyed to India where he studied the most profound teachings with the great master Shri Simha. Disciple of Padmasambhva, Vairochana is one of the most important masters in the lineage of the Mind (*sems sde*) and Space (*klong sde*) series of Dzogchen. He translated into Tibetan the first five of the *Eighteen Treatises of the Mind Series* (*sems sde bco brgyad*): *rig pa'i kbu byug*, *rtsal chen 'sprugs pa*, *khyung chen lding ba*, *rdo la gser zhun*, *mi nub rgyal mtshan nam mkha' che*. Jamgön Kongtrul Lodrö Thaye (1813-1900) is considered to have been Vairochana in one of his former incarnations. For his biography see NSH, pp. 538-40, and *rje btsun thams cad mkyen pa'i bai ro tsa na'i rnam thar 'dra bag chen mo*.

- 225 Mother relic (*'phel gdung a ma'*): relics slightly bigger than others which, if properly kept and respected, may produce other small relics.
- 226 Shri Simha, one of the first masters of Dzogchen, was born in the city of Shokyam in China. He journeyed to Suvarnadvipa where Avalokiteshvara appeared to him in the sky and predicted that he would be a fortunate being. After studying and practicing the Mantrayana teachings for some time at the Five-Peaked Mountain of Wu t'ai Shan, Shri Simha went to India where he met the Dzogchen master Manjushrimitra and for twenty-five years received instructions from him. Then he returned to China where Vimalamitra and Jnanasutra found him in a charnel ground and received transmission from him. Finally he disappeared into the sky in the land of Khotan. NSH pp. 497-500.
- 227 Ngag Lhong Nang (*ngag lhong nang*): in the Beru area below the Drugu mountains.
- 228 The five vows of a lay Buddhist: not killing, not lying, not to take what is not given, not committing sexual misconduct, not taking intoxicants.
- 229 Yulkhar (*g.yul khar*), an area between Beru (*be ru*) and Derge.
- 230 Char (*byar*), a region south of Tagpo (*dwags po*), on the border with India.
- 231 Saffron of Kashmir (*kha che sha kha ma*): usually employed in traditional Tibetan medicine, as a remedy of a cold nature to balance hot disorders.
- 232 Tagpo (*dwags po*), a region in southeastern Tibet, close to the Indian border.
- 233 Tsari Chigchar (*tsa ri chig char*) is the name of a region in the upper part of a valley on the northern side of the Pure Crystal mountain of Tsari, so called because the dawning of mystical experience and realization occurs there simultaneously (*cig char*). This region was revealed as a power place by Tsangpa Gyare, an exceptionally realized being prophesized by Padmasambhava and Naropa.

When Tsangpa Gyare was staying at Chomo Kharag (*jo mo kha rag*) mountain, Sinhamukha, the lion-faced dakini, appeared to him three times and said, "The time has come for you to disclose the power place of Tsari, go!" Thinking there was no great need to hurry, he did not set out. However, by the time the sun rose over the peak of Kharang mountain, Lingrepa had appeared to him within a rainbow

and exhorted him again to leave for Tsari. There he encountered the mandala of Chakrasamvara, whose deity prophesized that he would become the Buddha Rocha (*mos pa*) in this fortunate aeon. When he proceeded to the upper region, he saw a mountain resembling the form of Vajravarahi. There he sat for three months under a tree resembling a *katvanga* (mystic staff) where the Seven Past Buddhas of this aeon came to him, bestowing their teachings and empowering him, so that he attained the state perfected by the two types of knowledge, relative and absolute.

- 234 See Appendixes I and II: *Shakya Shri and the Drugpa Kagyü lineage* and *Shakya Shri and Dzogchen*.
- 235 Kunpang Gyumai Karkhen (*kun spang sgyu ma'i gar mkhan*) is the same person as Avadhutipa Sherab Gyatso (see note 84), master of Pema Karpo (*pad ma dkar po*, 1527-1592). He was considered to be an incarnation of Mitrayogin.
- 236 King Lingje Gesar, see note 85.
- 237 Nyagre Sewo, see note 83.
- 238 Densathil (*bdan sa mthil*) monastery is located in Ngamshö (*ngam shod*) in southeastern Tibet.
- 239 Phagmo Trupa, see note 82.
- 240 Lingrepa, see note 81.
- 241 The neigh of the horse is a sign of Hayagriva (*rta mgrin*), a tantric deity depicted with a horse's head on the crown of his head.
- 242 Kailash, the most important sacred mountain in western Tibet, worshipped also by Hindus as the abode of Shiva.
- 243 Champaling (*byams pa gling*): the monastery of Phagchen Rinpoche in Chamdo.
- 244 The Five-Peaked mountain Wu-t'ai-shan (*ri bo rtse lnga*), a sacred place of Manjushri in Shaxi province, China.
- 245 Dza Ogyen (*dzva o'gyan*): perhaps the Chinese master of the monastery on the Five-Peaked mountain.
- 246 Happy Cave, see note 2.
- 247 Eighty-four mahasiddhas (*grub thob rtsa bzhi*): eighty-four eminent tantric masters of ancient India. For their life-stories see K. Dowman, *Masters of Mahamudra*, State University of New York Press, 1985.
- 248 The statue of the mahasiddha Jalandhari (communication from Imi Drubten).

- 249 Swayambhu stupa in Kathmandu, Nepal, a very sacred place in that country. It is also known as Phagpa Shingkun (*'phags pa shing kun*), literally Union of Exalted Buddhafields.
- 250 Rahula (*ra hu la*), the planetary divinity that with Ekajati (*e ka dza ti*) and Dorje Legpa (*rdo rje legs pa*) form the trio of the most important wrathful guardians of the Dzogchen teachings.
- 251 Lotus Guru (*gu ru pad ma*) is a name of Padmasambhava.
- 252 Dorje Düdjom (*rdo rje bdud 'joms*), one of the twenty-five disciples of Padmasambhava and a previous incarnation of Shakya Shri. See also note 78.
- 253 Deliberate conduct, see note 21.
- 254 The Three Dimensions of Enlightenment (*chos longs sprul gsum*): reality (*dharmakaya*), enjoyment (*sambhogakaya*), emanation (*nirmanakaya*). These dimensions (Skt. *kāya*, Tib. *sku*) stand for the three modes of the primordial dimension of being. Present at the start, during the path and at the result of the path, the three modes are associated with the three gates (or existences) of sentient beings: *dharmakaya* with the mind, *sambhogakaya* with the voice, and *nirmanakaya* with the body.
- 255 Mahakala (*nag po chen po*) refers to a class of deities called *mgon po* some of whom are worldly and others enlightened beings. Both Mahakala Legden (*mgon po legs ldan*) and Mahakala Tragshe (*mgon po trag shad*) seem to have been originally introduced in Tibet by the Indian saint Atisha, but their forms and traditions are too numerous to be precisely identified. Palbar Maning (*dpal 'bar ma ning*) or Mahakala Maning is the form of Mahakala mainly practiced in the Nyingma school. For a discussion of these deities, see *Oracles and Demons of Tibet*, by René de Nebesky-Wojkowitz, The Hague, Mouton & Co., 1956.
- 256 The transference of consciousness or *phowa* (*'pho ba*) is a practice done in order to transfer one's consciousness to the buddhafields or to a pure state, and is applied specifically at the moment of death. There are different kinds of *phowa* where the highest form does not involve any concept of shifting and emphasizes dwelling simply in the state of total presence.
- 257 The blue Medicine Buddha with the seven deities of healing generally depicted surrounding him, which together are called the eight brothers (*sman lha mched brgyad*).

- 258 This particular form of Manjushri is believed to grant the power to heal ailments caused by *nagas*, a class of powerful beings who dwell under the earth and whose upper bodies are human, and lower bodies snake-like.
- 259 It is said that the third Khamtrul Rinpoche, Kunga Tenzin (*khams sprul rin po che kun dga'bstan 'dzin*), left his footprint on a rock on the Chag (*chag*) mountain, as a sign of his realization.
- 260 Tragkyib (*brag skyibs*) cave, a small cave hidden in high grass, just below Chag mountain (communication from Umdze Sherab).
- 261 Mipag plateau (*mi spags thang*), literally, human skin plateau.
- 262 The local guardians Pal Shingkyong Wangpo, male and female (*dpal zhing skyong dbang po yab yum*), of Tsari. The male deity is white with a lion's head, his consort, red with a lion's head. They are accompanied by a monkey-headed retinue of two.
- 263 Eight classes (*sde brgyad*) of spirits: yamas (*gshin rje*), mamos (*ma mo*), demonic spirits (*rudra, bdud*), tsen (*btsan*), gyalpos (*rgyal po*), nagas (*klu*), yakshas (*gnod sbyin*), planetary spirits (*gza'*). Invisible to ordinary human beings, they can either help or harm.
- 264 Shakam pass (*sha skam la*), literally dried meat pass, so-called because the dakinis offered dried meat to the first humans who entered this secret place (communication from Umdze Sherab).
- 265 Dügön Tragshe (*bdud mgon trag shad*): this deity is usually part of the entourage of the six-armed Mahakala. His right hand brandishes a lance with a trident-shaped point, and his left hand holds a skull-cup filled with blood. He bares his fangs, which are pressed against his lower lip. He wears a garment of black silk and high boots and rides on a horse.
- 266 Chumig (*chu mig*), properly known as Namjom Chumig (*rnam 'joms chu mig*), the spring of the purification deity Namjoma (Skt. Vidarana).
- 267 Phodrang Yutso (*pho brang g.yu mtsho*), the turquoise lake in Tsari, hidden behind a mountain. Tsangpa Gyare and three other masters, Nyo (*mnyos*), Gar ('*gar*) and Chö (*chos*) went together on pilgrimage in this region. One day Tsangpa Gyare fell asleep at the foot of the mountain. His three companions encouraged him to continue the journey, but Gyare was exhausted and remained there. After a while a dakini appeared and showered him with flowers, showing him a direct, secret path to the top of the mountain. Gyare reached the top before his companions

who had become lost along the way. From the top of the mountain, Gyare beheld the exquisite vision of the lake and descended to its shore. When his three companions arrived at the lake they said, "Where has that crazy one gone? Probably he's dead and we'll be blamed for it." Suddenly Tsangpa Gyare emerged from the middle of the lake laden with bountiful offerings for a ganachakra, saying, "I had to carry these by myself!" This lake is very special. It is said to be filled with vessels made of gold and other precious objects that pilgrims had brought to cast in the lake as offerings (communication from Umdze Sherab).

