

– N A M O G U R U –



KYABJE DAGPO DORJE CHANG



KYABJE PABONGKHA DORJE CHANG



KYABJE TRIJANG DORJE CHANG

**THREE SUPREMELY HOLY ENLIGHTENED MASTERS
OF THE GADEN EAR-WHISPERED LINEAGE –
DIRECT OR INDIRECT GURUS
OF EVERY GELUG PRACTITIONER
ALIVE TODAY**

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To the Guru

Indivisible from Wrathful Manjusri,

I prostrate with devotion!

Non-dual awareness and the sphere, effulgence of innate bliss,

Whose all-pervasive emanations shake the great illusion,

Leading guide who happily grants all wishes of the fortunate,

Hundred-fold praise of Kyabje Pabongka Dechen Nyingpo!

Please strike me with the hundreds of blessings

Of hundreds of thousands of Blissful Dakinis, smiling everywhere,

Magically radiating from this sun of teachers,

Midst the expanse of the five lights of all Conquerors' wisdom!

In space of red-black wind-blown raging fire of eon's end,

In the furious dance of a moving majestic Mount Sumeru,

Great Bhairava, Slaughterer of the Lord of Death,

Nurture me with drops of nectar of the two siddhis!

Wrathful action that terrifies even the terrible,

Swiftly accomplished with furious wrathful forms,

Vajra Vegas that protect the teachings and its upholders

Are dispatched as weapons to the hearts of all evil ones.

In a play of the poetry of Brahma's daughter,ⁱ

A song of realization from highest discernment,

This eloquence that adorns the mind with lapis

Is an invitation, to all the learned, to be our guest.

INTRODUCTION

MUNDANE AND SUPRAMUNDANE DHARMA PROTECTORS

The sun of all Conquerors' wisdom emanating as wrathful Manjusri; who bestows all attainments of the four activities as wished just by thinking of him, instantly; who protects and keeps watch over the system that holds the unmistakable crown of the 'Yellow Hats'; whose actions are swift, like lightning compared to tens of millions of sworn Dharma Protectors; Lord of life of the three realms and all beings; a supreme Deity of exceedingly great force and magical power, is emanated Mighty Gyalchen Dorje Shugden.

There is a verse of praise of his three secrets by way of expressing his realization, known by its first words of '*Pagme Kel Ngon*', composed by Dagpo Kelsang Khedrub with some slight amendments by he who is in essence, all-pervasive Heruka, Vajradhara Pabongka Dechen Nyingpo. The following is a commentary to make that praise easy to understand and to tell the story.

In general, there are both mundane and supra-mundane Dharma protectors who dispel practitioners' inner and outer hindrances. Each of those is also divided into father-lineage and mother-lineage types. In regard to mundane protectors, some are actually transcendent wisdom supra-mundane protectors just exhibiting the form of a worldly deity, while others are actually mundane deities, in fact. Supra-mundane or transcendent wisdom Protectors would include Six Armed Swift Wisdom Mahakala who is of a nature of Arya Avalokiteswara; the five Yab-Yum Four Faced Mahakalas who are of a nature of Shri Chakrasamvara and the four Mothers; Tent Mahakala who is of a nature of Hevajra; Palden Mag Zor Ma, who is the goddess Saraswati revealing a wrathful aspect, and so forth. A protector who exhibits a worldly aspect yet is in fact indivisible from Manjusri Yamantaka is this very Dharma Protector, Mighty Gyalchen Dorje Shugden. Then there is the protector of Sukhavati who is Buddha Amitabha in nature, the great Dharma Protector Setrab Chen; Gyalpo Ku Nga, the Five Kings, who show a

worldly aspect although they are, in fact, the Buddhas of the five families; The Protector Dorje Legpa, who exhibits worldly aspect although he is Vairochana in nature, and so on.

Actual worldly protectors include those such as Ode Gung Gyel, and Yarlha Shampo, who were bound under oath by many previous holy beings and committed themselves to protecting the Teachings. There are many, many powerful worldly protectors such as these.

In regard to those who exhibit worldly aspect though their nature be actually supra-mundane, as it says in the enlightenment chapter of the Uttaratantra, under classification of types of refuge,

*Just as the jewel shines with
With various colors not its own,
Likewise, due to varying conditions of beings,
Buddhas appear in forms other than that of actual Vajradhara.*

Accordingly, the wish-fulfilling jewel is not varicolored, yet it transforms into many various colors so that it appears to be colors that it is not. Likewise, because of the various families, faiths, and wishes of beings, Buddhas who have exhausted all faults, sometimes emanate with body, speech, and mind that appear as if they have not abandoned all faults. In impure environments, they emanate displaying ordinary deluded worldly forms, when appearing to pure beings they appear as transcendent wisdom supra-mundane Protectors, and on occasions of extreme purity they appear in the form of the non-dual Yuganadha, the Unified Pair. But there has never been a worldly or a supra-mundane Dharma protector who was truly existent as such from its own side.

Furthermore, even those who appear to be enemies who are harming oneself, for someone who is meditating on the spiritual path, at the common stage of great scope, appear as one's own extremely cherished dear child, and at the uncommon first stage, they appear through the force of meditation as gods and goddesses. When the special bliss of completion stage is generated in the

mind, they appear in mandalas throughout space in wisdom forms and pure lands. Gradually, when one attains the supreme great bliss, they appear in no form other than that of the great Sambogakaya of Akanishta Pure Land because their appearance as enemies and the conception of them as enemies has been severed. For example, just as enemies we don't even want to see or hear about can later become friends with whom we are inseparable, all are projections of nothing but our own mind. As Venerable Milarepa said,

This realization that what appears is aspects of mind:

When not realized, that is the ignorance

That is the basis of all karma and delusion.

If realized, it is ones own transcendent awareness

And all positive qualities increase.

That's how it is. Likewise, in regard to this very Dharma protector, Emanated Gyalchen Dorje Shugden, in *Expression of the Names of Manjusri*, it says,

Glorious illuminator of all forms!

Holder of all reflections!

Thus, although he can appear in any mundane or supra-mundane form whatsoever depending upon whether our mind is pure or impure, in actuality he is Venerable Manjusri of non-dual wisdom mandala that is the appearance of purified aggregates, elements, and sources of consciousness, showing himself as a miraculously powerful worldly protector.

WRONG ASSERTIONS

Not understanding such important points, some, who have fallen under the influence of the demon of partisanship, think and say that this supreme deity, the

great emanated Dharmapala, is no different than an ordinary *gyalpo* or *tsen* spirit who has an inferior form as a result of being a monk or lay person who died with bad karma. Leave aside relying upon him as a protector, they even deride others who do so. There are some, indeed, who echo such claims knowing nothing about it. Yet all this talk is nothing but babbling speculation. Why? Because this great guardian of the teachings is well known to be the precious supreme emanation from Drepung monastery's upper house, Dragpa Gyaltsen, arising in a wrathful aspect. The proof is unmistakable.

Tulku Dragpa Gyaltsen, as is taught in the lineage, was the final birth in a reincarnation lineage that included the mahasiddha Birwapa, the great Kashmiri pandit Shakya Shri, the omniscient Buton, Dultzin Dragpa Gyaltsen, Panchen Sonam Dragpa, and so forth; this is proven by valid scriptural quotation and reasoning. These great beings, from a definitive point of view, were already fully enlightened and, even to common appearances, every one of them was a holy being that attained high states of realization. What worse karma could there be than denying this and asserting that he was reborn in the *preta* realm?

Therefore, for holy beings it is not at all farfetched that they might show themselves in a wrathful form out of the power of compassion and prayer for the sake of a special purpose, and it should be recognized that they are emanations of Buddha's inconceivable secret qualities. But for them to take birth as a sky-wandering *preta* through the force of negative throwing karma like an ordinary *preta* would be utterly impossible. To say it were possible would be to deny the validity of the natural law of cause and effect. Why? From the definitive point of view those holy beings are fully enlightened. Moreover, even from the common point of view, they attained high states of realization in reliance upon guarding their moral discipline as they would their eyes, from youth onwards throughout their lives. To say that a causal factor of pure ethical discipline could result in rebirth in a lower realm of existence would be to assert that actions performed could be wasted; that one could experience the results of actions not performed by oneself; and that such scriptural statements as 'From generosity, wealth, from

ethics, happiness' are invalid, and so forth. As a consequence, one would be turning ones back on Buddha's teachings as a whole.

Furthermore, the definitive point of view, that these holy beings were already fully enlightened innumerable ages ago, is clear if one examines the accounts of their lives, and if one were to say that a fully enlightened being could take birth as an ordinary gyalpo or tsen spirit, then one would be asserting that degeneration is possible from the state of full enlightenment or that someone could be both fully enlightened and an ordinary preta at the same time! Or else one would have to say that the accounts of those great beings' lives are worthless. A mountain of absurd consequences, previously non-existent distorted ideas, would have to be accepted.

If someone were to think that it would be impossible for those great beings who had already attained enlightenment to transform into the *aspect* of a worldly spirit, although it is certainly true that it would be impossible for them to take birth in that form through the force of karma and delusion, it is possible for them to emanate in that form through the power of compassion and prayer for a special purpose, and such emanations definitely do exist. The *Lamp of Refuge Dharani* states,

*Magicians, skilled in spells and mantras,
Display infinite and varied forms.
They can display a beautiful flourishing household
For an hour of the day or night, for months, or hundreds of years.*

*If even magicians who have attachment and hatred
Can delight the world with emanated illusions
Why could not those noble Masters
Who have fully trained in concentration, clairvoyance and liberation?*

*When the devas and asuras clash
The asuras, defeated by the victorious devas,*

*Are so terrified that they flee with their parasols, their youth,
Their thunderbolts, and their armies, still wearing all of their armor.*

*If even the powerful worldly devas, who have attachment and aversion,
Can display such inconceivable physical transformation,
Why could not those powerful Heroes
Who are the lords of miraculous power?*

As said, because the Buddhas, who have accomplished the welfare of themselves and others, are fully skilled in the means for subduing disciples by way of many and various inconceivable emanations, they sometimes display faults that they do not actually have. They might appear in a lustful form in order to subdue someone with desire, hateful form in order to subdue someone with hate, or ignorant form in order to subdue someone with ignorance. Moreover, they even display the forms of birds, deer, maras, rakshas, the blind or maimed. It is as said in the *Meeting of Father and Son Sutra*,

*Appearing in the guise of Indra or Brahma,
Or sometimes clothed as Maras,
They act for the sake of sentient beings
Though worldly beings are unaware of it.
Some act and dress as women.
There are emanations, as well, in the animal realm.
Acting desirous although they are not,
Showing fear although unafraid,
Acting ignorant, insane, or crippled,
While in fact they are none of these,
In various emanations,
They subdue sentient beings.*

ORIGIN AND ESSENCE: THE WISDOM OF ALL BUDDHAS

In this specific case, the base from which this great Dharmapala emanates is the embodiment of the wisdom of all the Buddhas, Venerable Manjusri, himself. In the *Perfect Expression of the Ultimate Names*, it is also said,

Wise and elegant, endowed with glory!

Stable, with unlovely form!

Fully agitated, with a hundred arms!

Dancing with a striding gait!

Glorious one with a hundred hands!

The dancer who pervades all of space!

Accordingly, although he is, in definitive terms Venerable Manjusri, himself, one who is a Buddha, for sentient beings for whom a pacifying form accords with their fortune and aspiration, he appears to trainees in a beautiful divine form that is pleasant to see such as the emanation as the youthful divine child, Lodro Rinchen. For some who are qualified vessels yet lack the fortune to be able to see him in that form, he emanates in human forms such as Sakya Pandita. Then again, in order to subdue vicious beings who cannot be subdued through peaceful means, he appears in ugly forms such as that of *yakshas* and *rakshas*, brandishing terrifying weapons and voraciously devouring the three realms in an instant, that control and subdue all of the proudest fierce worldly deities. Of these wrathful types, there are both Yidams and Protectors, and the Protectors are of both mundane and supra-mundane aspects. Yidams are those such as the three: Dra Nag Yamantaka, Dong Yamanataka, and Vajra Bhairava Yamantaka. In the aspect of a supra-mundane Protector, he is Dharmaraja Kalarupa and, in the aspect of a mundane protector, he is the great Dharmapala Mighty Dorje Shugden.

It is therefore incorrect to malign the deeds of a Buddha appearing in various illusory emanations in order to subdue sentient beings. Some ignorant people

think that, since there are many other mundane and supra-mundane protectors, this proves that there is no need to rely upon an emanation such as this extremely powerful worldly protector. That is also incorrect because, if it were true, one would have to say that each and every Guru, Yidam, and Dharmapala is sufficient by themselves, and there is no need for any of the others. Such a conclusion is an extremely harmful mistake. Another reason it is not true that there is no need for this Dharmapala is that no other protector of holy Dharma provides such unique and wonderful protection for the unmistakable, fully complete Gelugpa Teachings during this final period of Buddha's Teachings, spreading them to the farthest reaches of all directions.