- 268 The Lake of the La (Life-support) of Vajravarahi called Phodrang Kyogmo (*rdo rje phag mo bla mtsho pho brang skyog mo*) or the Bending Palace. This lake in Tsari has a fearsome quality. If one puts one's feet in it, intense bubbling makes the water seem like it is boiling. The *la* (*bla*) life-support principle is fundamental in ancient Bön pre-Buddhist rites and represents the underlying energies of the elements that compose the body of the individual.
- 269 Chülen (*bcud len*) or elixir of long life and wisdom: in the related practice (involving renunciation of coarse foods and based on ingesting the essence of medicinal herbs, minerals, water or prana) the body is purified in order to attain clarity of mind and so forth. A short text on this practice is found in the *Collected Works of Shakya Shri*, pp. 765-770.
- 270 Guru Dewa Chenpo (*bla ma bde ba chen po*) or Guru Mahasukha, which means 'guru great bliss', is a peaceful form of Padmasambhava, usually depicted as wearing the pandita hat and with hands in the meditation mudra.
- 271 Tseringma, see note 203.
- 272 Rechungpa (*ras chung pa*, 1084-1161). Milarepa had two main disciples, known as his sun-like and his moon-like disciples. The sun-like disciple was Gampopa; the moon-like disciple was Rechungpa. Gampopa was a monk, and the various Kagyü schools descend from his lineage. Rechungpa was a lay practitioner, and his lineage, though exerting great influence, never became a separate school.
- 273 Felt (*phying*) made with white yak hair and white sheep wool.
- 274 The spoon technique (*thur ma'i lag len*) involves a fine spoon-like silver instrument (originally made of bamboo), eighteen finger-widths long. The handle of the spoon is actually a fine tube, which is inserted into

the urethra of the penis for a yogin to train in drawing up and expelling water or milk through it. Such training allows a yogin to reverse the flow of semen just as it reaches the tip of the penis during sexual practices. Re-absorbed into the body, the semen as vital essence is spread through the channels by means of yogic exercises, and brought to the upper door (*steng sgo*), that is, the part of the central channel situated above the navel, where it is stabilized. Penis and testicle retraction (*rdo rje sbubs 'dren*) is accomplished through training and purification of the physical energies, particularly those below the navel. Such retraction is considered to be one of the signs of an enlightened being (communication from Umdze Sherab).

- 275 King of Wrathful Deities (*khro bo'i rgyal po*), most probably a reference to the deity Vajrakilaya.
- 276 The Northern Treasures (*byang gter*) are those discovered by Rigdzin Gödem (*rig 'dzin rgod ldem*, 1337-1408).
- 277 The eight auspicious substances are: the mirror, the *ghi dbang* medicine (orpiment, Skt. gorocanā, a bright yellow sulfide mineral prepared from the bile of cattle, used as a sedative, tonic, and anthelmintic remedy), yoghurt, the *durva* grass (Skt. dūrvā, Lat. *Panicum Dactylon*), the *vilva* fruit (*Aegle Marmelos*), a conch-shell that spirals to the right, cinnabar (a mineral composed of mercury and sulfide), and mustard seeds. For the eight auspicious symbols see note 6.
- 278 Monkey month (*sprel zla*), the seventh Tibetan month, which usually corresponds to September.
- 279 Lotus Born Vajra Guru (*gu ru mtsho skyes rdo rje*) or Padmasambhava, a reference to his birth on the corolla of a lotus flower.
- 280 In 1910 the forces of the Chinese General Chao Erh-Feng arrived in Lhasa, and the Dalai Lama fled to India.
- 281 Mamo (*ma mo*): one of the eight classes of gods and spirits, see note 263.
- 282 Faithful Blacksmith: another name for Dorje Legpa (*rdorje legs pa*, Skt. vajrasādhu), the dharma protector known as the Good One because of his patient willingness to help in all circumstances.
- 283 A terma of Shakya Shri, which includes various teachings and practices, found in his *Collected Works*.
- 284 Four actions (*pbyn las bzhi*): pacifying, enriching, magnetizing, and destroying.

- 285 Warmth (*drod*) of experience: the level of one's inner practice that usually precedes definitive realization. In terms of the Buddhist paths, such warmth would occur on the path of preparation prior to the naked vision of reality on the subsequent path of seeing. A yogin who has acquired this capacity manifests signs including: proficiency in the experiences of bliss, clarity and non-conceptuality; imperturbability by sorrow, madness, or strong emotions which arise through overwhelming circumstances; and endowment with clairvoyance and other miraculous powers.
- 286 Third initiation, see note 163.
- 287 *All-Pervasive Knowledge*, see note 1.
- 288 *The Mahamudra of the Innate Yoga*, see note 100.
- 289 Tregchö and thögal, the two main practices in the Dzogchen upadesha series of teachings. See notes 34 and 41.
- 290 The two stages of creation and completion, see note 20.
- 291 Form of praise alluding to the design of a golden wheel marking the soles of the feet of the Buddha.
- 292 See Appendix IV, *Shakya Shri and his Descendants*.
- 293 Semi-apparent emanation of the dimension of enlightenment (*phyed snang sprul sku*), semi-apparent because it appears only to those with pure vision, that is, practitioners who have achieved a stage of awakening. (Longchenpa's *Sems nyid ngal gso*. Drodruk Chen publication f. 54a 4-5).
- 294 Tantric transmissions: the tantras (*rgyud*) are the scriptures that contain all the Vajrayana teachings including those concerning the base, path and fruit of Dzogchen. The profound and essential methods and instructions that knowledge holders extract from these scriptures are instead known as *lung* (transmissions). In Dzogchen, the essential instructions that originated with the experiences of knowledge holders are called *upadesha* (*man ngag sde*, secret instructions).
- 295 Outer, inner, secret and most secret refers here to the four subsections of Dzogchen Upadesha. See NSH pp. 331-2.
- 296 Sphere of purification (*sbyang bya*), purificatory agency (*sbyong byed*) and result of purification (*sbyang 'bras*): three aspects through which tantric practice is presented.
- 297 Lights that occur in forward and reverse order (*lugs 'byung lugs ldog tshul du mngon sum gyi snang ba*): possibly a reference to the three lights (*snang ba*) that unfold (in forward order) as the manifestations of phenomena

take place and (in reverse order) when the luminous clarity of the mind is realized in its entirety. See also note 159.

- 298 Two purities (*dag pa gnyis*): the primordial purity of emptiness, and the purity that results from the elimination of emotional and cognitive obscurations. They are represented by the two intrinsic dimensions of enlightenment (Skt. *svabhāvikakāya*, Tib. *ngo bo nyid sku*): the dimension of intrinsic natural purity, and the dimension of purity which suddenly arises as the experiential path leading to the subsiding of all obscurations that cloud buddha nature.
- 299 The golden age (Skt. *kṛtayuga*, Tib. *rdzogs ldan dus*), literally the age of completeness, is one of the four eras (*catvāriyuga*) according to Buddhist cosmology. See *Myriad Worlds*, ch. 3, *Different Ways of Explaining the Four Eras*, pp. 162-5, Snow Lion Publications, Ithaca, New York, 1995.
- 300 Lower dimensions of existence and birth (*ngan song*): hell beings, pretas, and animals.
- 301 A sickness known in Tibetan medicine as '*bam grum*' caused by the descent of impure blood and lymphatic fluid in the lower part of the body. The symptoms include retention of fluid, swelling and bluish color of the legs.
- 302 A reference to the eighty minor signs of a great being. See also note 33.
- 303 The riches are the seven riches of the exalted ones ('*phags pa'i nor bdun*') or qualities of practitioners of Mahayana (the Universal Way) who have reached the path of seeing onward. The seven riches are: faith (*dad pa*), discipline (*tshul khrims*), learning (*thos pa*), generosity (*gtong ba*), sense of shame for oneself (*ngo tsha shes pa*), sense of shame with respect to others (*khrel yod pa*), and intelligence (*shes rab*). These seven plus the eighty minor signs arrive at eighty-seven, the number of years Shakya Shri was supposed to have lived, according to this prophecy. However, Shakya Shri died at the age of seventy-six.
- 304 Each of the five types of tantric consorts is characterized by a different shape of the lower extremity of the central channel, the vulva (Skt. *yoni*). In the padmini or 'lotus one', reputed to be the most excellent consort, this part is said to resemble a lotus.
- 305 The samayas (*dam tsbig*) or pledges of Secret Mantra: the essence of all mantric pledges is the resolve to train in the methods to realize pure

awareness. Detailed pledges are specified for the various classes of tantra. See *Buddhist Ethics*, pp. 119-297.

- 306 The path of skillful means (*thabs lam*), as opposed to the path of liberation (*grol lam*) which emphasizes gradual acquisition of knowledge, refers to the path of using the upper and lower doors (*steng sgo*, 'og sgo) of the body. With regard to the upper door, mainly the method of inner heat is applied, while the method of the lower door is sexual union with a consort.
- 307 The arts of love (*sgyu rtsal*) mentioned refer to the sixty-four arts of love explained in the Kamashastra literature.
- 308 Magnetizing color (*dbang mdog*), the reddish color of a padmini.
- 309 Northern Lhathog (*lha thog stod ma*), a region east of Mangyul (*mang yul*), between Trisuli and the present border of Tibet, and Tingri (*ding ri*).
- 310 Dza Paltrul Rinpoche, see note 127.
- 311 The Garuda Cave in Gowo, located in Upper Dza, Chamdo (*chab mdo rdza stod go bo khyung phug*).
- 312 Mind *termas* or treasures (*dgongs gter*) are teachings concealed in the nature of the mind by Padmasambhava or his close disciples, foreordained to emerge at an appropriate time in the future as visionary revelations within the minds of destined masters.
- 313 The Kalachakra (*dus kyi 'khor lo*), lit. 'wheel of time', is the most comprehensive Buddhist tantric system of the New Translations tradition, based on the Kalachakra tantra.
- 314 Dancing on books: this expression refers to scholars who have studied the sutras and tantras and can quote from them ably, but have only an intellectual knowledge of their meaning. Often used by renowned lamas who refer to themselves modestly in this way.
- 315 This kind of crystal lens (*spyen shal*) is highly beneficial in the case of tired eyes and other minor eye disorders, but has no magnifying power.
- 316 Butön (*bu ston*, 1290-1364): a scholar and translator as well as an authority on the Kalachakra tantra. He was the major editor of the Tibetan Buddhist Canon (*bka'gyur and bstan 'gyur*). Dolpopa Sherab Gyaltsen (*dol po pa shes rab rgyal mtshan*, 1292-1361), originally a Sakya discipline, joined the Jonang school and became an expert on the Kalachakra.
- 317 That particular Dog Year (*lcags khyi lo*) was inauspicious, not the Dog Year in general.

- 318 Pills made from a red cow's five substances (*ba dmar zal gyi ba byung ril bu*): urine, feces, milk, saliva and nasal mucus (communication from Umdze Sherab).
- 319 Zi (*gzi*) gem: a patterned stone unique to Tibet, similar to a carnelian. According to some, the gem was used in the ancient Shang Shung (*zhang zhung*) kingdom as money. Its divine origin is one of the many legends surrounding this expensive stone.
- 320 Jamyang Loter Wangpo (*'jam dbyangs blo gter dbang po*) of Ngorpa Thartse (*ngor pa thar rtse*) monastery (1847–1914) in Tsang province, central Tibet, was a prominent Sakya disciple of Jamyang Khyentse Wangpo and Kongtrul Lodrö Thaye, and the master of Ju Mipham Gyatso (*'ju mi pham rgya mtsho*).
- 321 Niguma (*ni gu ma*), a great Indian yogini, the consort of Naropa and an outstanding master in her own right.
- 322 Niguma-like Queens of Field-born Yognis (*ni gu ma zhing skyes dbang mo*): field refers to the twenty-four or thirty-two power places found throughout India and the Himalayan border regions, where tantric yogins used to wander and practice. See also previous note.
- 323 Terse Tulku (*gter sras*): his actual name was Wanchog Dorje (*dbang mchog rdo rje*) or Tsewang Tragpa (*tshe dbang grags pa*), though he was commonly called Terse Tulku.
- 324 Golog (*mgo log*) is a large province in northeastern Kham; Serthar (*gser tha*) is an area within it.
- 325 Surmang (*zur mang*) monastery is located in Nangchen in eastern Tibet and is the seat of the Trungpa Tulkus (*drung pa sprul sku*).
- 326 Tarsendo (*dar rtse mdo*) is an old border town between Tibet and southwest China in lower Gyalmorong (*rgyal mo rong*), the former capital of the Chagla kingdom and present capital of the Kanze autonomous prefecture in Sichuan, known also as Kangding or Tachienlu. It was an important trading point, particularly for the importation of Chinese tea into Tibet.
- 327 Possibly Bong (*'bong*) monastery, several days' journey north of Lhasa on the route that passes through the region of Nagchukha (*nag chu kha*) on the way to eastern Tibet.
- 328 Bumthang (*bum thang*), a sacred valley in central-eastern Bhutan, traditional home of the tertön Pema Lingpa (*pad ma gling pa*).

- 329 A region situated in Ganesh Himal, northwestern Nepal.
- 330 The monastery of Tharpa Ling (*thar pa gling*) in Bumthang, Bhutan, was founded by Longchenpa (see note 171).
- 331 Shar Khumbu (*shar khums bu*) or Solu Khumbu is a region in northeastern Nepal inhabited by a population of ethnic Tibetans called Sherpas. It is a very beautiful and fascinating region considered to be a hidden valley or beyul (*sbas yul*), a special country blessed by Guru Padmasambhava as a place of refuge for future generations. Shar Khumbu is divided into three parts: Upper Khumbu or proper Khumbu, Lower Khumbu or Pharag, and Solu or Shorong. It is an area where most of the highest mountains on our earth, such as Everest, are located. Khumbu is accessible from Tibet through the Nangpa La or Nangpa pass (5,716 m.), but the easiest way to reach Khumbu is from the south, following the course of the Dudh Kosi river upstream through the Pharag region. Although the upper part of Khumbu, being at the foot of the highest mountains in the world, is cold, rugged and inhospitable, the southern parts are covered with forests of pine, juniper, rhododendron and other trees.
- 332 The eight-peaked mountain where Gampopa lived, in the southeastern part of central Tibet.
- 333 The monastery of the seventh Drugpa Yongdzin Rinpoche (*'brug pa yongs 'dzin rin po che*).
- 334 Shabdrung Chökyi Gonpo (*zhabs drung chos kyi mgon po*) was the master of the previous incarnation of Khamtrul Rinpoche.
- 335 The author of a biography of Khamtrul Tenpe Nyima and a good friend of Reting Rinpoche (*ra sgregs rin po che*), the regent of Tibet between the thirteenth and fourteenth Dalai Lamas. At the same time Reting Rinpoche was arrested and then killed while in the custody of the Tibetan government, Trinle Gyatso was imprisoned in Chamdo. As a result of his stay in prison, Trinle Gyatso became blind (communication from Imi Drubten).
- 336 This monastery was founded by the third Drugchen, Jamyang Chödrag (*'jam dbyangs chos grags*, 1478-1523), an erudite and accomplished master of both Kagyü and Nyingma traditions.
- 337 Gyatso Dratsang (*rgya mtsho grwa tshang*) Gyatso is the actual name of Sang Ngag Chöling monastery, the main seat of the Drugpa Kagyü

school in southern Tibet. Sang Ngag Chöling is the name of the area where the monastery is situated.

- 338 The three yogas of Mahamudra possibly refer to the Mahamudra of the base (*gzhi*), of the path (*lam*), and of the result (*'bras bu*). The four yogas refer to Gampopa's system of Mahamudra meditation that is comprised of four stages of practice (*rnal 'byor bzhī*): the yoga of undivided awareness (*rtse gcig*), of freedom from concepts (*spros bral*), that of one taste (*ro gcig*) and the yoga of trascendence of meditation (*bsgom med*). The twelve yogas are subdivisions of the four yogas.
- 339 Pema Chögyal (*pad ma chos rgyal*), a well-known Ladakhi yogin and one of Umdze Sherab's teachers. Sey Rinpoche is considered the present incarnation.
- 340 Lopön Sönam Zangpo (*slob dpon bsod nams bzang po*, 1888-1984) is the renowned Bhutanese lama, disciple of Shakya Shri, who originally published this biography and was one of the teachers of Sey Rinpoche.
- 341 Chökyong Targye (*chos skyong dar rgyas*) was one of the masters of the previous Khamtrul Rinpoche (1932-1980) and an outstanding yogin at Khampagar (*khams pa sgar*) monastery.
- 342 See Prologue, *An Extraordinary Brief Teaching which Introduces the Nature of the Mind*.
- 343 Non-meditation phase of Mahamudra: see notes 338 and 467.
- 344 *Six Cycles of Equal Taste* (*ro snyoms skor drug*) refers to a teaching which explains how to take thought as the path (*rnam rtog lam 'khyer*), emotion as the path (*nyon mongs lam 'khyer*), illness as the path (*na tsha lam 'khyer*), gods and demons as the path (*lha 'dre lam 'khyer*), suffering as the path (*sdug bsnal lam 'khyer*) and death as the path (*'chi ba lam 'khyer*).
- 345 *Profound Instructions of the Oral Transmission* (*snyan rgyud kyi gdams ngag zab mo*): possibly a reference to Rechungpa's *Oral Transmission of the Dakinis*. See also note 80.
- 346 Taking the essence, see note 269.
- 347 Purong or Puworong (*spu bo rong*) is composed of the valleys of upper and lower Puwo.
- 348 Four rivers and six mountains (*chu bzhi sgang drug*). The four rivers are the Yangtze (*'bri chu*), Huang-ho (*rma chu*), Salween (*rgyal mo rnkul chu*), and the Mekong (*zla chu*). The six mountain ranges are the Salmo Gang

(*zal mo sgang*), Tshawa Gang (*tsa ba sgang*), Markham Gang (*smar khams sgang*), Pobor Gang (*spo 'bor sgang*), Marza Gang (*dmar rdza sgang*), and the Minyag Rab Gang (*mi nyag rab sgang*).

- 349 Jang ('jang), a region currently in northwestern Yunnan province, China.
- 350 Nyingma, Sakya, Gelug, and Kagyü represent the four main traditions of Tibetan Buddhism. The Karma Kagyü (*kar ma bka'brgyud*), founded by Tüsum Khyenpa (*dus gsum mkhyen pa*, 1110–1193, a disciple of Gampopa and the first Karmapa); the Drugpa Kagyü ('*brug pa bka'brgyud*) founded by Tsangpa Gyare (*gtsang pa rgya ras*, 1161–1211); the Drigung Kagyü ('*bri gung bka'brgyud*) founded by Drigung Kyobpa Jigten Sumgön ('*bri gung skyob pa 'jig rten gsum mgon*, 1143–1217), a disciple of Phagmo Trupa (*phag mo gru pa*); and Taglung Kagyü (*stag lung bka'brgyud*) founded by Taglung Thangpa Tashi Pal (*stag lung thang pa bkra shis dpal*, 1142–1210) are some of the great and minor subsects of the Kagyü school.
- 351 Physical heat around the heart may be present for days after death in advanced practitioners. It is a sign that the mind is still present in the body in a state of meditative absorption.
- 352 Artsa Lama Namgyal Palden (*a rtsa bla ma rnam rgyal dpal ldan*) also known as Rigdzin Dewe Dorje (*rig 'dzin bde ba'i rdo rje*) and Rigdzin Ngagkyi Wangpo (*rig 'dzin sngags kyi dbang po*), one of the foremost disciples of Shakhya Shri, was born in the region of Artsa lake in Kham, eastern Tibet. He became renowned for his achievements in meditation and supernatural powers.

On his way to Bodhgaya and other holy places in India, in 1909 Artsa Lama visited the region of Shar Khumbu in Nepal. On his arrival in Khumbu, the Thangme Lama Kunzang Dechen Gyalpo (*thang smad bla ma kun bzang de chen rgyal po*) invited him to stay at the Charog (*bya rog*) and Gaphugpa (*dga'phug pa*) hermitages. Moreover Artsa Lama was requested to teach in the new Kangyur Lhakhang (*bka'gyur lha khang*) at Namche Bazaar. There to a group of selected disciples he gave the *Unobstructed Primordial Mind* teaching related to the tregchö practice.

Some of the Nepali students of Artsa lama such as the Lawudo Lama Kunzang Yeshe (*kun bzang ye shes*, 1865–1946) joined him in a pilgrimage to India. After visiting various holy sites, such as Bodhgaya and Varanasi, the group went to Revalsar in present day Himachal

Pradesh, from where they proceeded to Kinnaur and then crossed into Tibet. In Tsibri, Artsa Lama passed away. After performing the funerary rites, Kunzang Yeshe and the other Sherpa lamas returned to Nepal.

Kunzang Yeshe's ancestors came from a monastery of married lamas situated near Sakya monastery in Tibet and moved into Khumbu in the eighteenth century. His root teacher had been Lama Yönten Gyatso (*bla ma yon tan rgya mtsho*), a wandering yogin disciple of Paltrul Rinpoche, who then lived in Rongshar (*rong shar*), close to the Nangpa La pass that leads from Tibet into the Khumbu region. Beside Yönten Gyatso, Kunzang Yeshe studied with other various Tibetan masters who visited Khumbu, mostly Nyingma.

Lama Thubten Zopa, who is well known among Western students of Tibetan Buddhism, was born two and half months before the Lawudo Lama Kunzang Yeshe passed away and has been recognized as the direct incarnation of Kunzang Yeshe. See *The Lawudo Lama, Stories of Reincarnation from the Mount Everest Region*, Jamyang Wangmo, Vajra Publications, Thamel, Kathmandu, 2005; American edition by Wisdom Publications, Boston 2005.

- 353 Bodhgaya (*rdo rje gdan*) is a small village situated in a poor area of what is now Bihar in the basin of the Ganges. It is where the Buddha practiced asceticism and attained enlightenment under the bodhi tree.
- 354 Panchen Rinpoche of Tsang (*gtsang pan chen rin po che*): the ninth Panchen Lama, Chökyi Nyima (*chos kyi nyi ma*, 1883-1937).
- 355 Sahor (*za hor*) is probably the region of India around the town of Mandi in present day Himachal Pradesh, though other places in India have claimed to be its location.
- 356 Four means of attracting disciples (*bsdu ba'i dngos po bzhi*): gifts of material things, pleasant speech, giving teaching, and behavior in accord with the principles one teaches. This practice is part of the bodhisattva's ethic of working for the benefit of all beings.
- 357 The heaven of mastery over other creations (*gzhan dbang byed*): the highest of the six heavens of the desire realm, located above mythical Mount Meru of the ancient Indo-Tibetan cosmology. It is so called because the gods living there can enjoy the pleasures created by other gods.
- 358 Literal translation of *srin po'i dga' ma*.
- 359 Bhalata, the horse of Kubera, the god of wealth.