COMMENTARY ON KYABJE DAGPO DORJE CHANG'S PRAISE

Now to comment on the meaning of the praise, the root text begins:

***Though gone to the state of the Sugatas countless eons ago,
To benefit the teachings and migrators in whatever form subdues them,
Your hundreds of emanations have twenty-seven enlightened activities;
All praise to the pervasive lord, mighty Dorje Shugden!***

The meaning of this is that, though having already attained the state of a Buddha (those 'gone to bliss' or the 'Sugatas') countless great eons ago, revealing many hundreds of emanations in varying expressions of peace, wrath, desire, majesty, or whatever is required to subdue beings in order to spread the Teachings and bring greater peace and happiness to living beings, this great protector of the Teachings works for the welfare of trainees by way of the twenty-seven enlightened activities. He is therefore, in essence, Vajradhara, the 'sixth lord', who pervades all of the Buddha families such as the vajra family, while, in aspect,

emanates as a worldly protector, the magically powerful, mighty Dorje Shugden – to you I praise!

The first line shows perfection of one's own welfare, the second line, perfection of others' welfare, and the third line, perfection of activities, thus revealing three qualities of perfection. As for the way this is taught, the perfection of one's own welfare includes two parts: the Sugata of abandonments and the Sugata of realizations. In the expression of homage in the *Compendium of Valid Cognition*, the Sugata of abandonments is explained in the forward system and the Sugata of realizations is explained in the reverse system along with three characteristics of each. Just as glorious Dharmakirti settles the matter in Pramānavartika's chapter on establishment by valid cognition, the reference to the state of the Sugatas in the first line of the verse explicitly means both the abandonments and realizations included in one's own welfare.

Other's welfare includes high rebirth and definite goodness in the continuum of other disciples, and 'definite goodness' refers to the states of liberation and enlightenment. The form bodies such as Nirmanakayas and Sambogakaya upon the basis of which these are accomplished are referred to as the 'perfection of others' welfare'. Again, this is revealed in the second line, which speaks about manifesting many form bodies in whatever form is needed to subdue beings.

In regard to perfection of activities, in general, every quality of a Buddha has its own enlightened activity. Also, in the *Sutra, Lord of Form Requested by the King*, Buddha says,

Son of the lineage! What are the activities of a Tathagata?

The activities of a Tathagata are thirty-two in number!

There are many ways of classifying enlightened activities. The division into thirty-two includes the ten activities of the ten powers; the four activities of the four types of fearlessness; and the eighteen activities associated with the eighteen qualities exclusive to Buddhas. Here, they are classified in twenty-seven as

presented in the eighth chapter of Abhisamayalankara. From the first pacifying activity of establishing beings in the aspiration for liberation, up to the twenty-seventh activity of establishing beings in nirvana, fruit of the path, any of these twenty-seven, like illusions or reflections of the moon in water, are the wondrous, spontaneous, and uninterrupted enlightened activities, the perfection of enlightened activities revealed in the third line of the verse.

As for how this great Dharmapala had already attained the state of perfect enlightenment with special qualities of abandonment and realization countless eons ago, it is well known. To cite, for example, from the extensive and middling length *kangso* (fulfillment and restoration) rituals specific to this Dharmapala by Je Pabongkapa, where it is said,

Hero Manjusri in the guise of a haughty terrifier, a Bhairava...

He is an emanation of Venerable Manjusri. In another Dorje Shugden *kangso* by the great master and siddha Ganden Serkong Dorje Chang, it is said,

*The one clothed in blue, Lord of Secrets, in charge of all the Tantras,
Showing a worldly form in order to subdue evil beings,
Supreme Ganden Protector, the mighty one,
Magically powerful Dorje Shugden...*

Thus, he says that he is an emanation of Vajrapani Lord of Secrets. These and other similar assertions might seem to contradict the preceding citation but, in actuality, it makes no difference. In general, the Lords of the Three Lineages, Manjusri, Avalokiteswara, and Vajrapani are the wisdom, compassion, and power of the Buddhas, themselves, appearing in form, and all of those qualities are perfected in the continuum of every Buddha. Since there are no actually separate continuums that can be posited for the wisdom, compassion and power of enlightenment, then how can those three appearing in the forms of Deities be of separate continuums? So, in those terms, from the facet of his being the

embodiment of the wisdom of all Buddhas he is Manjusri, while from the facet of his being of a nature of their great capability and power, he may also be said to be Lord of Secrets Vajrapani.

These 'bases of emanation' Manjusri and Vajrapani, in accordance with their earlier bodhicitta aspiration, show themselves in the aspect of Bodhisattvas. But this is a provisional assertion because, in definitive terms, Vajrapani is non-dual from Vajradhara. In the *Expressing the Names of Manjusri Tantra* at a point where it is clear that the questioner is Vajrapani he is referred to with the words,

*Then glorious Vajradhara,
Supreme of those who subdue those difficult to subdue,
Hero, victorious over the three worlds,
Lord of the vajra, king of secrets...*

In another tantra, it is also said,

*The teacher is me, the Dharma is me,
And I am the listening entourage, as well!*

Thus, the teacher of the tantra, Vajradhara, and Vajrapani of the gathered entourage are said to be of one continuum.

Sutra states as well that Venerable Manjusri also attained enlightenment many eons ago in the presence of the Tathagata Lurig Dronme, Lamp of the Nagas. Arya Manjusri himself said to Rabjor,

*Me? I'm a completely perfected Buddha,
But there is no interruption in the flow of activities!*

Furthermore, in the *Sutra Establishing the Realm of Manjusri*, it is said

He has all ten powers of the Tathagatas!

He has completed the Tathagatas' ten grounds!

He is a completely perfected Buddha!

And in the same sutra it is said,

*Although Arya Manjusri had already attained enlightenment,
he again demonstrated attaining enlightenment in a realm known
as Spotless Gathered Purity, in the presence of
the Tathatagata Kun Zig, All-Seeing...*

In short, as the great Je Tsongkhapa says in his *Oceans of Clouds of Praise to Manjusri*,

*Therefore, like a tree with shriveled up roots,
Since all seeds of clinging have been uprooted,
Protector, how could you ever stir
From Dharmakaya as long as space exists?*

Thus, by overcoming delusions and their imprints through the vajra-like samadhi of the path of meditation, he already manifested the state of great enlightenment and attained enlightenment in the nature of the five *kayas*. As said in *Perfect Expression of the Names*,

*First of the supreme! Endowed with the three kayas!
Having a nature of the five Buddha kayas!
Pervasive Lord, lord of the five wisdoms...*

Thus, he is asserted to have the three kayas, the five kayas, and the five transcendent wisdoms. For these reasons it is proven that, although Venerable Manjusri shows himself in the aspect of a Bodhisattva from a provisional point of view, in definitive terms he is nothing other than a Buddha who has attained the

three kayas. It is established through the same valid reasoning that while, from a provisional point of view, this emanated dharmapala displays a mundane aspect as a powerful worldly deity, from a definitive standpoint, he is of a nature of the ultimate supramundane Deity, Vajradhara Yuganaddha.

***Manjusri, Virupa, Sakya Pandita, Lord Buton,
Omniscient Dulzin Dragpa Gyaltsen, Panchen Sonam Dragpa, and so forth,
Emanating in an endless succession of scholar-siddhas of India and Tibet,
Displaying all sorts of excellent deeds, eulogies to you.***

This is the second verse of the praise. The meaning is that although this great guardian of the Teachings had already been completely purified, ripened, and perfected, and thus enlightened in the entity of the Sambogakaya long, long ago, not remaining isolated in the sphere of peace, through the power of great compassion and affection, in worlds as numerous as grains of sand of the River Ganges, he dispatches many billions of supreme emanation bodies, nirmanakaya. He also displays many other various aspects, supreme, lesser, and in between, both animate and inanimate, with consciousness and without.

**VAJRADHARA DORJE SHUGDEN'S PRINCIPAL
EMANATION LINEAGE DURING OUR TIME**

**BUDDHA MANJUSRI
MHASIDDHA VIRUPA
SAKYA PANDITA
BUTON RINCHEN DRUB
DULZIN DRAGPA GYALTSEN
PANCHEN SONAM DRAGPA
SONAM YESHE WANGPO
SONAM GELEG PELSANG
TULKU DRAGPA GYALTSEN**

Furthermore, during the time of the Teachings of this southern continent's fourth world leader, the Lion of the Shakyas', he emanated as Venerable Manjusri, mahasiddha Birwapa (Virupa), Sakya Pandita Kunga Gyaltsen, Buton Rinchen Drub, Dulzin Dragpa Gyaltsen, Panchen Sonam Dragpa, and Panchen Sonam Dragpa's successive incarnations such as Sonam Yeshe Wangpo, Sonam Geleg Pelsang, and Tulku Dragpa Gyaltsen. His emanations are infinite, all over the land of the aryas, India, and the 'Land of Coolness', Tibet, including incarnation lineages of masters and siddhas, some whose lineages are traced in unbroken succession, and others who lived concurrently with each other. Praise to all those great ornaments of the Teachings engaged in whatever acts of expounding and enacting the Dharma!

TULKU DRAGPA GYALTSEN INCARNATION LINEAGE

Generally speaking, there are various ways of listing the incarnation lineages. When the great fifth Dalai Lama was twenty-three, Tashi Gyatso, the chant leader of the great prayer hall of Drepung Monastery, requested him to compose a

prayer to Tulku Dragpa Gyaltsen mentioning his previous lifetimes as the great Kashmiri Pandit, Buton Rinpoche. His chamberlain, Sonam Chopel, who when he later became involved in politics became known as Sonam Rabten, objected that the addition of Buton Rinpoche's name in the author information included with one of Panchen Sonam Dragpa's treatises was a mistake and he created disturbances accosting Panchen Losang Chogyen Rinpoche and Lingme Shabdrung Trichen Konchog Chopel, saying that a prayer including Buton Rinpoche, etc, was wrong. This stirring of conflict and division made it so that the fifth Dalai Lama did not compose any prayer other than the well known usual prayer to Panchen Sonam Dragpa and so forth. The chant leader who had requested it did not want it, rolled up the paper and made it into a throwing stick! The story is recounted in many of the biographies of the Fifth Dalai Lama.

**– ACCORDING TO
PANCHEN LOSANG CHOGYEN, THE 4TH PANCHEN LAMA –**

**MAGHADHA ZANGMO
BODHIDHARMA
SHAKYA SHRI
CHOKU OZER
BUTON RINCHEN DRUB
KUNGA LODRO
PANCHEN SONAM DRAGPA
SONAM YESHE WANGPO
SONAM GELEG PELSANG
TULKU DRAGPA GYALTSEN**

Panchen Losang Chogyen was not prevented from acknowledging the incarnation lineage. In the Tsang Tashi Lhunpo edition of his collected works', in the 'CHA PA' volume, a section known as 'E WAM', lists the incarnation lineage of Tulku Dragpa

Gyaltsen as including Maghadha Zangmo, Bodhidharma, the Kashmiri Pandit Shakya Shri, omniscient Choku Ozer, Buton Rinchen Drup, Kunga Lodro, Panchen Sonam Dragpa, Sonam Yeshe Wangpo, Sonam Geleg Pelsang, and concluding with Dragpa Gyaltsen. Shal Ngo Sonam Rabten criticized it with angry words of prejudice against Tulku Dragpa Gyaltsen of the upper house of Drepung.

The author information that was the basis of his mistake was that included in *Beautiful Ornament of the Mind*, the account of the origins of the Kadampa tradition:

*Protector who tells the story of Buddha's Teachings,
The Kashmiri Buton who comes from Shalu,
Sole chronicler of the stories of central Tibet,
As the glorious Sonam Dragpa, composed this.*

When checked closely, this qualified source appears to accept that Panchen Sonam Dragpa was an emanation of Buton.

**– ACCORDING TO
LOSANG LUNGTOG TENZIN TRINLEY,
KYABJE LING DORJE CHANG'S PREVIOUS INCARNATION –**

(added 8 names see below)

SHAKYA SHRI

CHOKU OZER

BUTON RINCHEN DRUB

PANCHEN SONAM DRAGPA

SONAM YESHE WANGPO

SONAM GELEG PELSANG

TULKU DRAGPA GYALTSEN

A prayer to the incarnation lineage of Panchen Sonam Dragpa was written by Yongtzin Ling Rinpoche's previous incarnation, Losang Lungtog Tenzin Trinley. His listing was the same as Panchen Chogyen's except for the absence of three names and the addition of eight more. The names from Panchen Chokyi Gyaltsen's list that did not appear in Kyabje Ling Rinpoche's were Maghadha Zangmo, Bodhidharma, and Kunga Lodro. The names of incarnations he added to the list were:

- 1) one who was a skilled captain who sat at the feet of Buddha Amitabha; 2) prince Tsondru Taye, Infinite Enthusiasm, son of king Sonam Metog, Merit Flower;
- 3) one incarnation who received prophecy from the Dakinis that he would become Buddha Rabsel, the seventh Buddha of this fortunate eon;
- 4) Master Singhabadra;
- 5) a Brahmin boy who generated the universal altruism of bodhicitta by making an offering of a leaf from the Bodhi tree at Bodh Gaya;
- 6) the supreme Master Vasubandhu,
- 7) Akaramati, a disciple of Atisha; and
- 8) a scholar at Sera Monastery who realized emptiness.

The list is practically the same as Longdol Lama's list of Buton Rinpoche's incarnations of Indian and Tibetan upholders of the Teachings all the way up to Buton. He says,

*The one with furrowed brows who bestows supreme speech,
Who bears the name 'Sun of Teachers', is the sixth...*

and,

*The disciple of Lhayi Sonam, Divine Merit, is the eighth,
The one venerated by the mountain goddesses is the ninth,
The one offered alms by the king of the nagas is the tenth,
The glorious Dipamkara Shrijnana is the eleventh.*

Such differences as the fact that five of the incarnations on Longdol Lama's list are not included in the prayer to the incarnations of Panchen Sonam Dragpa derive from the fact that one list is more extensive and the other is more condensed. Apart from that, they are not seen as contradictory.