- 360 Literally, two bullet-size (*rdil tshad gnyis*) measures of silver coins (*dngul*). One bullet-size measure of silver coins is the equivalent of *do tshad*, or fifty silver coins. One silver coin is a *srang*.
- 361 Mandarava and Yeshe Tsogyal (*ye shes mtsho rgyal*), the two main consorts of Guru Padmasambhava. Mandarava was the daughter of the king of Mandi, in India. Her father, suspecting that the guru was having a secret relationship with the princess, ordered Padmasambhava to be burned alive. Padmasambhava was unaffected by the fire, and a lake magically appeared in place of the pyre. Mandarava and Guru Rinpoche then went to practice in the Maratika cave situated at Halesi in the present day Khotang district of Nepal, where they achieved the siddhi of long life.
- 362 An arrow measure (*mda'tshad ma*), the distance from the heart to the tip of the middle finger of an outstretched arm.
- 363 Eight manifestations of the Guru (*gu ru mtshan brygad*), Padmasambhava's eight emanations: Padmakara (*mtsho skyes rdo rje*), Padmasambhava (*pad ma byung gnas*), Loden Chogse (*blo ldan mchog sred*), Shakya Senge (*sha'skyia seng ge*), Senge Dradroga (*seng ge sgra sgrogs*), Pema Gyalpo (*pad ma rgyal po*), Dorje Trolo (*rdo rje gro lo*), and Nyima Özer (*nyi ma 'od ser*). See NSH 858-893.
- 364 Cubit: ancient unit of length based on the length of a man's forearm, conventionally considered 45 cm or 18 inches.
- 365 Tib. *li ma*, a copper alloy with a large percentage of gold and silver.
- 366 Thangka (*zhal thang*), painting on canvas mounted in brocade.
- 367 Twelve Dzogchen Masters (*rdzogs chen ston pa bcu gnyis*) or twelve primordial teachers of the nirmanakaya dimension, see NSH pp. 134-138.
- 368 Peaceful and wrathful deities (*zhi khro*): one hundred deities, forty-two peaceful and fifty-eight wrathful, presented in an important tantra of the Nyingmapas, the Guhyagarbhamayajala tantra.
- 369 Eight principal bodhisattvas (*nye sras brygad*): Manjushri, Vajrapani, Avalokiteshvara, Kshitigarbha, Sarvanivarana Vishkambhin, Akashagarbha, Maitreya and Samantabhadra.
- 370 Seventeen Dzogchen tantras (*rdzogs chen rgyu bcu bdun*) of the esoteric instructional class: *Natural Arising of Pure and Total Presence* (*rig pa rang shar*); *Vajrasattva's Mirror of the Heart* (*rdo rje sems dpa' snying gi me long*); *The Lion's Perfect Creative Energy* (*seng ge rstal rdzogs*); *Absence of Syllables* (*yi ge med pa*); *Beauteous Auspices* (*bkhra shis mdzes ldan*); *Penetration of Sound* (*sgra thal 'gyur*);

Mirror of the Mind of Samantabhadra (kun tu bzang po'i thugs kyi me long); Blazing Lamp (sgron ma 'bar ba); Array of Fine Gemstones (nor bu 'phra bkod); The Union of Sun and Moon (nyi zla kha sbyor); The Necklace of Pearls (mu tig phreng ba); Natural Liberation of Pure and Total Presence (rig pa rang grol); Sixfold Expanse (klong drug pa); Naturally Born Perfection (rdzogs pa rang byung); Black Wrathful Goddess (nag mo khros ma); Blazing Relics of the Buddha-body (sku gdung 'bar ba) and Mound of Gemstones (rin chen spungs pa). Collected Tantras of the Nyingmapa (rnying ma'i rgyud 'bum), vols. 9-10.

371 The Seven Treasures (*mdzod bdun*) are seven extraordinary works: *The Treasury of the Fundamental Nature of Reality (gnas lugs mdzod)*, *The Treasury of Esoteric Instructions (man ngag mdzod)*, *The Treasury of the Expanse of Reality (chos dbying mdzod)*, *The Treasury of Philosophical Tenets (grub mtha' mdzod)*, *The Treasury of the Supreme Vehicle (theg mchog mdzod)*, *The Treasury of Words and Meanings (tsbig don mdzod)*; and *The Wish Fulfilling Treasury (yid bzhin mdzod)*. Editor, Do Drup Chen Rinpoche, Gangtok, Sikkim, 1966.

372 See note I.

373 Jowo, see note 211.

374 Ramoche temple (*ra mo che*), one the earliest Buddhist temples in Lhasa. Built by the Tibetan king Songtsen Gampo (ca.595-650) on the advice of his Chinese wife, it houses the crowned Buddha statue called the Jowo Mikyö Dorje (*jo bo mi bskyod rdo rje*) brought by Songtsen Gampo's Nepalese wife, the princess Bhrikuti.

375 Trandrug temple (*khra 'brug*), one of the temples constructed by Songtsen Gampo in the eighth century upon the request of his Chinese wife, who believed Tibet was a demoness reclining on the ground that needed to be subdued. The temple is supposedly built on the left shoulder of the demoness and is situated five miles south of Neudong (*sne'u gdong*) in the Yarlung valley, homeland of the early Tibetan kings.

376 A load (*dos*) is a weight that can be carried by one man or one beast.

377 Each roll is sufficient to make three upper robes of a monk.

378 Dzo (*mdzo*) a cross between a yak and a cow.

379 Sheldrag (*shel brag*), a cave of Guru Padmasambhava in Yarlung.

380 Yarlung (*yar klung*) is a valley south of Tsethang (*rtse thang*), the cradle of the Tibetan monarchy.

381 Five degenerations (*snyigs ma lnga*): of times, people, life, emotions and views.

- 382 Tibet (*bod*) here refers to central Tibet while Greater Tibet (*bod chen po*) signifies all its regions: the three districts of Ngari (*mnga' ris*), four districts of the central region and Tsang and eastern and northeastern Tibet.
- 383 The biographer here is alluding to the Chinese military intervention in Tibet.
- 384 All three stupas are located in Kathmandu valley. The stupa of Swayambhu (*rang byung gi mchod rten*), literally Self-arisen stupa, is the oldest shrine in the valley, built on a hilltop overlooking the city of Kathmandu. Boudhanath, or the Magical stupa (*sprul ba'i mchod rten*), popularly known in Tibetan as Charung Khashor (*bya rung kha shor*), is located on flat land on the outskirts of Kathmandu along the old road from Sankhu to Patan. For details, see Keith Dowman, *The Legend of the Great Stupa*, Dharma Publishing, Berkeley 1973. The third, the Bones stupa (*rus pa'i mchod rten*), is situated at an hour's distance from the town. Called Namobuddha by the local people, this stupa is popularly known by the Tibetans as *stag mo lus sbyin* meaning 'offering of the body to the tiger' because it marks the place where the Buddha in a previous lifetime offered his body to feed a starving tigress and her cubs.
- 385 Gomasvalagandhoa. The attribution of this name—which resembles Gomasalagandha, the name of a famous stupa that was located in Liyul (*li yul*) or Kothan, not in Nepal—is doubtful.
- 386 Mount Meru, the mythical mountain that in the ancient Indian cosmology is the center of the world.
- 387 Padmasambhava, Shantarakshita (a renowned Indian scholar) and the Tibetan king Trisong Detsen (ca. 742-798) were the founders of Samyeling monastery which was completed in 779 A.D. This marked the introduction of Buddhism in Tibet. In a previous lifetime these three had been born in Nepal as brothers, whose mother Sale, sold poultry. The three, along with a fourth son, were responsible for building the Boudhanath stupa. The fourth son was reborn as a wise minister of Trisong Detsen, known as Bami Trihzi. For further information see ed. C. Wilkinson et.al., *The Life of Shabkar*, Shechen Publications, 1997, p 390.
- 388 Kashyapa ('od srung), the Buddha prior to Buddha Shakyamuni.
- 389 This story is related in the *mchod rten chen po bya rung kha shor gyi lo rgyus thos pas grol ba*, a treasure text of Padmasambhava. See its translation by

Keith Dowman, *The Legend of the Great Stupa*, Dharma Publishing, Berkeley, 1973.

- 390 Gyantse (*rgyal rtse*), a town that lies southwest of Lhasa, famous for its large and beautiful stupa.
- 391 Ganden (*dga'ldan*) monastery, an important center of the Gelug school in central Tibet, was founded by Tsongkhapa in the year 1409. It is located on a high hill about twenty-five miles from Lhasa. The Changtse (*byang rtse*) and Shartse (*shar rtse*) colleges of this monastery were founded by two disciples of Tsongkhapa, the first by Namkha Pal Zango (*nam mkha dpal bzang po*) and the second by Sharpa Rinchen Gyaltsen (*shar pa rin chen rgyal mtshan*).
- 392 The rite known as *argha spo chog* involves a request to the deities merged in the shrine to leave their sacred support temporarily, to allow the work of restoration to be done.
- 393 In the Tibetan calendar the years are arranged in cycles of sixty years each (*rab byung*). The first sexagenary cycle started in 1027, the year of the introduction of the Kalachakra tantra in Tibet.
- 394 Five families, see note 222.
- 395 Jewel finial: an ornament with a base, a ring of lotuses, a bell-like dome, a smaller ring of lotuses above it and a smaller vase at the top.
- 396 Nagpai (*nag pa'i zla ba*): the constellation visible in April-May during the third lunar month of the Tibetan calendar, corresponding to the western constellation Spica Virginis.
- 397 The Kalachakra (*dus 'khor*), or *Wheel of Time* tantra. According to the usual distinction of tantras into mother, father and non-dual, the Kalachakra is known as non-dual because the clear light nature of mind and the wind energy of the body are equally emphasized. In contrast, the mother tantras teach mainly the clear light and father tantras teach mainly how to work with inner energies. It is traditionally asserted that the Kalachakra tantra was promulgated by the Buddha at Dhanyakataka stupa in southern India, some say a year after his enlightenment, but according to others a year before his parinirvana.
- 398 The expression Seven Buddhas usually refers to Buddha Shakyamuni and the six Buddhas said to have preceded him: Vipashyin, Shikhin, Vishvabhu, Krakucchanda, Kanakamuni, and Kashyapa.

- 399 Indra (*dbang po*), the god who according to ancient Indian cosmology reigns over the heaven of the thirty-three gods.
- 400 Five degenerations, see note 381.
- 401 Wisdom being (*ye shes sems dpa'*) is the actual deity which, during the consecration of a statue, merges into the statue. In tantric meditation the wisdom being merges with the commitment being (*dam tshig pa*), that is, the deity mentally visualized by the practitioner.
- 402 The mudra of touching the earth (*sa gnon*) with the fingers, the other hand resting on the knee, is a gesture that calls the earth as a witness to one's awakening.
- 403 Amkar Dechen Dorje (*am khar bde chen rdo rje*). In the section *His Previous Lives*, p. 42, the same person is mentioned as Amkar Lhenkye Dorje. He was a disciple of Kunga Tenzin (*kun dga' bstan 'dzin*), the third Khamtrul Rinpoche (1680-1720).
- 404 The celestial realm (*mkha' spyod*) generally refers to a knowledge of mantra which results in the capacity to fly, and so forth (*The Infinite Ocean of Knowledge*, Chinese edition, vol. 3, pp. 638-39). In the context of tantric attainment of the creation phase, capacity is twofold: lesser and higher. The lesser consists of departing with or without the body to superior planes of existence (one can also remain in the ordinary world but unseen). The higher celestial realm is attained with the perfection of the creation phase. It consists of eight qualities which include physical subtleness, lightness, ability to expand in size, to go anywhere, to dwell wherever one wishes, to inspire awe, to become powerful and influential. As to the attainment of the celestial realm by Amkar, it is said that, in an apparent family quarrel, the sons of Amkar dissolved into their mother, who in turn dissolved into Amkhar, who vanished in space (communication from Imi Drubten).
- 405 The Copper-Colored Mountain buddhafield (*zangs mdog dpal ri'i zhing*) is the pure land of Padmasambhava.
- 406 The Sukhavati buddhafield (*bde ba chen gyi zhing khams*) is the pure land of Buddha Amitabha, reputed to be conducive to spiritual attainment. Mahayana Buddhists pray to be reborn there.
- 407 Eight fears (*jigs pa brgyad*): the fear of fire, water, earth, air, elephants, snakes, thieves and kings. In general, it is an expression which indicates the freedom from fears of whatever nature.

- 408 The bodhisattva's way to realization is structured into five paths (*lam*, see note 64) and ten levels (*sa*) of realization. The path beyond training (*mi slob pa'i lam*) is the fifth and final path and corresponds to buddhahood. The first level or realization (*sa dang po*) called Joyful marks the bodhisattva's initial direct perception of the true nature of the mind or of reality. This level is attained simultaneously with the path of seeing (the third path). The remaining nine levels pertain to the path of meditation (the fourth path).
- 409 The heavenly drum (*lha'i rnga bo che*) teaches the doctrine through its sound.
- 410 Chandrakirti (*zla ba grags pa*), a saint and great scholar born in southern India in the sixth century. Mystically inspired by Manjushri, he mastered the entire range of Buddhist teaching. He then moved to Nalanda, the renowned ancient monastic university in Bihar, where he became the master of all scholars. He was the inheritor of Nagarjuna's middle way philosophy.
- 411 This signifies that a stupa magically created by the garuda mantra will confer the power of the garuda (*mkha'lding*). A mythical bird with power over the nagas (*klu*) of the underground world, the garuda is usually credited with the capacity of curing diseases caused by that snake-like class of beings.
- 412 Youthful vase body (*gzhon nu bum sku*). With the completion of the path of thögal, the universe dissolves into inner radiance, and the realized body of the practitioner appears as rainbow light, continuing to act on behalf of sentient beings. As such it is known as the body of great transformation. If circumstances do not allow the training of beings for a while, this Buddha body is absorbed into the dharmakaya or youthful vase body dimension (see note 26).
- 413 *The Supreme Continuum* (*rgyud bla ma*) is a text that according to tradition was mystically transmitted by the buddha Maitreya to Asanga. It presents the foundation on which the view of the tantras developed. See Toh. 4024.
- 414 'Avalokitesvara resting in the nature of mind' (*sems nyid ngal gso*), a form of Avalokitesvara seated in a relaxed position with the right arm behind the back supporting the body and the left loosely placed on the knee.

- 415 Outer, inner and alternative levels (*phyi nang gzhan*) of existence: terminology recurrent in the Kalachakra tantra that refers to the outer world (*phyi*), the inner human body (*nang*) and the alternative (*gzhan*) purified dimension manifesting as the Kalachakra deity, and so forth. It is from the nature of the ground of being that the body with its inner structure of channels, winds and vital essences and the outer world too, with its planets, constellations, and so forth, arise. The working of the inner body parallels the cycles of the outer elements.
- 416 A tantra that is part of the commentaries on the Hevajra tantra.
- 417 Vajrasattva (*rdo rje sems dpa'*), Vidarani (*rnam 'joms ma*), Bhurkumkuta (*sme ba brtsegs*) are deities especially associated with purification.
- 418 Tib. *chu stod*, the constellation visible in June-July or July-August, from the 15th of the sixth month to the 15th of the seventh month of the Tibetan calendar, and corresponding to the constellation Delta Sagittarius.
- 419 Endless knot (*dpal be'u*), one of the eight auspicious symbols.
- 420 Gem with circular designs (*nor bu dga' khyil ba'i dbyibs*), resembling the yin-yang symbol but with four sections symbolizing the four joys.
- 421 Tib. *gro bzhin*, the constellation visible in September-October, in the seventh month of the Tibetan calendar, corresponding to the constellation Alpha Aquiloe.
- 422 *Mirror of the Heart of Vajrasattva* (*rdor rje sems dpa' snying gi me long*), one of the seventeen Dzogchen Upadesha tantras.
- 423 Chimpbu (*mchims phu*), a famous retreat area above Samye monastery.
- 424 A reference to the second stage in the thögal practice of Dzogchen upadesha, that of vision of ever-increasing contemplative experience (*nyams gong 'phel ba'i snang ba*). See note 34.
- 425 A reference to the third stage in the thögal practice of Dzogchen upadesha, that of the vision of reaching the limit of awareness (*rig pa tshad phebs kyi snang ba*), see note 34.
- 426 The purification of the buddhafields is a theme of the teachings of the Buddha, as in the *Vimalakirtinirdeshasutra*. In the mode of appearances of world systems explained in *The Flower Ornament Sutra*, the buddhafields include the whole range of the bodhisattva's practice: his or her positive thoughts, spirit of enlightenment, ethics, tolerance, teaching, and so on, as well as the influence on living beings he or she may have as a

result of practice. A bodhisattva naturally purifies whatever realm he or she resides in, along with the beings residing there. As a result, when that bodhisattva attains enlightenment, realms will manifest where the bodhisattva will train beings reborn in that location. Thus the concept of purifying buddhafields relates to creating actual realms to train beings, in interdependence with the coming into being of the universe's world systems: "An ocean of realms comes into being due to various causes and conditions: the blessing of the buddhas, the extraordinary vows made by bodhisattvas to purify realms, the convergence of sentient beings' multitudinous actions, and natural law." *Myriad Worlds*, p. 97.

- 427 Cremation stupa (*gdung khang*), a dome-like construction where the body of an important master is cremated. The body is lowered into the stupa's dome from above through the chimney and set on a metal support. Below that, at the base of the stupa, wood is piled in through square openings in each direction and set on fire.
- 428 Five wisdoms of the Buddhas of the five families (*rigs lnga ye shes lnga*): Akshobhya, mirror-like wisdom; Vairochana, dharmadhatu wisdom; Amitabha, discerning wisdom; Ratnasambhava, wisdom of equanimity; Amoghasiddhi, all-accomplishing wisdom.
- 429 Throughout the forty-nine days after Shakya Shri's death, his sons, daughters, and senior students received directly or in dreams advice and instructions from their teacher. It is said that even now a rainbow shines over the Master's house at Happy Cave.
- 430 In Tibetan *dgongs rdzogs*.
- 431 Canonical teachings and termas (*bka'gter*): the two aspects of teachings in the Nyingma school. The former are orally transmitted teachings, the latter are revealed treasure-teachings.
- 432 Initiations of the Path (*lam dus kyi dbang*). Initiations are classified into ground, path, and fruition. The first matures the mind; the second occurs as one experientially proceeds along the path, including self-initiation; and fruition occurs as awakening is attained. See Kongtrul's *The Treasury of Knowledge*, Chinese edition, section 6, ch. 4. Here initiation consists in taking the initiation by oneself.
- 433 Dorje Phurba (*rdo rje phur ba*, Skt. vajrakilaya), an important deity in Mahayoga tantras.

- 434 This is more widely known as *The Peaceful and Wrathful Deities from the Heart Essence of Samantabhadra*. *The Heart Essence of Samantabhadra* is a collection of termas revealed by Chogyur Lingpa, focused on the peaceful and wrathful deities as the development stage, and on tregchö and thögal as the completion stage.
- 435 Symbols of the Body, Speech and Mind of the Buddha (*rten gsum*): usually a statue symbolizes the body, a book symbolizes speech, and a stupa the mind.
- 436 The Sakya Trichen (*sa skyā khri chen*) is the head of the Sakya school of Tibetan Buddhism. Here the title refers to the thirty-ninth holder of the Sakya throne, Tragshul Trinle Rinchen (*drag shul 'phrin las rin chen*, 1871-1936).
- 437 Khakyab Dorje (*mkha' khyab rdo rje*, 1871-1922), the fifteenth Gyalwang Karmapa (*rgyal dbang kar ma pa*), the head of the Karma Kagyü school of Tibetan Buddhism. See Karma Thinley, *The History of the Sixteen Karmapas of Tibet*, Prajna Press, Boulder, 1980.
- 438 Drug Ngawang Namgyal (*'brug ngag dbang rnam rgyal*) was the *zhabs drung* who lived from 1594 to 1651 and unified and founded Bhutan. Here the name refers to his eleventh incarnation of the mind (*zhabs drung thugs sprul*), Jigme Dorje (*'jigs med rdo rje*, 1905-1931).
- 439 Minling Trichen (*smin gling khri chen*), the head of the Nyingma Mindroling monastery in central Tibet. At the time of Shakya Shri's death the throne holder was probably the tenth Minling Trichen, Gyurme Döndrup Wangyal (*'gyur med do grub dbang rgyal*, d.1963).
- 440 One of the four main monasteries of the Nyingma tradition in Kham, situated south of Derge near Palyul.
- 441 Nyagla Terton Sögyal (*nyag bla gter ston bsod rgyal*, 1856-1926), also known as Lerab Lingpa (*las rab gling pa*), a disciple of Mipham Rinpoche and one of the teachers of the thirteenth Dalai Lama.
- 442 Upper and Lower Tantric colleges (*rgyud stod smad*): institutions of the Gelug school of Tibetan Buddhism where tantra was studied and its rituals performed. Both colleges were in Lhasa. The former is associated with the Ramoche temple and the latter with the Maru temple.
- 443 A place on the Nepalese-Tibetan border famous for the self-arisen statue of Avalokiteshvara found there by an emissary of king Songtsen Gampo.

- 444 Kyirong (*skyid grong*), Nyalam (*gnya'lam*), Orong (*o rongs*), and Lapchi (*la phyi*) are all places close to the Nepalese border, while Shar Khumbu is an area in northeastern Nepal populated by Sherpas.
- 445 Tsibri (*rtsibs ri*) the Ribs mountain also known as Shri Ri is located immediately northeast of Tingri and west of Shelkar in Latö. Padmasambhava, Milarepa, and Pha Tampa Sangye, among others, visited and blessed that area. Later it became an important place of meditation for the followers of the Drugpa Kagyü tradition. In fact, the Drugpa Kagyü master, Götsanpa Gönpo Pal (*rgod tshang pa dgon po dpal*, 1189-1258) built the Vultures' Nest (*rgod tshang*) hermitage perched on a sheer cliff at the southeastern corner of the mountain. During the lifetime of his disciple Gyalwa Yangönpa (*rgyal ba yang dgon pa*, 1213-1258), many monasteries and hermitages were built in that region.