If anyone wonders that Dulzin Dragpa Gyaltsen is not listed in the author information and the prayer to the incarnation lineage, Dulzin Dragpa Gyaltsen was an emanation of the Master Gunaprabha as stated by Panchen Lobsang Chokyi Gyaltsen and confirmed in the realized visions of three other great scholar siddhas, while Panchen Sonam Dragpa said that he, himself, was an emanation of the Master Gunaprabha; so there is no need to remain in doubt.

Great beings, after attaining the state of unexcelled transcendent wisdom that is the culmination of the qualities of abandonment and realization, the Dharmakaya that is said to be the fulfillment of their own welfare, for the sake of others, display their body and speech in accordance with the aspirations of trainees. This variegated display merely appears to be distinct forms but in actuality is not separate from the great bliss expanse of Dharmakaya. Any Buddha is the base of all emanations so there is no need to be narrow-minded thinking that a certain emanation is one particular Buddha's emanation and could not be the emanation of another. Also, it is quite possible that some who have not studied the scriptural tradition or have studied but without much discerning wisdom, might think that as long as the successive incarnations of a lama live at different times it is fine, but it is impossible for two of their incarnations to be alive simultaneously. In fact, it is not a problem because, as is said in Sutralankara,

*Just as immeasurable rays of the mandala
Of the sun all mix together,
Always engaged in the same work,
That of illuminating the world,
Likewise in the stainless sphere,
Innumerable Buddhas mix together,
Engaged in the same deeds,*

Illuminating transcendent wisdom.

Thus, many sunrays mixed together all function to open lotus blossoms and so forth. Similarly, the inconceivable deeds of body, speech, and mind, the three secrets of the Buddhas are all said to be engaged in the same activity of ripening and liberating trainees. The same sutra says,

*Pure rivers, without going under the earth
In separate places, with separate waters,
In small amounts, function separately,
Providing slight support for water life.*

*Yet when they all reach the ocean,
Their abode is one, and one great body
Of water acts as one, and always supports
Great quantities of marine life.*

*Those who have not yet attained Buddhahood
Have separate bodies and intellects,
Little realization and do separate work,
Always providing for the welfare of few sentient beings.*

*All those who abide in Buddhahood itself,
Have one form and one great realization,
And their deeds, all mixed together,
Always support great hosts of beings.*

For example, rivers, without going underground, are separated in different pools and channels. They remain apart, have little effect, and provide only a small habitat for creatures. But once they cut down through the earth and reach the salt water of the sea, they all become one habitat, one great body of water, of the

same salty taste, act as one, and always support vast amounts of life. Likewise, the stable Bodhisattvas who are not abiding in, have not attained, complete enlightenment, their bodies and sense of self are different, they are of different levels of faculties, their realizations are small and activities separate so that they benefit few sentient beings. Once they abide in Buddhahood itself, their form is one unimpeded transcendent wisdom, their realization is extremely vast, there is no difference in their faculties, and their actions all merge as one to always benefit great hosts of beings.

In brief, Buddhas only appear different to trainees, but they are actually of one taste in stainless Dharmakaya. All vehicles, both the common and uncommon, are in agreement on this. It is not only Buddhas who take on many various forms for trainees from a single base of emanation. Even Bodhisattvas abiding on the first ground, the Joyous, in the period subsequent to their direct realization of emptiness called subsequent attainment, can see a hundred Buddhas in an instant, know their blessings, and abide for a hundred eons knowing the origins and ends of each. They can enter and arise from a hundred different states of meditative equipoise in an instant. They can move a hundred worlds and are capable of illuminating them all, ripening hundreds of sentient beings in an instant through miraculous emanations. Hundreds go to the state of Buddhahood and they open hundreds of Dharma doors in an instant. They can emanate a hundred forms from their body in an instant with hundreds of Bodhisattvas in attendance on each. Thus attaining these twelve sets of abilities one hundred fold, if, at that point they are able to emanate hundred of different forms, what need to mention the capacity for emanation of those great beings who have exhausted all defects and perfected all possible qualities completely! Furthermore, there is no contradiction in there being multiple incarnations of a single holy master. As said in the extensive biography of Je Tsongkhapa by Gyalwang Choje,

Therefore, what is the contradiction in the incarnation of one holy being appearing in the list of incarnations of another holy being? Those holy beings are not incapable of more than a single emanation! For instance, in terms of

Tibet being the field to be subdued by Arya Avalokitesvara, many of the previous and present great beings were Avalokitesvara himself. We see or hear of the lists of their incarnations merging at times and who can say that one of them is wrong? With this insight, one is freed from the bondage of doubt arising from deluded analysis and prejudice, and develops a pure view of all holy beings impartially.

Thus, in the case of this great being's incarnations, there are many different lists, and it would not be possible to tell the stories of all of them. Here, I will just give a rough account of the incarnations mentioned in the praise. A brief account of Manjusri has already been given. For more details of his common and exclusive biographies, please consult the many that appear in both the Sutras and Tantras.

THE LORD OF YOGIS, BIRWAPA

The lord of yogis Virupa, or Birwapa, was born a prince, the son of King Golden Wheel in a city called Bishana, Lord of Medicines, to the south of Bodh Gaya. The soothsayers predicted he would spread Buddha's Teachings with magical power. He took ordination from Dulway Lha, Deva of Vinaya, the abbot of Somapurira. He studied all five fields of knowledge. He completed retreats with Chokyi Shenyen, Guide of Dharma, the abbot at Nalanda, and listened to extensive Teachings from him, in particular Sri Chakrasamvara. He became glorious Nalanda's abbot known as Sthavira, the elder, Sri Dharmapala.

During the day he taught, debated, and wrote of the Three Pitakas. At night he singlepointedly practiced Sri Chakrasamvara. Yet, although he was reaching seventy years of age, he had not had even a good sign appear and, on the contrary, saw many unpleasant signs such as cannibals and rakshas harming him. He didn't realize that he had almost finished the path of preparation and that those were signs that, because of the winds gathering into the KSHYA syllable and so forth, beneath the navel, he was nearing realization of the path of seeing. He

concluded that he must not have any connection with the practice of Tantra and threw his mala in the toilet! He went to bed and, in the early morning, dreamt that Nairatma, in the form of an ordinary woman, blue in color, said to him, 'Son of the lineage! Don't do that! Practice as you did before! You will soon attain siddhi! I am the Deity with whom you have karmic connection!'

In accordance with what she prophesied, the next evening he retrieved his mala, anointed it with fragrant scents, began doing his recitations of mantra, and the Fifteen-Goddess Nairatma mandala came in actuality, gave him empowerment, and the first ground, the Joyous, the non-conceptual transcendent wisdom of the path of seeing, was born in his mind. From there he attained one ground per day until, by the sixth day, he had manifested the sixth ground. He used the *bala* and *mandana* that promote realizations and, during the ganachakra, the Tantric feast, the goddesses of Nairatma's mandala actually came.

Some of the ordinary monks of Nalanda saw them, thought they were ordinary women, and were secretly criticizing him, so to prevent such things as people losing faith and the Teachings being harmed, he proclaimed, 'I am bad!' freely accepting blame as Bira Wapa, the 'goitered hero', and henceforth became known as Birwapa. He threw off his robes and went, naked, singing vajra songs, off toward Varanasi. When he reached the banks of the Ganges he said, 'Since I am bad, you'll get dirty! I say, river, clear a path!' The waters parted and he walked across. The monks of Nalanda then knew he was a mahasiddha and begged his forgiveness for beating the drum with such hypocrisy and expelling him.

As he was staying in the forest outside of Varanasi, King Ghonanta Chakra, one with faith in non-buddhist teachings, invited him to his palace and when he found out he was a Buddhist yogi, chained his limbs, threw him into water, buried him underground, and so forth, but was unable to harm him. The king and the whole country took up the Vajrayana Teachings.

On the path south from there, at one river there was no boat. He said, 'If there is no one to ferry me across, stop!' The river stopped on his command and

started again after he had crossed. Since he was a boat as well as a follower of the Master, he became known as Dombhi Heruka.

Then, at an alehouse in a place called Madhaganisata, he drank all of the beer from eighteen districts. Since he didn't have money to pay for it, he tethered the sun up in the sky. The king asked him to let the night fall. He did, and it stayed night for about three days! These were some of the signs of realization he revealed. In the 'Bodh Gaya Praise' it says,

*Stopping up great rivers,
Fixing the sun in place for beer,
To the Guru, that one known
As Birwapa, I prostrate!*

Eventually he reached a place in the south called Bhimisara where the king Nathawata had five hundred dreadlocked adepts appointed as masters of offerings and they were slaughtering tens of thousands of goats and oxen for blood offerings before a statue of Ishvara. When Birwapa pointed his finger at it, it splintered into four parts, terrifying the king and his entourage. It reconfigured itself with a stone statue of Avalokiteswara, the Great Compassionate One, on its crown. One of the dreadlocked ones had previous karma awaken so that he followed the Master and became known as Krishnapada of the east.

Then the king of Tamdra Pratima named Jilagi had a statue of Isvara over eighty feet tall made of red copper with three faces and six arms. When Birwapa upended it's temple and scared out all of the residents with one majestic stride and kick, the Tirthikas prayed to him and he made them swear to offering nothing but cooked rice, raised them up, and so forth, thus subduing countless Tirthikas, or Forders.

At a place where a stone statue of the goddess Chandika arose by itself, there was a stone statue of one named Svaha Tza Devi, performing Ganachakra with a corpse killed by a naturally risen stone trident. Birwapa clapped his hands and the trident crumbled to dust. Slapping Chandika on the head, the head sank

into the throat. Again, he pulled up on the two ears and it became known later as the 'Ear-pulled Goddess'. He stopped a great deal of sacrificial offering and set the Tirthika yoginis into practice of Buddha's Teachings.

In the mountains of Devikoti he went before a stone statue of the Great Compassionate One, Avalokiteswara, and offered up his realizations of having subdued non-buddhists. The Great Compassionate One spoke, saying, 'You have power that could even destroy Mount Meru, yet you can not simply put an end to the karma of sentient beings! Although they are non-Buddhists, they are still sentient beings! Take it easy on them!' When he was then asked to stop the sacrifice of thousands of living beings that was being made before the Ishvara statue at Sowa Natha he said, 'Okay! Be subdued without destruction!' When he went there, the statue accordingly offered up its heart and swore to act as instructed. He also subdued the Sowa Natha Tirthikas peacefully and they entered the Buddhist community.

His disciple, Master Krishnapada, subdued an evil Forder King of the east, cared for Damarupa, and brought five sets of treatises back from Odianna to support a line of Tantric text, fulfilling these three purposes all at once. At times, the Master himself, in accordance with the Great Compassionate One's instructions, extends his Tantric activity, and people still refer to him as 'Do Kurti Ma' the 'Stone Statue One'. Some speak of living bodies taking on the aspect of stone statues! Among mahasiddhas he is like a great Chakravartin king.

SAKYA PANDITA KUNGA GYALTSEN

Sakya Pandita Kunga Gyaltsen was born the son of the father Sri Maha Prabha, Glorious Great Light, and mother, Trapum Nyitri, in the third sixty-year cycle's year of the male water tiger, also known as the 'performing virtue' year, on the twenty-sixth day of the 'month of the hawk', the second month of the year. He was named Sri Amogasiddhi, Glorious Accomplisher of Aims. He spoke Sanskrit from

birth. He knew how to draw many letters of Sanskrit and Tibetan and other languages without being taught.

By the time he was fifteen he had studied all of the profound points of Sutra and Tantra, the nectar of the Teachings of the early Sakyas, from Venerable Dragpa Gyaltsen. When he was nineteen, from within the clear light, at night, he would listen to Teachings on Abhidharma from the supreme scholar Vasubandhu, Teachings on profound Tantric songs from the great Kashmiri Pandit, etc. and when he woke up from his dreams he would remember all of the words and meanings. Another time he dreamt he was on a lion throne at Dignaga's seat in south India and received the key to incredible volumes of scriptures.

In a narrow gorge, he made a petition and heard Teachings of Maitreya and others from Dorje Kyab, Vajra Sharana. When he was twenty, at Kyang Dul, from Tsurton Shonseng, a direct disciple of Maja Jangtson and Tsang Nagpa, he studied the Teachings of the valid lineages from the early spread of Dharma in Tibet. Also, from Chapa Chokyi Senge's disciple, Wanchug Senge, one of the eight 'great lions', he received all the teachings on the four tenet systems as they were taught in India. From Chiwo Lhapa Jangchub O he studied and learned all of the instructions known in Tibet, such as the Shijay, Tzogchen, Chod, and Kadam Teachings.

When he was twenty-three, in the year of the male wood mouse, he met the great Kashmiri Pandit at the spring in Tsang. The Kashmiri Pandit and eventually all of his disciples who were renowned as masters of Sanskrit in the east, west and center, Sangha Sri—Gedun Pel, Sugata Sri—Legpar Shegpay Pel—Dana Sri, Shila Sri, and so forth, instructed him in the five great fields of knowledge including Sanskrit and Pramana, coming from the divine system of India untainted by Tibetan pronunciation, and the five secondary fields of poetry, lexicography, semantics, theater, and astrology, all of these ten fields of knowledge in their quintessential forms integrated with the Dharma, and he started to become renowned as the 'Pandit'.

The Kashmiri Pandit came from central Tibet and, when Sakya Pandita was twenty-seven, in the year of the male earth dragon, at the temple of Nyangme

Gyengong built by Loton Dorje Wangchug, with the great Kashmiri Pandit acting as abbot, Chiwo Lhepa and Jangchub O as 'action masters', and the Bodhisattva Donmo Ripa acting as the 'teacher of secrets', he took full ordination.

When he was thirty-three the Kashmiri pandit went back to Kashmir. Jetsun Sonam Tsemo had passed into the rainbow body the year Sakya Pandita was born so he could never drink directly of the nectar of his Teachings, but until he was thirty-five, he could partake of the deathless nectar of the Teachings of Jetsun Dragpa Gyaltsen. In particular, by way of the profound path of Guru Yoga, the essential inner and outer conditions came together for him to attain the supreme qualities of the first Bodhisattva bhumi, or ground.

When he was thirty-five, Jetsun Dragpa Gyaltsen went to Sukhavati. When he was about thirty-eight, he composed his famous treatise on valid cognition known as the 'Rig Ter', the *Treasury of Reasoning*, to destroy the rocky mountain of mistaken ideas that had arisen in India and Tibet. At fifty-one he also wrote his *Distinguishing the Three Vows*, that opens the blossoms of lotus petals of the Teachings. When he was fifty-nine, in Mangyul Kyidrong, in a place with the glory of the fragrant Arya Wati temple, with dialectical reasoning he annihilated six hostile opponents who were Thirtikas from south India including Trogje Gawo, bringing them into Buddha's Teachings, and his fame spread to pervade India, China, Mongolia, and Nepal. When he was sixty-three the powerful king of Mongolia, Godan Khan, invited him to be his honored guest. When he was sixty-five, in the year of the male fire horse, he went to the great temple of Lingchu Tse. In order to test him, the king had his magicians conjure an emanated temple complex. When they brought him to the main temple, Sakya Pandita consecrated it with such power of samadhi that the magicians could not later dissolve their illusion! Even now it is still known as Jangchog Trulpay Dey Temple, the Northern Emanated Temple of the Sangha. The king and his entourage, as well, were extremely moved with faith.

Up to the age of seventy Sakya Pandita spread the Teachings in China. On the morning of the fourteenth day of the eleventh month of the year of the iron boar, he withdrew his displayed body for the time being.

OMNISCIENT BUTON RINCHEN DRUB

Omniscient Buton Rinchen Drub was born in the country called Changro Nashi, in the family of Drag that had been Nyingmapa mahasiddhas for seventeen generations, son of father Lama Dragton Gyaltsen Pelsang and mother Master Sonam Bumnyi, at the new monastery hermitage of lower Shab, Shab Me Gom Ne, on the twenty-fourth day of the third month of the iron tiger year of the fifth sixty year cycle.

From a very young age, his mother applied methods for the increase of his wisdom, and he had visions of Manjusri. He was, from the first, unimpeded in writing and reciting the Arya Yajnana Sutra. With Tsultrim Zangpo of Me, from the age of six, he was taught how to distinguish between pure and impure Dharma. At age seven he received Bodhisattva vows from the great translator Trophu Lotsawa, giving birth to actual Bodhicitta in his mind at that time. From the age of eight, he listened to Teachings on Chakrasamvara from precious Trophu and Nyingma Teachings and Termas from Tsultrim Zangpo.

At the age of eighteen he took ordination from the abbot Rinchen Senge Pel, Sri Singharatna, and Master Tseme Kyebu, Pramana Sattva, Valid Being. With many abbots and masters such as those two, he studied all of the scriptures of the Sutras, principally those of the *paramitas*, the perfections, and the fame of his mastery spread over the earth. At the age of twenty-three he took full ordination at the Tsang Tsongdu Gurmo Ladrang with the great abbot, Dragpa Shonu Pelsang, and the Master Sonam Dragpa. He studied a great deal about Vinaya, discipline, with the two of them. In breaks between teachings he would teach in the mountains and valleys on the Paramitas and the Compendium of Abhidharma, and acted as the master abbot for tens of thousands of ritual accomplishments. From Tharlo Nyima Gyaltsen he received Sanskrit grammar as in the Dra and Chandra treatises, Kalachakra, Hevajra, Chakrasamvara, the Yamantaka cycle, semantics and logic, etc. becoming more learned than even the Lotsawa. He

received the lineage of the six preparatory practices in lineage from Peme Tso, and meditated upon them, giving birth to special realizations. From Lama Pelden Senge he received especially extensive teachings on Tantra in lineage from the Sakyas. Furthermore, he received Guyasamaja from Pha Göpa. He stayed with Rongpo Dorje Gyältsän for nine months, receiving commentary on Kalachakra Tantra daily, asking precise questions. He studied even the subtle secondary branches of Kalachakra Tantra without exception. Following Dorje Gyaltsen's instructions, he translated three hundred and sixty commentarial treatises on the initiation sutra. From the Arya Master, Lobpon Pagpa, he listened to many Tantric Teachings focusing primarily on Hevajra.

When he was thirty-one, in the year of the iron monkey he went to glorious Shalu Serkang, venerating the monastery and its Sangha like the crown jewel on his head, and gave extensive Sutra Teachings there, and Tantric Teachings as well. From the mahasiddha Zemar he received Teachings on Chakrasamvara, the Yamantaka cycle and others. Using a plan made with a tsa-tsa model created by Lord Atisha's own hand as the basis, he founded Shalu Ripug Temple with its Sangha community where it is said he performed monthly Kalachakra practices. He composed many treatises on Kalachakra. He later listened to many instructions that Lama Pag Opa, Guru Aryaprabha had, on the six preparatory practices of ascetics. When he annotated Tantric commentaries he made many corrections of mistakes.

His writings, principally on Tantric empowerments, transmissions, explanatory Tantras, and his original treatises elucidating Sutra and Tantra subjects, including both earlier and later works, fill twenty-six large volumes. During the Sagadawa month, he revealed forty-five mandalas of the four classes of Tantra and, in particular, gave extremely detailed instructions on practices of Yoga Tantra such as the *Prayer of the Four-Faced Wrathful Emanator*ⁱⁱ, the earth dances and offering dances and so forth, such that he became a sustainer of the life force of the Teachings of the Vajra Vehicle.

He had great, powerful, learned, and accomplished disciples as numerous as stars in the sky, such as the great lama Sonam Lodro and the heart disciple,

Mahasattva. Even the second conqueror Je Tsongkhapa studied most of the four classes of Tantra with his direct disciples such as Dratsepa. In reliance upon the path of Tantric yoga he attained inconceivable qualities of abandonment and realization and performed powerful great deeds in service of living beings and the teachings. At the age of seventy-five, on the twenty-first of the sixth month, the month of the dragon, he withdrew his displayed body into the heart of Maitreya in Tushita.

THE VINAYA HOLDER DRAGPA GYALTSEN

Dulzin Dragpa Gyaltsen (1350-1413) was one who, through the magical power of prayer, intentionally came to this realm to spread the teachings of the great Je Tsongkhapa. He was born in an area between central and western Tibet in the sixth sixty-year cycle, male wood tiger year. He possessed many extraordinary qualities from a young age such as a voice that was like the melody of Brahma.

He took ordination at the foot of the king of Dharma, Trigung Choje Chan Nga, acting as Zimpon, the assisting Master. He listened to infinite Teachings of Sutra and Tantra from many Spiritual Masters. In particular, he developed indestructible faith in the great Je Tsongkhapa and studied with him for a long time. He heard the commentary on the Stages of the Path to Enlightenment, essence of all of the scriptures, and through practicing it, had effortless highest realization of it. By persevering in meditation on the gross and subtle Deity yogas of the four classes of Tantra, he manifested the Deities of the mandala and experienced the essential points of generation and completion stage practices. Guarding his three vows without even the slightest transgression, he made precious bodhicitta his innermost heart commitment and became a great treasury of scriptural knowledge and realized qualities. He became a close heart disciple of the great Je Tsongkhapa, revered by the disciples like the Master himself, receiving the kindness of his instructions.

This great being, seeing that reliance upon the Guru is the root of all good qualities and realizations, always delighted Je Rinpoche in the three ways, and followed his instructions to the letter without ever transgressing them. When Je Tsongkhapa was founding Ganden Monastery, he built the temple in accordance with his Master's instructions with great perseverance, just as a renounced yogi, ignoring all hardships, builds his own meditation hut, doing it all in complete accordance with vinaya, first examining the site, then asking permission from the Sangha. Once the Sangha granted permission, appointed as head builder, he took responsibility for everything from excavating for the kitchen to completing the final touches on the temple and representations on the altar. Finally inviting Je Rinpoche to the completed construction, he performed all of the three rounds of work in a manner that fully pleased his Guru.

Then, when the Guru finally passed away into the sphere, he would not take his Guru's place, but enthroned Gyaltsab Je in the monastic seat. To preserve the precious remains he had them placed in a case made completely of sandalwood. Then he placed them in a vase container made from eighteen 'dre', about thirty pounds, of beaten silver. As the emergency person in charge he made extensive offerings and so forth, completing all of the necessary activities.

In order to fulfill Je Rinpoche's wishes, he founded the monastery called Tsunmo Tsel, 'Queen's Garden', at the site of the Gyamadar Palace Jampa Migyur Ling in Urutoⁱⁱⁱ where the Dharma Raja Songtsen Gampo was born and where the queen's retinue usually resided in the royal garden. This Sangha community grew to over eight hundred monks under his care. He sometimes resided at other monasteries and retreats such as Maldro Pang castle, furthering his meditation and the benefit of beings. Once he went to Tselgungtang temple where he gave eloquent teachings of lamrim and advice on vinaya. He conjoined all of the Sangha of Tselgungtang with pure ethical discipline and the Dharma system of the being of great scope, so that the spiritual community there also became greatly indebted to Je Tsongkhapa's kindness.

This lama bodhisattva was the hierarch of Je Rinpoche's Tantra and Vinaya Teachings. In order to prevent deterioration of the Lord's excellent system of

explanation he wrote a collection of works on Vinaya, *The Great Precepts of Vinaya*, *Advice for Novices*, *The Ritual for the Three Bases*^{iv}. To prevent deterioration of his Tantric Teachings he wrote sadhanas for mandala accomplishments and commentaries, consecration rituals, outer offerings for Chakrasamvara, an offering manual for making offerings to front-generated Akshobya Guyasamaja in reliance upon a heaped mandala^v, Gandhapa Five-Deity Sadhana, *Accomplishment of Great Wheel Vajrapani*, *Mandala Ritual for Luipa Chakrasamvara*, *Sadhana of Red-Black Yamantaka*, *Mandala Rituals of Vajradhatu Ishvari*, *Ritual of Kunrig Vairochana*, *Commentary on Purifying Lower Realms*, *Ritual Practice In the Three Families of Kriya Tantra*. His works were extremely extensive.

As regards the uncommon account of his life and these past life stories, that received by the great abbot Karmavajra from Vajrapani, that received by Lama Umapa from Venerable Manjusri, and that received by Togden Jampel Gyatso from Venerable Manjusri, are all in agreement. What they say is that many lifetimes ago the Master Dragpa Gyaltsen was born as a brahmin youth, Gopang Chapa, who made an offering of good food to fill the alms bowl of a Pratekyabuddha who was an emanation of the Buddha Dispeller of Mistaken Faith. He made a prayer that through that offering, in all of his future lives he may uphold the entire holy Dharma of all of the Conquerors, and that he may teach holy Dharma to many beings in remote border areas and establish them on the paths of the three yanas. Through the power of that prayer, for six lifetimes he was born as kings of remote areas who taught Dharma of the three yanas to many beings, establishing them in pure paths. Then, for many lifetimes, he took birth solely as fully ordained monks who were learned pandits, skilled in practice of the three yanas, who taught holy Dharma, thus working vast benefit for infinite sentient beings. From there he took birth in Indra's 'Deva Realm of the Thirty-three' as the divine youth Shiway Tog, Pinnacle of Peace, where he benefited many devas. It was after that, that he was born as Dulzin Dragpa Gyaltsen.

Throughout his life he kept a sort of list with notations such as 'statue of Venerable Buddha Maitreya made from jewels', dedicating the roots of virtue of all of his actions of teaching, studying and meditation, etc. towards being cared

for by the Venerable Guru, and he made extremely vast prayers for the flourishing of the teachings. By practicing in that way, even during his very lifetime he was able to greatly benefit the Teachings and beings. In reliance upon bodhicitta he developed special realizations. All who came into contact with him were implanted with 'white seeds', seeds of virtue. He had many Sutra and Tantra disciples who sustained the Teachings and brought vast benefit to sentient beings. His good reputation was known everywhere and he worked to spread the precious Teachings of Buddha in every possible way. In his following life he took birth as a prince of the devas named Shiway Nyingpo, Peaceful Heart, a supreme disciple of the regent Aparajita Maitreya, and benefited beings with powerful deeds of the Bodhisattvas. Ultimately he will become the Tathagata Jampay Wangpo, Lord of Love. This is what the Lord of Secrets, Vajrapani, said directly to the great abbot, Karmavajra.

The account received by Lama Umapa from Venerable Manjusri is the same. In the case of Togden Jampel Gyatso, he beseeched Venerable Manjusri for a very long time. Then he asked,

'What are the past and future lives of this precious master, Dulwapa, Holder of the Vinaya? How much does he benefit the Teachings in this life? How long will he live? Meditation and the welfare of beings are benefited wherever he resides!'