After Shakya Shri passed away, Tripön Ngawang Pema Chögyal (*khris dpon ngag dbang pad ma chos rgyal*, 1887-1958) spent many years in retreat in Tsibri and Lapchi where he set up eleven hermitages. Between 1934 and 1958 he compiled an anthology known as *Tsibri Parma: The Treasury of Collected Instructions on the Practice of the Mahamudra and Dzogchen* (*dkar rnying gi skyes chen du ma'i phyag rdzogs kyi gdams ngag gnas bsdus nyer mkho rin po che'i gter mdzod rstib ri par ma*) and founded a printing house, the Nerang Parkhang (*gnas rang phar khang*), with about 10,000 wood blocks of rare Buddhist manuscripts from Bhutan, Sikkim, Ladakh and other areas of the Himalayas. While Nubri (*nub ri*) is in Nepal, the other places mentioned are situated in the same area as Tsibri.

- 446 Tashilhünpo (*bkra shis lhun po*) monastery, the seat of the Panchen Lamas in Shigatse, founded in 1447 by Gendun Drub (*dge 'dun grub*, the first Dalai Lama, 1349-1457), Tsongkhapa's nephew and disciple.
- 447 Lhatse (*lha rtse*), a place on the Brahmaputra, northwest of Sakya, where pilgrims going from Lhasa to Kailash cross the river.
- 448 A province in northern Himachal Pradesh, India.
- 449 The regions of Oyug (*'o yug*), Rong (*rongs*), and Shang (*shang*) are valleys in the region of Tsang where rivers flow which bear the same names.
- 450 Mercury (*dngul chu*) was used in the traditional (and unhealthy) technique of gold plating.
- 451 In the case of the Boudhanath stupa, the wheels appear on terraced squares.

- 452 For the measurements of the varying types of stupa see G. Tucci, *Stupa, Art, Architectonics and Symbolism*, first printing Rome, Reale Accademia D'Italia, Nov. 1932, English trans., New Delhi, 1988.
- 453 Seed syllables of the five dhyani buddhas (*rigs lṅgā'i sa bon*): Om for Vairochana, Hum for Akshobhya, Tram for Ratnasambhava, Hri for Amitabha and Ah for Amoghasiddhi.
- 454 It is believed that the second larger stupa found in an enclave within the wall on the east side of the great stupa, which has a high plinth and a siddha in a niche on its west side identified by local people as Saraha, enshrines a relic of Shakya Shri.
- 455 Enlightenment stupa (*byang chub mcod rten*), one of the eight types of stupa.
- 456 Eight gates of the spontaneous manifestation of being (*lbun grub sgo brgyad*). The ground of being in its primordial purity exists as an inner radiance and as it emerges its outer shell breaks. The energy winds of wisdom are set in motion, causing instant and total presence (pure awareness or *rigpa*) to manifest in eight ways. Concerning these gates, *The Tantra of Great Beauty and Auspiciousness* states:
- Unceasing space [the gate through which *rigpa*] manifests as energy,
 Unceasing appearance [through which *rigpa*] manifests as light,
 Unceasing enjoyment [through which *rigpa*] manifests as wisdom,
 Unceasing nature [through which *rigpa*] manifests as dimensions of awakening,
 Unceasing view [through which *rigpa*] manifests as non-duality,
 Unceasing method [through which *rigpa*] manifests as freedom from limitations,
 The purity of wisdom itself is the gate to perfection,
 Unceasing energy is [the gate] to impure [samsara].
- See *Myriad Worlds*, pp. 209-10, Snow Lion, Ithaca, 1955.
- 457 As in the case of many other masters whose minds have merged with the ultimate essence of reality, a new incarnation of Shakya Shri was never recognized following his death. Unofficially it is said that before he passed away, Shakya Shri indicated his intent to be reborn in China to counteract the degenerate conditions that had arisen there.
- 458 The ketaka gem (*dbyig ke ta ka*) has the property of purifying water.
- 459 Drugu monastery, see note 97.

- 460 The Nyingma (*rnying ma*) school developed through the teachings of the Indian master Padmasambhava, who came to Tibet in the eighth century. Its milieu was the first place of the propagation of Buddhism in Tibet and its base, the tantras translated from Sanskrit and other languages prior to the eleventh century. In its early stages, the Nyingma was an unorganized and fluid tradition, and only later with the emergence of the so-called New schools (*gsar ma*) did it become more conventional. For the history and teaching of this school, see Düdjom Rinpoche, *The Nyingma School of Tibetan Buddhism, Its Fundamentals and History*, Gyurme Dorje, translator, Wisdom Publications (NSH).
- 461 Naropa was an outstanding siddha and scholar of ninth century India. It is said that most of his contemporaries once studied with him. He attained realization by relying on the instructions of the siddha Tilopa. For the life of Naropa see *The Life and Teaching of Naropa*, trans. Herbert V. Guenther, Oxford University Press, 1963.
- 462 Marpa Chökyi Lodrö (*mar pa chos kyi blo gros*, 1012-1097) was the great forefather of the Kagyü lineage. An exceptional master, he visited India several times and studied with Naropa, Maitripa, Kukkuraja and other siddhas. His efforts to learn and practice teachings were blessed by the attainment of great realization; he created a wonderful and widespread spiritual lineage that produced realized beings as numerous as the stars in the sky. He introduced most of the tantras of the New schools into Tibet. See *The Life of Marpa the Translator*, Shambhala Publications, translated by the Nalanda Translation Committee, Shambhala Publications, Boston and London, 1986.
- 463 Milarepa (*mi la ras pa*), Marpa's main disciple, was one of the yogins who founded the Kagyü school; he is said to have achieved complete realization in a single lifetime.
- 464 With Rechungpa, Gampopa (*sgam po pa*, 1079-1153) was one of the main students of Milarepa; he was a learned scholar and became fully realized.
- 465 Phagmo Trupa, see note 82.
- 466 Lingchen Repa Pema Dorje (*glin chen ras pa pad ma rdo rje*, 1128-1188).
- 467 Mahamudra (*phyag rgya chen po*): the term, found originally in the discourses of the Buddha, indicates the ultimate nature, the emptiness, that seals the existence of each and every phenomenon. In tantra, in

addition to its original meaning, Mahamudra signifies the luminous clarity that is essentially indivisible from emptiness. The realization of such indivisibility, in the Kagyü school of Tibetan Buddhism, is pursued with a system of meditation whose instructions include a phase known as the calm state (*zhi gnas*) and a phase known as intuitive clarity (*lhag mthong*). This system appears to be an integration of both tantric and non-tantric approaches. The name Six Yogas of Naropa (*na ro chos drug*) designates a distinctive system of tantric meditation transmitted by Naropa. This tradition, which includes all the principles and practice of the Anuttaratantra, is subsumed under practices of inner heat (*gtum mo*), of the illusory body (*sgyu lus*), dream (*rmi lam*), luminous clarity ('*od gsal*), intermediate state (*bar do*) and transference of consciousness ('*pbo ba*).

468 Tsari, see note I36.

469 Chakrasamvara (*'khor lo bde mchog*), a major tantric deity of the Mother tantra renowned in the New schools of Tibetan Buddhism.

470 Avalokiteshvara, Manjushri and Vajrapani, the Lords of the Three Families (*rigs gsum mgon po*): respectively, the padma family of Voice, the vajra family of Body, the buddha family of Mind. In the context of the tantras they are both independent deities as well as symbols, in the corresponding order, for the compassion, wisdom and power of the enlightened mind.

471 The three divine madmen or Nyonpas (*smyon pa*): Tsangnyon Heruka, the divine madman from Tsang (*gtsang smyon he ru ka*, I452-I507); Unyon Kunga Zangpo, the divine madman from central Tibet (*dbus smyon kun dga'bzang po*, I458-I532); Drugnyon Kunga Legpa, the divine madman of the Drugpa (*'brug smyon kun dga'legs pa*, I455-I529), also known as Drugpa Kunleg.

472 Thangtong Gyalpo (*thang stong rgyal po*, I361-I485), see short biography in NSH, pp. 802-04.

473 Ralung, the first Drugpa Kagyü monastery to be established in Tibet.

474 Adzom Drugpa Drolul Pawo Dorje (*a'dzoms 'brug pa 'gro 'dul dpa'bo rdo rje*, 1842-1924) was one of the great masters of Dzogchen of the last century and a discoverer of treasure teachings. His masters included Jamyang Khyentse Wangpo, Kongtrul Lodrö Thaye, Paltrul Rinpoche and Pema Düdül (*padma bdud 'dul*, 1816-1872). For his life story see

Lhundrub Tso (*lbun grub mtsho*), *The Life of Adzom Drugpa*, in Chögyal Namkhai Norbu, *The Teaching of the Sage: the Life of the Rainbow Body Ugyen Tenzin*, forthcoming Shang Shung Publications, Arcidosso, Italy. This biography, in the form of an invocation, was written by one of his students, Lhundrub Tso (*lbun grub mtsho*), the paternal grandmother of Chögyal Namkhai Norbu.

- 475 *The Heart Essence of Dzogchen* (*rdzogs chen snying thig*) refers to the vast literature of Dzogchen teachings belonging to the profound and secret core of the Instructional series (Skt. *upadesha*, Tib. *man ngag sde*). Here the title probably alludes to the so-called *Old and New Heart Essence*. 'Old' concerns the *Four-Part Heart Essence* (*snying thig ya bzhi*, in thirteen volumes) compiled by Longchenpa and consisting of the *Quintessence of the Master* (*bla ma yang thig*); the *Vima Heart Essence* (*bi ma yang thig*); the *Quintessence of the Dakini* (*mkha' gro yang thig*) and the *Heart Essence of the Dakini* (*'kha' gro nyung thig*); and the *Profound Quintessence* (*zab mo yang thig*). Although some of the texts in the *Four-Part Heart Essence* were teachings from other masters, Longchenpa made them into his own mind-treasure by realizing their meaning perfectly, and rediscovering and compiling them. Through his inconceivable life and teaching, he became their major promulgator.
- 476 In fact, the sixth Drugu Chögyal, along with Khamtrul Tenpe Nyima, was a main teacher of Shakya Shri (oral communication from the eighth Drugu Chögyal Rinpoche).
- 477 Nangchen (*nang chen*), one of the five small independent kingdoms of eastern Tibet, today found in Qinghai province. For this region see Karma Thinley, *Important Events and Places in the History of Nangchen, Kham and Eastern Tibet*, Delhi, 1968.
- 478 The Tsognyi Rinpoche (*tshogs gnyis rin po che*) referred to is probably the first Tsognyi (1849-1904), known as Drubwang Tsognyi (*grub dbang tshogs gnyis*) or Tsognyi Lord of Siddhas, an emanation of Milarepa's disciple Rechungpa and of Ratna Lingpa.
- 479 Jamyang Khyentse Wangpo (*'jams byangs mkhyen brtse'i dbang po*, 1820-1892), also known as Pema Ösal Do Ngag Lingpa (*pad ma 'od gsal mdo sngags gling pa*), was recognized by Thartse Khen Rinpoche Champa Namkha Chime (*thar brtse mkhan rin po che byams pa nam mkha' chi med*), a learned teacher (*mkhan po*) in the Ngorpa (*ngor pa*) subschool of the Sakyas. For this reason, Khyentse Rinpoche was enthroned at Dzongsar

(*rdzong gsar*), a monastery of the Sakya school. His biography, written by Jamgön Kongtrül Lodrö Thaye (*'jam mgon kong sprul blo gros mtha' yas*), was recently translated by Matthew Akester and is soon to appear. For a short biography see NSH pp. 849-851.