Venerable Manjusri replied, 'Many lifetimes ago Dulwapa was born in India as the Brahmin youth named Gopang. He offered an alms bowl of good food to a Pratekyabuddha who was an emanation of the Buddha Dispeller of Mistaken Faith and made the prayer that in all of his lifetimes he may hold all of the sacred Teachings of the Buddhas, teach holy Dharma to beings who are difficult to subdue in remote lands, and establish them in pure paths of the three yanas. Because of making that prayer, for many lifetimes he was born in remote lands as kings and so forth, and brought fathomless benefit to many beings that were difficult to subdue. At the time our founder Buddha came to this world he took birth as the Gelong Dulwa Tog, Bikshu Pinnacle of Vinaya, a

master of the three Pitakas. After that, he always took birth as Pandits, novice and fully ordained monks who were learned in the three yantras, becoming a vajra master and 'Kashipa', a 'Master of the Four Scriptures', the four being Madyamika, Paramita, Vinaya, and Abhidharma. Then he took birth as a divine youth in the deva realm of the thirty-three named Shiway Tog, Pinnacle of Peace, and after that took birth in his present life. In this life, as well, because of the previous connection, he has become a master and 'Kashipa' and attained stability of unexcelled faith. In reliance upon bodhicitta he has developed special realizations. He has furthered the Teachings vastly by means of pure Sutra and Tantra. Because White Achala, Miyowa Karpo, has been his Yidam Deity for many lifetimes, he cares for him in this life as well and reveals himself in dreams and in actuality. The Goddess Marici dispels hindrances for him on many occasions. He has been blessed by Sri Guyasamaja and Heruka for many lifetimes. Yet, even though White Manjusri has been caring for him and blessing him for three lifetimes, he is slightly obscured from having given a jenang empowerment to someone with degenerate samaya. If he does purification for that, writes a hundred times the precious dharani of Manjusri that increases discerning wisdom, sponsors its recitation, and makes prayers, there will be great benefit to others. He probably can't live much beyond sixty. There appear to be many obstacles to that as well so, to stop them, do recitation and practice of Shwana Hayagriva and Four Face Mahakala, ten thousand of each every day. If the two of you stay together most of the time it will bring great flourishing of virtue. In the future life he will take birth as the Bodhisattva Shiway Nyingpo, Peaceful Heart, in the presence of Protector Maitreya. There the 'Kashipa' and his master shall meet and a Dharma festival of the supreme vehicle will be enjoyed.

Thus, Dulzin Dragpa Gyältsän preserved the great being Je Tsongkhapa's excellent Dharma system from decline, and worked vast benefit for the Teachings and living beings. Just saying his name 'Dulwa Tzinpa' 'Holder of the Vinaya', is something that benefits the Teachings.

When there were no more additional direct disciples, at the age of sixty-three, on the twenty-third day of the fifth month of the male fire dragon year, he went to Queen's Garden and left to go to the feet of the Unconquerable Manjusrigarbha Tsongkhapa in the Dharma palace of Tushita.

PANCHEN SONAM DRAGPA

The Master of Sutra and Tantra, glorious Panchen Sonam Dragpa, chief of discerning wisdom (1478-1555), was born in Tsetang as the son of Nangwar Lampa, in the earth dog year of the eighth sixty-year cycle. He took ordination with his older brother from Tsetang, Sonam Tashi, who gave him the name, Sonam Dragpa. From the Guru from O Ne, Sangye Zangpo, he received novice vows, and from Choje Rinchen Chozang, a direct disciple of the Bodhisattva Demo Tangpa, he received full ordination vows. Receiving each of these in succession he guarded himself from committing even the slightest transgression of the bounds of what is to be proscribed, accomplished, or permitted.

He studied at Sangpu, Nyimatang, and particularly at the great Mahayana University of Sera, where he studied for twelve years with Yongzin Donyo Palden, minutely examining many of the great scriptures of India and Tibet with logic and reasoning. He had many other qualified spiritual guides such as Sera Je Nyalton Paljor Lhundrub, bringing his training in all of the scriptural tradition of Sutra and Tantra to a culmination whereby he became a great leading scholar. In the great Dharma courtyard of glorious Tsetang he received his title of Rabjampa, Master, and was showered with flowers of praise by an ocean-like multitude of learned beings and the fame of his mastery spread everywhere.

He went to Drepung, studying with Tonpa Ketsun Yonten Gyatso for five years, receiving the empowerments and profound commentaries for many of the mandalas of the four classes of Tantra such as Guyasamaja, Heruka, and Vajra Bhairava, Kalachakra, Kunrig, and so forth, and the subsequent authorizations, or *jenangs*, for many assemblies of Deities, receiving infinite Tantric teachings. When

he was thirty-one he went to glorious Gyuto Tantric College where he studied with Dorje Chang Choden Lodro, receiving many teachings on scriptures from the father lineage of Protector Nagarjuna such as the initiation and Tantric commentaries for Sri Guyasamaja together with their oral instructions. He received boundless profound Tantric instructions on Vajra Ghandapa Heruka Chakrasamvara, Vajra Bhairava and others from him as well, whereby his realization of the ocean of great secret Tantra became transcendent.

When he was thirty-four, in the year of the iron sheep, he ascended to the throne of Gyuto Tantric College and taught in that capacity for fourteen years. In particular, when he was thirty-six, year of the water bird, he composed a commentary on the generation and completion stages of Guyasamaja and began teaching on the basis of it that same year. He also nurtured and developed the College with such means as instituting a tea service and building a prayer hall.

He received many Teachings from Gyalwa Gedun Gyatso, and at Gedun Gyatso's insistence, when he was forty-seven, in the year of the wood monkey, he entrusted his lineage to Choje Kondarwa and went to teach at Drepung Loseling Monastery. After one year had passed, at the requests of students, masters, and benefactors, he ascended to the throne of Ganden Shartse. Into his fifties, he held both thrones, teaching both there and at Drepung Loseling. When he was fifty-two, in the year of the female earth bull, he became the throne holder of Ganden Monastery, serving for seven years with excellent virtuous deeds, the fifteenth successor to Lama Tsongkhapa's throne. When he first ascended to the golden throne of Ganden, he recited the verse,

*For Dharma King Tsongkhapa's
Totally pure Teachings spread,
May all hindrance be cleared and
Conditions be conducive!*

and when he led the prayers at the Great Prayer Festival of Lhasa, he recited the verse,

*Through the combined accumulations
Of myself and others in the three times,
May Conqueror Losang Dragpa's Teachings
Continue to flourish for a very long time!*

The fact that all those of the Gelugpa lineage are always reciting these two verses, even up to the present day, can be traced to the enlightening activity of this great pandit.

When he was fifty-eight, in the year of the wood sheep, he raised the great vajra holder Gyara Chokyong Gyatso to his throne. As for himself, when he was sixty-six, in the year of the water hare, after the omniscient Gendun Gyatso had passed to another pure land, the office responsible for Drepung Monastery and benefactors such as those from the Ne, Dong, and Tse Palaces unanimously requested him to take the throne of Drepung, in addition to being the throne holder of Ganden. At that time, as an undisputed crown jewel of holders of the Gelug lineage, the Sangha community of the great monastic seat of Sera requested him to be their abbot, as well, and he held that throne simultaneously, caring for the great Mahayana University of Sera. Likewise, he accepted requests to take the thrones of Kyormo Lung, Pagmo Chode, Nyiding, Lungsho Ona, Chode Rinchen Ling, and other monasteries, giving whatever teachings were suitable at each of them, properly taking care of them, both spiritually and materially, so that the extent of his pure enlightening activities became extremely vast.

He became tutor of the Third Dalai Lama, Sonam Gyatso, who accepted him as his crown ornament. He gave him his name with the title of Glorious Sonam Gyatso, Sun of the Teachings Victorious in All Directions, and when he was seventy-two, in the year of the earth bird, in the month of Sagadawa, acting as abbot, with Sangpu Choje Legpa Dondrub acting as action master, he gave Gyalwang Sonam Gyatso his novice vows. He raised Sonam Gyatso with great care, like nurturing a young sprout that would later become a great medicinal tree, giving him long life initiation of Ushnisha Vijaya^{vi}; *jenangs* of Mahakala,

Dharmaraja, Palden Lhamo, and Vaisravana; initiations of Akshobya Guyasamaja and Vajra Bhairava; *jenangs* of Drub Tab Gyatso^{vii} the Ocean of Sadhanas, *Rigje Ma*^{viii} Vetali, Four-faced and White Mahakalas; transmissions of scriptures such as excerpts from Je Tsongkhapa's collected works, the five volumes of Gyalwa Gedun Gyatso's collected works, the victorious history of the Kadam tradition, the root commentary of the Blue Annals^{ix}, *Karma Shatam*, the Flower Garland Lineage^x, history of the Ganden Tradition, the thirty-four Jataka tales and so forth, as well as scriptural commentaries beginning with transmission and explanation of a commentary to *Don Dun Chu*, the *Seventy Topics* that summarize Abhisamayalankara, that he composed himself, called *Kelzang Temka*, Stairway for the Fortunate. Gyalwa Sonam Gyatso would, himself, show extremely deep reverence whenever he cited the words of his Guru saying, 'As the Lord Of Dharma Sonam Dragpa would say... '.

When Panchen Sonam Dragpa was seventy-four, in the year of the iron boar, he retired to the upper residence at Drepung and enthroned Gyalwa Sonam Gyatso as abbot of Drepung Monastery. When he was seventy-seven, on the morning of the fourteenth day of the eleventh month of the year of the wood tiger, he exhibited the manner of passing away to the Dharma palace of Tushita, remaining in clear light meditation after his breathing had stopped for fifteen days. When his meditation was finished his body had transformed to about a foot in height. After it was cremated there were amazing relics, the heart, tongue, and eyes, even an amazing and magnificent extra heart, eleven-faced Avalokiteswara and relics with mantric syllables naturally formed and embossed in them. A new silver reliquary tomb was created at Drepung to house the heart, tongue, eye and many blessed relics. The extra heart was placed at the heart of a golden statue of the master himself and, along with the Avalokiteswara relic, these two were kept in the prime place of reverence at the upper residence, as is clear in the biographical accounts. Yet when the upper residence was later destroyed and the vestments of the statue torn apart it was no longer there.

Thus, this great master properly devoted himself to training with over twenty Gurus, such as his five root tutors, and gained mastery of the ocean-like

scriptural tradition of Sutra and Tantra. Through the power of living an exemplary life in which study, contemplation and meditation were unified, not practiced separate from each other, he reached the pinnacle of scholastic mastery and yogic attainment. He had many visions in dream and actuality, of Deities such as the Venerable Lady Kurukulla, White Tara Wish-Fulfilling Wheel, Protector Amitayus, Avalokiteswara, and the Sixteen Arhats, would receive teachings from them and so forth, through the power of which the eloquence of his teaching, dialectical debate and composed treatises was felt all the way from Ngari in western Tibet through to lower Tibet, China and Mongolia. The evidence is clear that he was in all ways similar to all of those masters in the unbroken line of scholar-yogis who were the holders of the lineage.

The list of his collected works includes *Sun of Scripture and Logic Upon the Vinaya*, *Seasons of Vinaya*, an Abhidharma commentary *Illumination of Knowledge*, *Illumination of the Intention Commentary on Aspects and Difficult Points*, *Lorig Mind and Awareness*, *Tag Rig Signs and Reasoning*, *Illumination of the Words and Meaning Root Commentary to Paramita*, *Meaning of Paramita Lamp Illuminating the Mother*, *Lamp of Further Illumination of The Decisive Meaning of Paramita*, *Presentation of the Seventy Topics*, *An Utpala Flower Garland Examining the Provisional and Definitive Meanings*, *Dependent Origination*, *Thought and Form*, *Twenty Bikshus*, *Lamp Illuminating the Profound Meaning of Madyamika*, *Examination of Madyamika Lamp Further Illuminating the Profound*, *Elimination of Qualms Regarding Difficult Points of Legshe Nyingpo*, *The Meaning of Uttaratantra*, *Brief and Extensive Presentation of the Three Vows*, *A Summary of the Main Path to Enlightenment*, *Presentation of Tenets*, *Questions and Answers of Pure Universal Altruism*, *Rebuttal of Karmapa's Criticism of the Paramita Commentary and Further Ramifications*, *General Presentation of the Classes of Tantra*, *Guyasamaja Generation Stage Captivating the Minds of the Learned*, *Completion Stage Lamp Illuminating the Path of Freedom*, *Additional Uses For Tantric Action*, *Mahamudra Explained With Six Ornaments*, *Six Yogas of Naropa*, *Three Points of Essence*, *Instructions on View and the Four Mindfulnesses*, *Sadhanas of Buddha Amitayus*, *White Tara*, and *Vetali*, *History of the old and new Kadampa lineages* *Adornment for the Mind*, *History of*

Vinaya, a biography of Lord Gedun Gyatso Source of Benefit and Bliss, Magical Key to History, The Clear Lamp Charting the Lifespans of the Holy Masters, Summary of the Kadampa Volume, Distinguishing the Wise and Foolish Eloquence of the Geden A White Lotus Garland, Prayer to the Lineage Gurus of Chod, and Commentary on Chd.

Panchen Sonam Dragpa's wisdom was so encompassing of the Scriptures of Sutra and Tantra, all of the inner and outer fields of knowledge, as well as the stories and biographies of holy beings, that the Lord Omniscient Gedun Gyatso venerated him with praise,

*Known (Dragpa) as a river with a bubbling smile flowing with hundreds of
Sutras and Tantras,
Over previously gathered merit (Sonam) of gold, and wisdom as vast as the
jeweled earth,
Exquisite with foaming waves of poetry and garlands of pearls
of stories,
You spread eloquent Teachings, not heard before, that adorn
the ears of those of earth.*

SONAM YESHE WANGPO

Panchen Sonam Dragpa's following incarnation was Sonam Yeshe Wangpo (1556-1593). He was born near Tölung Lampa, to father Tsering Tashi and mother Gonmo Tsering, in the fire dragon year of the ninth sixty-year cycle. From the age of one and two he clearly spoke with clairvoyance remembering his past life. He was brought to Drepung at the age of four where he offered his hair tuft to Omniscient Sonam Gyatso who gave him the name, Sonam Yeshe Wangpo. When he was nine, on the full moon of the fifth month of the year of the wood dog he received precepts from the twenty-two year old Sonam Gyatso and at the same time, from the abbot masters, Choje Dewa Chenpa Geleg Pelsang, ex-throneholder of Ganden, and Gedun Tenpa Dargye, he took novice ordination.

When he was eleven, in the year of the fire tiger, he went to the monastic seat of Kyormo Lung. He made dedications and prayers and gave teachings without the slightest impediment such that all those in the assembly had faith, believing he was the incarnation. At the age of twelve he went to train at Chakar Dratsang. He studied the scriptural tradition with his tutor Damcho Pelbar. When he was nineteen, in the wood dog year, he took full ordination from an assembly of ten abbots, masters and monks, including Lord Sonam Gyatso. As he was involved with the educational curriculum at Chakar Dratsang, it grew to become extremely large. When he was twenty-two, he went with Gyalwa Sonam Gyatso to Mongolia as part of his retinue, Guru and disciple together. Altan Khan, the Dharmaraja, honored Lord Sonam Gyatso with gifts and praised him with the title of Maitripa.

From there, the Guru and disciple left Mongolia together and traveled to monasteries such as Chokor Ling in regions such as Chamdo. Following Lord Sonam Gyatso's instructions, feuding factions in Chamdo came into harmony and promised to have a statue of Buddha Shakyamuni made for the Dharma community in Lithang. Sonam Yeshe Wangpo composed verses of praise of omniscient Sonam Gyatso, as well as many ritual texts and treatises on general aspects of the Teachings. He also traveled on foot to places such as Tzomo Kar, Changkya, Khithakha, Chone, Tau Jeu, and Tsongka, teaching Dharma.

Then, when he was thirty-three, in the year of the earth bird, he went to central Tibet where he provided vast service to the Sangha at Ganden, Sera, Drepung, Chakar, and other monasteries, with distributions of tea and so forth. He went to Olka where he distributed offerings to the communities at Olka and Gyal. Ponsa Palden Chotzom from Olka Tagtse acted as his attendant for a long time. He was again invited to the throne of Kyormo Lung, the great Dharma community in Kyisho. He gave many teachings of Sutra and Tantra.

Then he again returned to Olka at the request of the Sangha there. He had been invited to be the Lama at Chamdo but, at the age of thirty-seven, on the twenty-ninth day of the first month of the water dragon year of the tenth sixty-year cycle, in Olka, he demonstrated the manner of passing to peace. His blessed

remains were offered to Agni in cremation and many relics and Deity forms were left. These were enshrined in a reliquary stupa of silver that was kept at Chokor Gyal.

NGAWANG SONAM GELEG PELZANG

His next incarnation, Ngawang Sonam Geleg Pelzang (1594-1616), was born in Olka Ribug to a father named Tsepel and mother named Sonam Drolma in the male wood horse year of the tenth sixty-year cycle. In no time at all he was reciting life *dharani* long mantras, and revealing clear knowledge of his past life. Ponsa, Choje Ngawang, and Chokyong Lozang came from Olka Tagtse and brought him back to his residence, so it was ideal circumstances for his birth, like a lotus growing in water.

At the age of three, Sakyong Yulgyel Norbu brought him to Kyisho. In the royal palace of that Dharma Lord he offered his crown hair to Paljor Gyatso. That same year, at the age of three, at the Lhasa Prayer Festival, he recited Guru Yoga from the Dharma throne, amazing everyone and filling them with faith. He studied at Tashi Jong Dratsang. He took novice vows from his older brother from Jama Kangsar, Paljor Sonam Lhundrub, and was given the name Ngawang Sonam Geleg Pelzang. When he was fourteen, in the year of the fire sheep, the Omniscient Buddha Yonten Gyatso came to visit him when he was returning to Tibet from Mongolia. His conversation with Ngonga Tulku Gedun Pelzang Gyatso pleased the All-knowing One and he received teachings from him.

In the iron boar year, when he was eighteen, at Ganden Podrang of Drepung, together with Omniscient Yonten Gyatso, he received all of the forty-five empowerments of the Vajra Garland Mandala from Panchen Losang Chokyi Gyaltsen. When he was twenty, in the year of the water bull, he took full ordination from precious Panchen Losang Chokyi Gyaltsen at Drepung. In the summer of that year he went to Tashi Lhunpo in Tsang to study the scriptural

tradition and the skill of his discerning wisdom noticeably increased day by day. His explanations in assembly delighted Panchen Rinpoche who treated him with great regard and praised him as a virtuous spiritual guide. He went to central Tibet, making extensive pilgrimage to sites in Tsang, starting from Sakya. He made pilgrimage to sites such as Marlam Gongkar Dorje Den, Jampa Ling and Tsethang, then went to Olka and Gyal. From Gyal he went to Kyisho, travelling with Lord Yonten Gyatso as Guru and disciple, offering many profound teachings of Sutra and Tantra to Yonten Gyatso. That year he received many visitors from Mongolia who made offerings, fulfilling each of their wishes through Dharma. As said in this praise in the biography of Lord Yonten Gyatso by Karnag Lotsawa,

*There, at Drepung, at that time,
The Omniscient Panchen
And Tulku Sonam Geleg Pel,
With supplementary abbots, masters and monks,
Gave him flawless perfect ordination.*

As stated, when he was twenty-one, in the tenth Tibetan month of the wood tiger year, Panchen Lozang Chogyen acting as abbot, and Ngawang Sonam Geleg Pelzang acting as action master, gave Omniscient Yonten Gyatso his full ordination vows at Drepung. Thousands, such as Tulku Jamyang Sangye Gyatso, received his teachings and he led the chanting at the Great Prayer Festival of Lhasa. When he was twenty-two, on the full moon of the second month of the wood hare year of the tenth sixty-year cycle, he contracted small-pox and passed into the *dharmadhatu*. Many relics and Deity forms emerged from his cremation, which were used in the construction of a reliquary statue of Buddha Amitayus.

***Divine one, when you were the Lord Tulku Dragpa,
At the age of thirteen you had already listened
To teachings such as Path of Bliss from Panchen Lozang Chogyen
And become a great treasury of instructions, eulogies to you!***

Ngawang Sonam Geleg Pelsang's supreme emanation, the glorious Tulku Dragpa Gyaltsen, was born in Tolung Geka to a father named Namse Norbu and a mother named Agyel, in the earth sheep year of the tenth sixty-year cycle (1619), amidst many wondrous auspicious omens.

At the age of six, Panchen Losang Chokyi Gyaltsen recognized him with his stainless wisdom as the tulku of the upper residence, the supreme incarnation of his predecessor, Sonam Geleg Pelsang, and installed him upon his former throne, giving him the name Dragpa Gyaltsen. When he was seven he took 'previous words' novice vows, 'out of his own volition', from Panchen Lozang Chogyen, and received from him Vajra Bhairava empowerment, long life initiation, and jenangs of Dharmapalas such as Mahakala and Dharmaraja. He also received from him transmission of Lord Atisha's texts on the path to enlightenment. When he was thirteen, in the iron sheep year of the tenth sixty-year cycle, from the great Panchen he received extremely vast and profound instructions on the *Path of Bliss* commentary to the stages of the path to enlightenment, as well as transmission and commentary for Guru Yoga of the Segyu Tradition, Ganden Lhagyema, and a great many other transmissions and commentaries.

When he was twenty, on the seventh day of the fourth month of the earth tiger year, at Lhasa Ganden Kangsar, from the great Panchen Omniscient Chokyi Gyaltsen, crown jewel of those bearers of the saffron robes who are keeping the vows with enthusiasm midst the snow mountains of Tibet, he perfectly received the Me lineage of Vinaya (that which was reinstituted in Tibet after King Lang Darma's destruction) complete bikshu ordination with the four precepts and

associated seven abandonments of the Pratimoksha. From that time onwards he kept his ordination properly without transgressing even the slightest foundation of the precepts like a second Sthavira Apālī.

When he was twenty-three, in the iron snake year (1642), he requested and received from the Omniscient Panchen various Sutra and Tantra transmissions and commentaries such as collections on practices of the Bodhisattvas, Gyalse Kabum, and many types of empowerments and jenangs, all of which the supreme Panchen was happy to grant. After that, when he was twenty-eight, in the fire dog year, he again went to Tsang, To and Tashi Lhunpo, and again requested and received from the Panchen, king of Dharma, many profound teachings and even though the Panchen Rinpoche was extremely busy at that time, he took a break from his schedule to give him the entire Kadam Volume with many various essential and important teachings such as *Lamrim Chenmo* and *Ngagrim Chenmo*, *The Great Stages of the Path* and *The Great Stages of the Path of Tantra*, combining instructions of the Venerable Great Tsongkhapa and omniscient Kedrub Rinpoche. He gave him many transmissions such as the *History of the Kadam* and the Panchen's own collected works. He also gave him many jenangs of general and additional types including the Nartang Gyatsa set, the Drubtab Gyatso Ocean of Sadhanas, the Thirteen 'Ka Chen' 'Great Command' Mahakalas, the Seventeen Expressions of Mahakala^{xi}, outer, inner, and secret Dharmarajas, and Lord Atisha's Dharma Protectors, the twelve Tara jenangs of the Kadampa lineage. During summer retreat, in the great prayer hall of Tashi Lhunpo, with over a thousand Sangha, the Panchen happily bestowed upon him many profound teachings of Sutra and Tantra, empowerments, commentaries and transmissions, such as the Vajra Garland and the complete great empowerment of the forty-five overlaid mandalas of Kriya Tantra.

Then the master and disciple, the precious Panchen and he, went into isolated retreat and he received the rest of the profound teachings of the uncommon ear-whispered Ganden lineage. Then he left for central Tibet.

When he was thirty-three, in the fifth month of the iron hare year, he again received the entire empowerment when the Great Fifth Dalai Lama gave the Vajra

Garland and forty-five overlaid mandalas of Kriya Tantra at the great gathering hall of Drepung to almost a thousand Sangha headed by the lamas and masters of Sera and Drepung, and about a hundred high officials such as Kelkawa Durhung Taiji.

When he was thirty four, in the water dragon year (1653), on the eighteenth of the third month, when the Great Fifth Dalai Lama was on his way to China going through Tolung, Tulku Dragpa Gyaltsen invited him to Kyormo Lung, served him food, made him fine offerings and then escorted him as far as Dam Samdrub Dechen. Again, when the Great Fifth returned to central Tibet he exerted himself, on the third day of the second month of the water dragon year, to come straight from where he was staying at the head of the Pobo 'Grandfather' river to pay homage and make offerings of tea, a coat of mail for cavalry, and so forth, along with a large feast.

In the wood horse year, the Great Fifth met with Panchen Chogyen in Tsang and, when he left, Tulku Dragpa Gyaltsen escorted him back. That year, on the eleventh of the tenth month, he invited the Great Fifth to his upper residence at Drepung and received a hundred long life initiations^{xii}. When he was thirty-eight, from the twelfth to the twenty-third day of the third month of the fire monkey year, he received transmission of the collected works of Omniscient Gedun Gyatso from the Great Fifth Dalai Lama. Moreover, from Panchen Chogyen's direct disciples such as Gugé Chojé Nyingtob Gyatso, he received endless vast and profound teachings of Sutra and Tantra so that he became a great jewel mine of instructions of the supreme vehicle. It is for that facet of the manner in which he lived his life that he is being praised.

Your analysis of scriptures of the 'six ornaments' was unimpeded,

You meditated and practiced in hundreds of isolated places,

You saw all yidams and were worshipped by hosts of dakinis,

Praise to the holy crown of scholar siddhas!

This holy being, from a young age, studied the scriptures of the 'six ornaments^{xiii}' and 'two supreme ones^{xiv}', and the wonderful teachings of Je Tsongkhapa and his disciples, with many learned spiritual guides at great universities of Buddhist logic of Drepung Loseling, Kyormo Lung, Rawa To, and so forth, and not in a fragmentary way but going over the meaning of every word many times. Applying precise logic in examining and questioning the meaning of the scriptures, he gained unmistakable understanding of the most subtle and difficult points so that he could, without any impediment, uncover the profound meaning of the infinite scriptures; his skill in scholarly analysis was fully perfected. Having thus traversed the ocean of study, with intense effort and austerity, in isolation in many places such as Olga Cholung, Gya Sog, Lha Ding, Rinchen Gang, Gyal Lha Tog, and Riwo Gepel, he practiced purification and accumulations in connection with guru yoga, and accomplished the retreats of many *yidam* deities with single-pointed focus giving rise to all realizations described in the Sutras and Tantras. Thus he reached the state of a supreme mahasiddha and the infinite pure simultaneous appearance of the entire ocean of mandalas, and it is with reverent regard for this that he is praised. He also had many visions of gurus and supreme deities from a young age onwards, but persevering in the practice of Atisha's Kadam lineage of keeping them secret, like a lamp inside a vase, he did not record them. Only a few scattered accounts, that he granted the faithful when they persisted in asking, have come to hand. Here, to nourish the faith and conviction of self and others, are those unadulterated genuine writings of the master, himself:

MAGICAL LUTE'S MELODY –

TULKU DRAGPA GYALTSEN'S VISIONARY WRITINGS: A SECRET BIOGRAPHY

Namo Sri Guru Manjughoshaya!