- 480 Samantabhadra (*kun tu bzang po*), literally 'all-good', is the name of the primordial buddha in the Nyingma school, representing the original condition of the individual, prior to the arising of deceptive vision. Akanishta (*'og min*), the dimension of Samantabhadra, is not a realm but a name for the naturally manifesting dimension of enlightenment, the ultimate dimension of phenomena, the dharmadhatu (*chos dbyings*) which is not located anywhere.
- 481 Vajradhara (*rdo rje 'chang*), literally 'possessor of the indivisible reality', represents the principle that encompasses all the families to whom the tantric deities belong. Richly Adorned (*'thug po bkod pa*), Vajradhara's dimension, is the realm aspect of great wisdom that manifests spontaneously from the reality which embraces everything (*chos sku*). In the New schools he is considered the primordial buddha.
- 482 Ati or Atiyoga (*gdod ma'i rnal 'byor*), primordial yoga, the ninth and ultimate way to realization according to the Nyingma school. It is often called Dzogchen or Total Perfection (*rdzogs chen*). Ati stands for primordial self-liberation and yoga for the direct experience of such a state.
- 483 Beings of the six realms of existence (*rigs drug*): the god realm, the demi-god realm, the human realm, the animal realm, the realm of hungry ghosts, the hell realm.
- 484 Eight worldly concerns (*'jig rten chos brgyad*): loss and gain, fame and obscurity, praise and blame, happiness and suffering.
- 485 Mipham Rinpoche (*mi pham rin po che*) or Mipham Jamyang Namgyal Gyatso (*mi pham 'jam dbyangs rnam rgyal rgya mtsho*, 1846-1912), born with the gift of exceptional intelligence, developed his mind further through supplicating Manjushri. He was a disciple of Khyentse Wangpo, Kongtrül Lodrö Thaye, Dza Paltrul, and others, and became perhaps the greatest Tibetan scholar of the last century. For his life, see NSH, pp. 869-880.
- 486 The kingdom of Derge (*sde dge*) was one of the important small independent states of eastern Tibet. Its territory, now most of it subsumed as the Chinese provinces of Sichuan and Xizang, extended

for about 78,000 square km. on both sides of the Yangtse (Blue) river. The ancestors of the Derge kings are traditionally identified with the disciples of Padmasambhava who moved from central Tibet to Kham. The dynasty started with Tashi Senge (*bkra shis seng ge*) who in the fifteenth century asked Thangtong Gyalpo (*thang stong rgyal po*) to establish Lhundrub Teng (*lhun grub steng*) monastery. See *A Genealogy of the Kings of Derge*, by *Sde dgei rgyal rabs*, Tibetan text edited with historical introduction by Josef Kolmaš, Oriental Institute in Academia, Prague, 1968.

- 487 The Sakya school was founded by Khönchog Gyalpo (*'khon dkon mchog rgyal po*, 1034-1102). Together with the Kagyü (*bka' gyud pa*) and Gelug schools (*dge lugs pa*), it forms the Sarma tradition (*nsgags gsar ma*), based on translations of the tantras made after the eleventh century. The ancient Nyingma (*rnying ma pa*) tradition follows, instead, the tantras (*ngags rnying ma*) translated earlier, during the first propagation of tantric Buddhism in Tibet in the eighth century.
- 488 For the life of Vimalamitra, see Tulku Thondup, *The Tantric Tradition of the Nyingmapa and Masters of Meditation and Miracles*, by Tulku Thondup, edited by Harold Talbott, Shambala 1996; for the life of the Tibetan king Trisong Detsen (*khri strong lde btsan*), see NSH pp. 512-521; for the life of the great master Chetsün Senge Wangchug (*lce btsun seng ge dbang phyug*, eleven-twelfth centuries), see NSH, pp. 557-559.
- 489 Jigme Lingpa (*jigs med gling pa*, 1730-1798), was born in the district of Chongye (*'pyhong rgyas*) into a family of descendants of one of the main students of Tsangpa Gyare. Jigme Lingpa dedicated his life first to studying the teachings of the Nyingmapas, and then he began a series of solitary three-year retreats during which his visionary qualities unfolded. In one such vision he received the *Heart Essence of Longchenpa* from the dakinis. Longchenpa appeared to Jigme Lingpa three times in visions, conferring on him the blessings of his body, speech and mind, and making him the unique promulgator of *The Heart Essence of the Great Perfection* (*rdogs pa chen po snying thig*). With no desire for recompense, Jigme Lingpa gave teachings widely to many students, who were drawn from every corner of the Himalayas. This ensured the transmission of *The Heart Essence* teachings, which form the core practice of Nyingmapa students to this day.

- 490 For this extraordinary master's life, see *The Autobiography of Jamgön Kongtrul: A Gem of Many Colors*, Snow Lion Publications, Ithaca 2003.
- 491 A large Kagyü monastery near Derge in Kham, seat of the Situ incarnations. It was built in 1727 by Tenpa Tsering (*bstan pa tshe ring*, 1678-1738), king of Derge, for Situ Chökyi Jungne (*situ chos kyi byung gnas*, 1700-1774).
- 492 Chögyal Namkhai Norbu (*chos rgyal nam mkha'i nor bu*, b. 1938), a living authority and master of the Dzogchen teaching, was recognized at an early age as the incarnation of Adzom Drugpa.

- 493 Do Khyentse Yeshe Dorje (*mdo mkhyen brtse ye shes rdo rje*, 1800-?): the disciple of the first Dodrup Chen (*rdo drub*), Jigme Trinle Öser (*'jigs med phrin las 'od zer*, 1745-1821) and reputedly the incarnation of Jigme Lingpa.

Nyagla Pema Düdul (*nyag bla pad ma bdud 'dul*, 1816-1872), also known as Changchub Lingpa (*byang chub gling pa*) was a disciple of Do Khyentse (*mdo mkhyen brtse*, 1800-1859?) and a great tertön who, at the end of his life, attained the rainbow body.

He was the teacher of Adzom Drugpa Rinpoche, of Rigdzin Changchub Dorje (*rig 'dzin byang chub rdo rje*, 1826-1961), who was the root guru of Chögyal Namkhai Norbu, of Ayu Khandro (*a yu mkha' 'gro*, 1838-1953), and others. For a short account of his life (based on *'je bla ma 'khrul zhig byang chub gling pa'i rnam thar skal lzang dga' ba'i dud rtsi'i sprin tsog* and personal communications from Ayu Khandro and Rigdzin Changchub Dorje to Chögyal Namkhai Norbu), see *The Song of Energy*, Shang Shung Edizioni, 1997.

Chogyur Lingpa (*mchog gyur gling pa*, 1829-1870) or Chogyur Dechen Shigpo Lingpa (*mchog gyur bde chen zhig po gling pa*), a great visionary who with Jamgön Kongtrül and Jamyang Khyentse was responsible for the revival of Buddhism in eastern Tibet. For his life, see NSH, pp. 841-848, or *The Life of Chogyur Lingpa* by Ogyen Topgyal Rinpoche, and also *Blazing Splendor, The Memoirs of Tulku Urgyen Rinpoche*, Ranjung Yeshe Publications, Hong Kong 2005.

- 494 Longchenpa, see note 171.
- 495 *The Heart Essence*, see note 475.
- 496 Five vows, see note 228.
- 497 Shakya Shri is asking his consort to adopt a posture that facilitates intercourse.

- 498 An allusion to the fact that when people learned that Shakya Shri had taken a consort, they began to gossip about it and to slander him.
- 499 Drugpa Yongdzin, see note 87.
- 500 A province of Kham, south of Nangchen, presently included in the Tibetan Autonomous Region.
- 501 Ngamdzong Tönpa, see note 79.
- 502 A reference to Padmasambhava, or Guru Rinpoche (precious master) as he is known. For his biography, see Erik Pema Kunsang, *The Lotus Born, The Life Story of Padmasambhava*, Shambhala, Boston, 1993.
- 503 Yeshe Tsogyal (*ye shes mtsho rgyal*) the yogini who was the Tibetan consort of Padmasambhava. For her life, see *Lady of the Lotus-Born, the Life and Enlightenment of Yeshe Tsogyel*, translated by the Padmakara Translation Group, Shambala, Boston & London 2002.
- 504 Tib. *dag pa'i nyams* and *dag pa'i snang ba*.
- 505 The allusion is to the secret practices done in union with an actual consort. Metaphorically, the male member is referred to as skillful means and the female organ as the lotus. The vagina of the consort is referred to also as E, the letter that stands for emptiness.
- 506 Karmamudra (*las kyi phyag rgya*), the consort of the tantric practitioner, literally, ‘action symbol’, as union with a karmamudra creates bliss through the actions of embracing, kissing, and so forth. It is one of the four symbols or mudras, namely action (as mentioned), doctrine (Skt. dharmamudrā, Tib. *chos kyi phyag rgya*), great (mahāmudrā, *phyag rgyachen po*) and pledge (samayamudrā, *dam tshig gi phyag rgya*). The four mudras are the means to bring about the wisdom of indissociable emptiness and bliss. Thus, they comprise the phase of completion of Anuttaratantra.
- According to some explanations, the karmamudra can be both an actual as well as a visualized consort. The symbols of the doctrine comprise the yoga of the energies, vital essences and inner heat, and the yoga of the mind’s bliss. Mahamudra or the Great Symbol is the natural and original wisdom free from all concepts. The deity’s form which manifests without mental creation is the pledge symbol. See Kongtrül, *The Treasury of Knowledge*, vol. 2, pp. 687-8.
- 507 Belonging to a family (*rigs ldan ma*) means a female consort who, by virtue of certain physical characteristics, can be identified as a member of one of the five buddha families.