Homage to Guru Protector Manjusri!

Protector Manjusri, sole father of all Conquerors,
Supreme leader of beings during this final period,
Three realms' King of Dharma Tsongkhapa,
Triply kind Lozang Dragpa, homage to you!

Through the power of prior ecstatic prayers to uphold the teachings of that Protector, I, who was born in the region of Kyisho, a place endowed with many auspicious qualities, a simple monk who has no Dharma, have spoken extensively about what it is like to wander in samsara, but it has not served much purpose. In particular, these days, people do not see their own faults no matter how great they are and they seize upon even the slight faults of others, exaggerate them and condemn them. In that way they accumulate negativity in relation to holy fields. I may tell you of some visions I have had of yidam deities and so forth, that occurred because of karma from previous lives and some slight power of positive imprints, but while it is good for you to have it now, common opinion will claim it is nothing but lamas' lies. There is a grave danger that this could cause some of the negatively minded brothers who see it to go to lower realms. Still, for the faithful to speak of it amongst themselves is not entirely contraindicated because it can give rise to more faith and conviction, and I am happy to be of even temporary assistance.

To relate a bit of meaning that can be understood from examining some of the dreams that I had when I was young, when I turned seven, because of imprints from previous lives, I especially liked reading and writing. One night I dreamt a white man from India arrived and taught me,

from infancy, all of the fields of knowledge, on the surface of a lapis lazuli-like *pecha* book cover. When he showed me some golden syllables of Sanskrit written in Lentsa script, I awoke and, without forgetting them, wrote them on a piece of paper. What they said was, 'This is the masters' previous incarnation's disciple, Dharma Swami Dharmapala Matibhadra.' When I offered it to be seen they said, 'This would be incredible even if it wasn't written in Lentsa. Still, just learn to read Tibetan!' Because of that, I practiced reading the next day from high noon until evening tea, and after seven days of doing that I knew how to read everything well except for a few mantras. One day I read all of Atisha's *Chochung Gyatsa, Hundred Short Teachings*, in the incarnate Dharma Lord's presence, and he was very happy and gave me a packet of ten needles. The way he gave them to me seemed to indicate that my intelligence would develop to become as sharp as the tip of a needle and I thought it was auspicious. The next day I was given a *pecha* of Manjusri Naga Raksha practice in the Nyingma Tradition. I was told that I should finish memorizing it that day but, as a child then, I did not know how large the Nyingma text was. There were some practitioners from Tsel there who said they were followers, carrying mantric charms, frequently tasting the fermented beer from their inner offerings with their *tsampa*, and I wasn't comfortable with it.

In particular, once, when I was three years old, I had to stay for a long period of time in a Mongolian military camp. The food was nothing but mutton and broth from lambs that had just been slaughtered, and my food was mixed together with that of the soldiers. Because of the impurity of the food, black pustules the size of peas broke out on top of my tongue. My tongue was painful and there was some anxiety that I might even lose it. That evening I was on the roof with two young monk playmates distracted in a game of go, not memorizing texts, when someone called, 'Come give examination before the Dharma Lord!' grabbing me as my heart rose in my throat. I don't think it was one of my Gelugpa lamas. I protested, 'It was because of the impurity of the

offerings! I tried to memorize but the print was so fine, I didn't get finished!"

He answered, 'In general, there are no teachings of Dharma that have not come from Buddha Shakyamuni, so there is no such thing as an unimportant piece of Dharma. If you act like this, it will cause negativity so don't say that! For that matter, all of your incarnations from Panchen Sonam Dragpa to Tulku Geleg Pelsang have been nothing but the most learned lamas. As their incarnation, it is sad if you can't memorize one small text!' and he beat me with a reed whip, scolding me fiercely. A reed splinter even stuck in my forehead and I bled profusely. He said, 'This is for your own sake! Without putting forth effort at first, how can anyone later become wise?' Thinking about what he had said, 'If one doesn't practice what is difficult and put up with hardship when one is young, one cannot do it once one becomes older, and wondering what it would be like to be an ignorant ritualist amongst savages, I developed my own self-discipline and was not scolded again. Still, at that time, I thought it was terrible that I hadn't memorized one short text in a whole day. Thinking this over and shedding a lot of tears, I went off to a remote place and sat by myself, crying. My two playmates came and comforted me saying, 'There will be a text to memorize tomorrow!' They told me to sleep but I couldn't sleep much during the first part of the night. Then many ideas started coming to me. 'Now, so that I don't disgrace my previous incarnations, even if I can not do great service to Gyalwa Tsongkhapa's Teachings, it is important that I do not harm the image of the practitioners and teachers of Dharma! Whatever happens, I am going to study with my body, heart, and mind entrusted to the Three Jewels! The Three Jewels know everything that happens to me, good or bad!'

Falling asleep with these thoughts in the latter part of the night I dreamt that a young girl dressed in white took me by the hands and said, 'Arise!' I got up and accompanied her along a translucent white path. Having gone some way, we came before a huge snow mountain that she

led me around. In back of the mountain was a land she told me was the pure land of the East called 'The Joyful'. It was a wondrous realm I had never seen before. It was covered by nothing but grassy meadows, flowers and peach trees. Around the perimeter it was completely encircled with snow peaked mountains. At midlevel of the mountains, amidst pairs of winding mountain streams, the vibrato notes of flutes could be heard. At the base of the mountains there were forests of juniper and other trees and amidst those garlands of green, many brown deer with golden bells on their necks sat gazing peacefully at each other. At the tops of the trees, many birds with white heads, blue necks, yellow wings, red limbs and green tail feathers sat in samadhi for long periods of time. Their beautiful songs came out in human language. Amidst the trees a crystalline spring flowed forth babbling, its clear lapis waters falling into a crystal tub, and many beautiful children were playing and washing themselves. I said that I would also take a bath, and at that moment my body became like crystal and shined with light. One white child carrying a crystal mala said, 'It's on this path, so come!' As he took me that way, suddenly a furious wind came up. In the midst of it was a dark man with black hat and garments, riding a black horse, who pulled me up in his lap and spurred his horse onwards. As I was preparing to see if I would be able to stop and go back, from among the trees came a white man that looked old and decrepit. His hair and beard were white and oily. He took out a human thighbone trumpet that he was carrying and hit the black man with it and he and the windstorm disappeared. Instantly, I was once again on a path climbing a mountain of crystal with the white boy. At the top of the mountain was a huge palace made of crystal with a hundred columns of ruby. All the beams were lapis lazuli, the rafters, emerald, the ceiling supports were lapis and the ceiling was solid gold. Above that was a golden pagoda roof with many silver bells hanging from its fringes ringing with pleasant sounds of the Dharma. The roof was encircled with a hundred and eight cover ornaments, and on the four corners were four

victory banners. On the four sides were four turrets adorned with pagoda roof of the four types of jewels, underneath of which were four doors, crystal in the east, lapis in the south, ruby in the west, and emerald in the north. Their entire surfaces were adorned with gold and silver rings, and a pair of youths holding coral clubs stood like door guardians, one to the right and left of each door. In the eight cardinal and intermediate directions were garden groves, wish-fulfilling trees, bathing pools with water as clear as crystal, and divine youths, as beautiful as flowers, sitting and bathing. After a short time, I thought a great rain of white flowers had fallen and I looked up. On a golden rooftop, in the midst of a swirling five-colored orb of rainbow light, was Gyalwa Tsongkhapa wearing a pandit's hat like the color of gold and a monk's saffron robes. His jiggling left hand trilled a golden bell and his right hand waved a five-spoked wisdom vajra adorned with a white silk. I entered the southern door. Inside the celestial mansion, on a richly jeweled throne supported by peacocks was the Buddha of past, present and future, great Vairochana, and an entourage of countless Bodhisattvas. As soon as I strewed a white flower on his body, I heard him give many vast and profound teachings. Then forty-nine rays of light emanated from his body with a Protector Amitayus on the tip of each ray. Ten of them made the mudra of sprinkling ablution water from crystal vases. That meant that I would be purifying stains of afflictions from impurities of offerings and activities for ten years. Understanding it as a sign that I should principally recite purification practices, up until the age of fifteen, in Nagmay Menjong, an isolated place called Gyasog, for several months each year, giving up all coarse food, I would do *chulen*, living on essence pills made from tiny pebbles, doing a thousand prostrations every day and persevering in circumambulation, Vajrasattva practice, confession of downfalls, and so forth. Many signs of purification occurred in all my visions and dreams: I would fly through the sky with many dakinis, circumambulate the snow mountain of Ode Gung Gyal^{xv}, wash in a lake of

milk, my mind felt very serene, I developed great renunciation and so forth.

To continue, ten of the Amitayus Buddhas had their hands in the mudra of supreme generosity. That was a sign that I must persevere in virtuous practice to stop many disturbances of obstructers in dream and actuality for ten years during my childhood. Twenty-nine Amitayus Buddhas' hands were in the mudra of teaching Dharma, meaning that I must persevere in Dharma benefiting others for twenty-nine years. When I think about the total number of Buddhas, forty-nine, I believe it means I will definitely live to forty-nine years of age.

After that, a hook of light came from the heart of the principal Deity and struck me in the heart and I felt great bliss in body and mind as I'd never experienced before. This seems to me to be a sign that I must go to the Joyful, that Buddhafield of the east, when I leave this life. As I experienced that, a white man who said he was from the Land of Snow invited me to come and, as I emerged from a door of the celestial palace a voice thundered from the sky, 'May the Refuge of all lifetimes be victorious!' Glancing back, where Gyalwa Tsongkhapa had been, there was now a smiling Sakya Pandita. This showed that Sakya Pandita is inseparable from my father Guru and that I view him as my kind root Guru in all of my lifetimes. It also shows that from that time onwards I had immutably stable indestructible faith.

Then a young Manjusri about sixteen years old, emanated from the Venerable One's heart and gave me a blessed *tangka* scroll painting. When I opened it and looked at it, it was a *tangka* of Heruka Chakrasamavara, meaning that I must make Chakrasamavara my *yidam*. Saying, 'Protect!' he gave me a *gau* amulet box inside of which was a stone statue of Four-Faced Mahakala, indicating that my Dharmapala is Four-Faced Mahakala. Ever since that time I have always practiced Chakrasamvara in the morning and *torma* offering ritual to Four-Faced Mahakala in the later part of the day, and there has always been signs of Four-Faced Mahakala, *Tobtrog*

Dramze, the 'Power Snatching Brahmin'^{xvi}, averting obstacles and providing conducive conditions.

After that, the youthful Majusri gave me a transmission of Manjusri Naga Raksha sadhana that I must practice, which I memorized right in the dream. Then that Manjusri, seen as a Supreme Yidam, instantly dissolved into Lord Sakya Pandita and that Venerable One then again became Gyalwa Tsongkhapa, who disappeared in a ball of light. Again, this shows that they are of the very same nature.

Then, on the way back down the mountain, I came upon a blue pagoda-roofed city. I entered a door and there, in a four-pillared temple was the omniscient Panchen Rinpoche, just as he appears in this life, sitting upon a throne in the aspect of a Tantric master. He said,

*After this life in the future, in that city of the east,
The hosts of disciples in Manjusri's pure land will grow.*

This seems to be a sign that I must take birth in China after this life. He continued,

*Then, in a remote dark land,
Fully light the lamp of Dharma!*

This, I believe, is a sign that, after that I must take birth to the north, in Mongolia. He then continued,

*In short, with a nature of love and compassion,
Perfectly accomplish vast benefit for beings.*

This he said, and much more. I have wondered if that place where I was with some virtuous companions was the northern land of Shambala. As I

was leaving, the black man who tried to turn me back indicated the various sorts of manifestations of *mara* that obstruct going to a pure land.

Later, when I was nineteen, staying at Gekasa, there was a break in ritual services and Tartars were oppressing and killing our workers. To myself, I was thinking, 'Birth can end in nothing but death. Why should I grieve over things of an impermanent mundane nature that do not benefit Dharma?' But my parents were suffering the lack of their son, so I went to see them, no matter what happened. They told me I must also take responsibility for the household. I thought that such talk could be nothing but *mara* greatly disturbing my parents' minds, but to alleviate their suffering and stop them from promoting this idea I said,

*In general, death is the end of birth for all sentient beings. In particular, it is difficult to stop the results of previously committed karma by any means whatsoever. Remaining very depressed harms even the deceased, so do not grieve and understand it is the ripening of previous karma! As for me, I have obtained a precious human birth and took ordination from an early age and I am supposed to guard my vows and precepts as I would my very eyes. In short, the chance to practice the vast and profound teachings of Buddha is, I believe, very fortunate, and to stop now, bound by a noose of relatives in a house that is like a prison of *mara*, working for the sake of this life, there would be nothing but negative karma, and there could be no result other than all of us, parents and children, together, going to lower realms. Even more, this life is impermanent and there is no certainty when death will come. Even if I were to stay here to keep the family going, there is no certainty that I could fulfill all of your hopes. There is therefore not the slightest valid reason to stop me from practicing Dharma. I would rather jump in the river and commit suicide than stop practicing Dharma, so I beseech you to stop asking this of me!*

and I spoke to them at length with instructions of Buddha such as asking what happened to the previous bodies of the Sugatas'.