- 508 *The Secret Path of the Innermost Essence* (*gsang lam snying gi thig le*), a terma revealed by Shakya Shri.
- 509 *A Ho Ye* is an exclamation of joy.
- 510 Shakya Shri is posing the question to himself.
- 511 An epithet for the sun.
- 512 An ancient name for the sun (found in the Rig Veda), associated with the image of the sun being driven across the sky on a chariot pulled by seven horses representing the seven days of the week.
- 513 Here Shakya Shri poses the question to the sun.
- 514 The region of central Tibet (*dbus*) and the region bordering it to the south (*gtsang*).
- 515 Shakya Shri is posing the question to the dragon.
- 516 The place alluded to is in the region of Tsari.
- 517 The three dimensions of existence (*srid pa gsum*): the desire realm, the form realm, the formless realm; or the realms below, on, and above the earth.
- 518 Sib Dzogchen Monastery (*srib rdzogs chen dgon pa*) indicates the section of the monastery found in the shade as opposite to *nyigön*, the section exposed to the sun. Here Sib Dzogchen Monastery refers probably to the sector of the Derge Gönchen (*sde dge dgon chen*) monastery where Thangtong Gyalpo's temple is found.
- 519 *Trayab* (*brag yab*), a region in eastern Tibet close to Chamdo.
- 520 Sölder hermitage (*gsol sder*), the retreat place of Shakya Shri, a few hours northeast of Drugu monastery. *Gsol sder* means plate, from the ancient Bön belief that the lake situated below the rocks where the hermitage stood, was the place of the guardian deity Dorje Legpa (*rdo rje legs pa*), who protects both Bönpos and Buddhists, and the Dzogchen teaching in particular.
- 521 Dzongsar (*rdzong gsar*), an important monastery in Derge, eastern Tibet, annexed to the Sakya school in 1275 when Chögyal Phagpa (*chos rgyal 'phags pa*, 1235-1280) paid it a visit on his way back from China.
- 522 This is Dzongsar Khyentse Chökyi Lodrö (*rdzong gsar mkhyen brtse chos kyi blo gros*), one of the most influential incarnations of Jamyang Khyentse Wangpo. His main teachers included Kathog Situ (*kah thog si tu*), Shechen Gyaltshab (*zhe chen rgyal tshab*), Adzom Drugpa (*adzoms 'brug pa*), Do Drubchen Jigme Tenpe Nyima (*rdo grub chen 'jigs med bstan pa'i nyi ma*),

the great tertön Lerab Lingpa (*gter chen las rab gling pa*), and the Sakya master Loter Wangpo (*blo gter dbang po*, 1874-1914). He passed away in Sikkim, India. For his biography, see *Dil go mkhyen brtse rab gsal zla ba, Rigs dkyil rgya mtsho'i khyab bdag rje btsun bla ma 'jam dbyangs chos kyi blo gros ris med bstan pa'i rgyal mtshan gtsug lag lung rigs nyi ma smra ba'i seng ge dpal bzang po'i rnam thar cha shas tsam brjod pa ngo mtshar yongs 'dus dga' tshal*. A shorter biography by Kunga Wangchug (*kun dga' dbang phyug*) is found in Chökyi Lodrö, *Collected Works*.

- 523 The mind incarnation of Khyentse Wangpo was Ngawang Thubtob Wangchug (*ngag dbang mthu stobs dbang phyug*, 1900-1950). His complete name was Sakya Phungpho Khyentse Trichen Ngawang Thubtob Wangchug (*sa skya phung pho mkhyen brtse khri chen ngag dbang mthu stobs dbang phyug*). Thubtob Wangchug settled in Phuntsog Phodrang (*phun tshogs pho brang*), one of the residences in which the Sakya monastery in Tsang was subdivided. See E. Gene Smith, *Among Tibetan Texts*, pp. 267-269. The speech or voice incarnation was Beri Khyentse (*be ri mkhyen brtse*), also known as Palpung Khyentse Karma Khyentse Öser (*dpal spungs mkhyen brtse kar ma mkhyen brtse'i 'od zer*, 1896-1945), who settled in Palpung (*dpal spungs*), the monastic residence of Tai Situ in eastern Tibet. Jamyang Chökyi Wangpo (*'jam dbyangs chos kyi dbang po*, 1893-1909), the body incarnation, lived in the residence of the first Khyentse, but died at sixteen.

Guru Tsewang (*gu ru tshe dbang*, 1897-?), another incarnation of Khyentse, settled at Dzogchen monastery invited by Thubten Chökyi Dorje (*thubs stan chos kyi rdo rje*, 1872-1935), the fifth Dzogchen Rinpoche. Khedrub Rigpa Dzin. (*mkhas grub rig pa 'dzin*) also known as Phagchog Dorje (*'phags mchog rdo rje*), the son of Shakya Shri, was recognized as a mind incarnation. Shechen Gyaltsab Pema Namgyal (*zhe chen rgyal tshab padma rnam rgyal* 1871-1926), considered Rabsal Dawa (*rab gsal zla ba*), also known as Dilgo Khyentse Tashi Paljor (*dil mgo mkhyent brtse trashi dpal 'byor*), from Zhechen monastery (1910-1991), as another emanation of Khyentse. Many Karma and Drugpa Kagyü masters recognized Kunzang Drodul Dechen Dorje (*kun bzang 'gro 'dul bde chen rdo rje*, 1897-1946) of Dza Palme (*dza dpal me*) of Nangchen as another incarnation of Khyentse.

See *The Lamp that Lights the Darkness of Narrow Minds*, by Chögyal Namkhai Norbu, translator Enrico Dell'Angelo, Shang Shung

Publications, to be released in 2009. On the different reincarnations of Jamyang Khyentse Wangpo, see also A. Macdonald, *Le Mandala du Manjusrimulakalpa*, A. Maisonneuve, Paris 1962, pp. 91-95; and E. G. Smith, *Among Tibetan Texts*.

- 524 Shechen Gyaltsab Gyurme Pema Namgyal (*zhe chen rgyal tshab 'gyur med pad ma rnam rgyal*, 1871-1926), an important master of Shechen Nyingma monastery in Derge, between Nangdo and Dzogchen, founded in 1735 by the second Shechen Rabjam, Gyurme Kunzang Namgyal ('*gyur med kun bzang rnam rgyal*). Pema Namgyal was the main disciple of Lama Mipham and the root teacher of Dilgo Khyentse Rinpoche.
- 525 The title of this work by Lama Shedrub is: *The Beautiful Earrings of the Siddha, the History of the Succession (of the Masters) at Solderkha Residence of Shakya Shri, the Lord of Siddhas and Sovereign of Mahamudra and Dzogchen* (*phyag rdzogs mnga' bdag grub dbang sha 'kya shri'i gdan sa gsol sder ka'i gdan rabs kyi byung ba brjod pa grub brnyes mdzes pa'i rna rgyan zhe bya ba bzhugs so*).
- 526 Tingri (*ding ri*), a place in Latö (*la stod*), the southern part of Tsang, one of the two main provinces in central Tibet, near the Khumbu region of Nepal.
- 527 Namkhai Nyingpo Rinpoche (*nam mkha'i snying po rin poche*), an incarnation in the lineage of Namkhai Nyingpo (eighth century), one of the twenty-five main disciples of Padmasambhava, and linked to the transmission of Mahayoga and Anuyoga. The Tagsham (*stag shams*) lineage of termas known as *Union of the State of all the Deities* (*yi dam dgongs 'dus*) refers to the lineage of Tertön Rigdzin Tagsham Dorje (*rig 'dzin stag shams rdo rje*), also known as Nüden Dorje (*nus ldan rdo rje*) or Samten Lingpa (*bsam gtan gling pa*, seventeenth century), tertön and emanation of Atsara Sale, Yeshe Tsogyal's Nepalese consort.
- 528 The seventh Drugu Chögyal (*gru gu chos rgyal*) was recognized by the sixth Khamtrul Tenpe Nyima and became one of his disciples. However he received teachings mainly from Shakya Shri. The seventh Chögyal spent most of his time with Shakya Shri's family rather than at his own monastery, a preference his own monks took amiss. He was an unceremonious person who did not like to sit on the high throne reserved for him as tulku. Extremely devoted to Shakya Shri, he wished only to remain near him. For this reason he refused invitations, saying that he wanted to stay in meditation in one place (oral communication of the eighth Drugu Chögyal Rinpoche).

- 529 Thugse Rinpoche, Ngawang Dechen Gyurme (*thugs sras rin po che ngag dbang bde chen gyur med*), a foremost lama and one of the teachers of the present Drugchen Rinpoche. He formerly lived at Dali Gompa in Darjeeling, India.
- 530 Kalingpong: a small city near Darjeeling in northern India, the old trading post between Calcutta and Lhasa.
- 531 Drugu Chögyal Rinpoche's yogin disciples, committed to a lifetime in spiritual retreat, sing this particular Song every day as part of their practice (oral communication of the eighth Drugu Chögyal to the editor of this book, Nancy Simmons).
- 532 Lhadrag Yangdzong, see note 99.
- 533 The celestial buddhafield is here a metaphor for the state of pure awareness (*rig pa*).
- 534 The four awakened dimensions (*sku bzhi*): dharmakaya or reality dimension (*chos sku*); sambhogakaya or enjoyment dimension (*longs sku*); nirmanakaya or manifest dimension (*sprul sku*); and the svabhavikakaya or essential dimension (*ngo bo nyid sku*). These dimensions are explained from different perspectives, respectively, the empty nature of the mind, its luminous clarity, its energy that manifests unceasingly, and the indivisible nature of these three.

INDEX OF TIBETAN NAMES

FOR EACH NAME the phonetic transcription is offered first, followed by the Wylie transliteration. Phonetic transcriptions try to adhere to consistent rules, with some concessions to established usage (for example, *tulku* rather than *trulku*, *tashi* rather than *trashi*, *jowo* instead of *chowo*, and so forth).

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THE AUTHOR, KATHOG SITU CHÖKYI GYATSO

Chökyi Gyatso, the third Kathog Situ (1880-1925), was born in Dilgo, eastern Tibet. His extensive knowledge of the sutras, tantras and other fields of knowledge earned him the title of Situ Pandita. He studied with over eighty masters of all schools including Jamyang Khyentse Wangpo, who was also his uncle. Notably non-sectarian, he authored numerous original works and was instrumental in founding diverse institutions of higher learning. In his relatively short life he trained thousands of students, among whom were many of the great lamas of that time. Having reached an understanding, according to Khyentse Wangpo, of the ultimate meaning of all teachings, Chökyi Gyatso travelled extensively to the principal sacred places in various regions of Tibet where he discovered ancient rare manuscripts and amassed a vast collection of teachings from all traditions. These precious texts, saved from destruction in the Cultural Revolution, continue today to be an invaluable font for research and for discovery of recondite spiritual knowledge.

THE TRANSLATOR ELIO GUARISCO

Born near Como, Italy in 1954, Elio Guarisco studied Tibetan Buddhist philosophy and practice from a young age with a tutor of the Dalai Lama, spending ten years in a monastery in Switzerland. He has collaborated closely with masters and scholars on the translation of important works, notably Jamgön Kongtrul's Treasury of Knowledge, begun under the aegis of the late Kalu Rinpoche. An authorized instructor in the worldwide Dzogchen Community founded by Chögyal Namkhai Norbu, his main teacher, Elio Guarisco is one of the principal translators for the Ka-Ter Project of the Shang Shung Institute, the cultural body of the Community. He lives in Sonada, India, with his wife and children when he is not travelling for work or study.

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www.shangshunginstitute.org
info@shangshunginstitute.org

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“O excellent son! You belong to the enlightened lineage. Remain in the undistracted state!
That alone is sufficient practice.”

Tenpe Nyima, the sixth Khamtrul Rinpoche,
root guru of Shakya Shri

“The Togden of Drugu is a close disciple of Jamyang Khyentse Wangpo and a practitioner of the Heart Essence of Dzogchen. He has entered the expanse of the practice of total relaxation (tregchö) and has brought to fulfillment the creative energy of the practice of the direct leap (thögal), passing the limit of the visionary appearance of pure awareness. It is a miracle to find such a being in these times.”

Jamgön Kongtrul

“When I look directly at how
The ground of manifestation arises in your case,
It is clear that you are a practitioner in your last existence,
You who have perfected all the stages.

Thus, even with your eyes shut, at black midnight,
Without sun or moon or butter-lamps
You perceive, in the vast expanse of bliss,
All appearances, subtle and unsubtle, recognizing them
As magical sambhogakaya creations.”

Adzom Drugpa

“Practitioners like the precious Togden of Drugu are rare. His realization knows not even a hair's tip of distinction between day and night. His attainment of the all-inclusive luminous clarity is equal to that of the omniscient Jigme Lingpa.”

Ju Mipham

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