Still they wept, saying, 'Everyone knows that is the case for ordinary Dharma practitioners! But such things are irrelevant for holy beings! Why should you leave your old parents to remain in this hut of grief?'

Sentient beings of these difficult times are so pitiable! They do not understand Dharma. They are attached to their home country. That is the very reason why sentient beings have remained wandering aimlessly in *samsara* up to the present. And continuing in the same way, there will never be a time when they escape from *samsara*. Thinking about this made me especially sad. From the point of view of having attained a precious human life, having been born the son of prosperous parents, having taken ordination at a young age, having met Buddhadharma, having seen the Refuge of all lifetimes, the body mandalas of the omniscient Panchen and his disciples, and having experienced the nectar of his speech, I was so fortunate! Yet I wondered what sort of bad karma it was that resulted in my parents grief and their insistence in wanting me to engage in such a negative course. I felt great suffering. For three days I could not sleep at night nor eat during the day. Even though I could not stop crying, I knew it was the result of previous karma and the hindrance of mara so I applied many methods to resolve the situation and beseeched the Three Jewels alone.

On the third night, I slept briefly at early dawn and had a dream. I was amidst a great army of black men with a great rain of arrows and spears raining down upon us. When the situation became critical, an ascetic with conch earrings crying, 'I have the weapon for protection!' ran amongst the armies and drove everyone away. He led me away and brought me into a white tent where my omniscient Guru was residing. He had left me there when I awoke. It was definitely a sign that Four-Faced

Mahakala was protecting me from obstruction. The next day, my omniscient Guru, knowing I was destitute, sent a messenger calling for me to come. I went to him and stayed with the omniscient Panchen for about a month. The very next day after I arrived he was already kindly giving me many teachings, alleviating my despair. That time, as well, the kindness of the omniscient Guru Buddha and his disciples was extremely great. That concludes the account of what happened during that interim period.

To continue where I left off, as I was returning from that place which seemed like Shambala of the North, my two young playmates called, 'The sun is about to rise! We've even had breakfast already! You want to memorize yesterday's text, so get up!'

When I got up, I had already forgotten the scolding that the Dharma master had given me the previous day. I told the two my dream but when I told them I had already memorized the *pecha* from the dream, because they were children, they didn't believe me and said I was going to be scolded by the Dharma master again. Then I went before the Dharma master and told him my dream in detail. I also passed my test on having memorized the sadhana very well, which perfectly delighted him.

Concluding Verses of Summary

Even if I were to speak of my situation at length,
Telling of everything that appeared, what purpose
would it serve?
However, for those who are endowed with faith,
I answer their requests with a bit of the story
of my early life.

This is to be kept secret, not shown
To those who are not vessels for it.
So that the impetus for Dharma is not abandoned

I, Karma Vajra, composed this on the spot.

Thus, by command of the Dharma Lord Nyingtob Gyatso
Dragpa Gyaltsen quickly wrote this down.

SWASTI

For an ordinary being, a child like myself,
There is no such thing as a secret biography!
Still, so as not to ignore insistent appeals,
I'll write a few words that are like illusion's lies!

When I was little I had several visions
In which I was accompanied like a body by its shadow,
By many Acharyas, Tantric mahasiddhas;
I believe that signified Four-Faced Mahakala's protection.

In particular, when I was young there arose
Slightly hindering aspects of the Tsari field-protector,
But I always saw you there by my side
In aspects like Club Mahakala and Begtse.

When, as a child, I did retreat practice
Of Manjusri and Kurukula,
Their forms appeared very clearly
And sometimes I heard them speak.

Then, when I first laid eyes on Lhading,
At sunset, there was a rainbow in the sky
Like a swirling five-colored tent of light
In midst of which I saw Chakrasamvara's form.

Later, that day I went on pilgrimage to Gyasog,
There I saw Bhagavan Vajra Bhairava
Present in supporting and supported mandala
And fathomless experiences and visions occurred.

After that, at the lake of Chana^{xvii} pass
I had unprecedented inconceivable visions,
The lake appearing as a celestial palace.
My footprints were even left in the rocks, it is said.

That night, staying at Cholung, at evening tea
The whole sky directly from what we call Ripug^{xviii},
Was entirely laced with rainbows and light,
Completely pervaded with no gaps anywhere.

The precious statue of Rinchen Gang^{xix}
Came alive before me and bestowed a profusion of relics.

One night on retreat I dreamt that Yamantaka
And his retinue came into my retreat hut,
And Palden Lhamo in the form of an old woman
Came through the sky playing a flute.

Another time there came a nomad
Who said that he was Ode Gung Gyal.
He said, 'You give to me a torma

And I will accomplish Dharmic activity!"

One night I dreamt of a huge threatening being
Who said 'I am the lord of evil in this place!'
Who had intentions to harm everyone,
And I bound him to oath and gave him vows.

Nowadays, even when I am asleep,
Buddha Shakyamuni, Jetsun Tsongkhapa, and many others
Often come in and about my dreams
But it must be good imprints because I am not easily convinced.

Moreover, whenever I myself
Engage in giving Dharma and so forth,
There appear, not in a hidden way, but clearly
seen and heard,
Signs like rainbow orbs and showers of flowers.

In short, I believe that fame and the like
Is that which demotes a son of the gods to a mara!
As my confidence is unshakeable,
I relate this for internal circulation among the faithful.
Yet I believe it is also a virtue to keep it hidden
From those, during this end period, for whom it is unsuited.

Unable to ignore the earnest requests
Of many disciples such as Nyingtob Gyatso
And the faithful novice Jampa Kunsang
Who are practicing this unmistakable path
Unstained by bondage to the eight worldly dharmas,
I, Dragpa Gyaltsen, have written this.

Now to continue this uncommon story,
At the request of many qualified vessels.

Once when I was young, in a vision,
The aspect of Venerable Tsongkhapa
Appeared clearly mist thousand-fold light.
While it continued, I made this request:

*lo dro tsung me kyen chen jam pay yang
zang pö tug kye dro la chen re sig
drag nyen tu tob bar wa sang way dag
je tsun tsong kha pa la sol wa deb*

*Manjusri of peerless wisdom knowledge,
Avalokiteswara, viewing beings with bodhicitta,
Lord of Secrets, blazing with power of good renown,
I beseech Venerable Tsongkhapa.*

If one recites this, a hundred times a day,
I believe one will be born in Tushita.

Another time, when I was young,
An image of the Lord appeared in a vision,
And I intended to recite *mig tse ma*^{xx}
But this is what escaped my lips:

*dri me kyen rab wang chug jam pay yang
tse me tse way ter gyur chen re sig
drang me sang way dag po tsong kha pa
lo zang drag pay shab la sol wa deb*

*Manjusri, sovereign of stainless wisdom,
Avalokiteswara, treasure of limitless compassion,
Je Tsongkhapa, lord of countless secrets,
Losang Dragpa, at your feet I pray.*

Then he smiled and vanished. I wrote it down
While his image still appeared in my mind.

After that, when I was sixteen,
The moment I first saw Olka Lhading,
At sunset, in the space before me,
Amidst orange light, the Lord Gurus'
Image appeared, coming closer,
At which time I made this prayer:

*jam yang cha na dor je jig ten gon
chig tu gyur pa la ma lhag pay lha
gang chen dro way gon po tsong kha pa
lo zang drag par nying ne sol wa deb*

*Supreme Guru Deva, embodying as one
Manjusri, Vajrapani, and Lokeswara,
Tsongkhapa, Protector of the beings of Tibet,
To Lozang Dragpa, from my heart, I pray.*

Because of making that prayer, my body and mind
Were filled with great bliss like never before.

In the tiger year I was making a silver statue of the Lord
When, one night in my residence at Drepung,
The moon of the face of the Lord Guru, Je Lama,

Appeared amidst clouds in the sky. I prayed,

*je tsun la ma lo zang drag pa yi
shel kyil ji shin jal wa kel wa chog
deng ne zung te tse rab tam che du
kyo shel mig gi du tsir drel me shog*

*e ma trel wa shang dang shel gye shing
chen gyi kyu ring ming tsam tzo pu tze
nyen shel ring shing ser gyi dang den shel
trin pung u ne zig di shin tu tsar*

*Just as I have this supreme good fortune
To see Lama Lozang Dragpa's face,
From now, henceforth, in all my lives,
May I never be without the 'nectar for the eyes' of your face!*

*The forehead, nose and face so broad,
Adorned with long eyes, eyebrows and hair curl,
Face, golden, draped with long ceremonial white scarf,
This vision midst the clouds is extraordinarily beautiful!*

*I said this and drew his face just as I saw it,
And gave it to the sculptors the next day.*

*Then one night, an extremely clear vision
Of the Omniscient One's form appeared.
Limitless light from the heart area
Went to the east, to the region of China.
And I was given many teachings.*

The following year, having met the Omniscient One in Tsang,
The day I returned, the moment I met some foreign stranger,
He transformed into boundless visions of actual living forms
Of the Omniscient Panchen in his small room, wondrous signs I saw!
At that time, my mind was filled with increasing bliss.

After that, traveling on the way toward Kham,
Arriving at the top of the Bala^{xxi} pass,
In the eastern sphere of the sky, a gigantic form
Of the Great Compassionate One appeared for a long time.

When I arrived at a crossroads, I had several visions
Of a black woman riding a mule, following after me
And closely approaching several times;
I thought it must be Palden Lhamo.

The night I arrived near Yarlam Chagla,
I dreamt of the Omniscient Panchen, beautiful in his saffron robes,
Holding damaru and bell in his hands,
Giving me many wondrous instructions.

Again, when I came to Yerpa Lhari Nyingpo,
It was much the same as at Chagla.
In particular, I had a vision of him giving
Transmissions of Dharma to rows of people.

The night I arrived in Ratreng, having gone before
The statue of Manjusri Vajra and prayed extensively,
The statue rose in space and said,
'The lamp light of the illusory body
And the essence of all phenomena is one:

Love, compassion and *bodhicitta*!

At Kyormo Lung, I was doing retreat
Of a long life Deity and, during an eclipse,
I dreamt of a young boy, red in color,
Placing one hundred beads of a coral *mala*
Into my hand, with a Deity on each bead.

Full moon night of Sakadawa, the year of the wood horse,
As I was doing White Tara retreat,
An exquisite Goddess on a wooden horse,
Endowed with the youthfulness of the age of sixteen,
Supported by yellow and green girls on the right and left,
And White Umbrella Deity, above, came from the south
And moved unimpededly to the space before me,
Giving instructions for stopping untimely death.
The next day I also composed a good verse
Of praise to White Tara, the Wish-Fulfilling Wheel.

Then, second month of the wood sheep year,
When I arrived at precious Olka Rinchen Gang,
That night I saw Four Faced Mahakala before me
In motion, about a hand span in height.

That night, right at Drepung
I began a White Tara retreat
And in the morning I saw the four families of *yamas*
Including the secret family, dancing for a long time.

Also, in retreat at Rinchen Gang,
One night, in the middle of space, I had a vision

With light and sound, of a pandit who looked like Nagarjuna,
Giving teachings to a large gathering.

During autumn, in retreat at Lhading,
Vajrasattva dissolved into my body,
And upper and lower disappeared.

One night, an Acharya carrying a scripture,
Appeared so that he could demonstrate to me
The manner in which Je Rinpoche had realized the profound.
I think it was that lord of the Madyamika teachings.

The following night, a woman riding a blue mule
Saying, 'This is my abode!' dissolved into,
And remained within the innermost altar.
I wondered if this Yudron Ma was the owner of the site.

Then, when I was doing retreat at Gyasog Pu,
Reciting Migtsema, name mantra of Je Rinpoche,
I saw his golden form dressed as the Deity of long life,
Along with an entourage including myself,
In the beautiful dance of wearing the saffron robes,
A countless number of ordained Sangha.
Having entered the door of Secret Mantra Vajrayana,
And been ripened by receiving pure initiation,
When we went to the effortlessly arisen
Peak of Vajra Bhairava's secret place,
Everyone tasted the fountain of nectar,
I also experienced it and was filled with bliss.
And when I went into the Manjusri cave
Some kind of emanated body of sound said,

'Samadhi of innate born bliss-void is most swift!'

And the whole place was filled with light.

In short, for the most part, how could all
Of these deceptive appearances be reliable?
Still, cherish this for discussion of the faithful
Kept highly secret from unsuitable vessels.

As previously requested by Guge Choje,
With added emphasis from Deden Jamkun,
And the extremely great urging
Of Kukye Lozang Tenzin Namgyal,
I, the ordinary monk, Kirti Dvanza, Dragpa Gyaltsen,
Composed these verses in this order
At the supreme isolated abode of Rinchen Gang.
The scribe was the faithful Ngawang Chozang Gyaltsen.
By virtue of this, may all become vessels for the profound path!

To continue, when I was twenty-two, during the male iron dragon year, as I slept on the night of the full moon of the first month, I dreamt of a white man who looked like a Brahmin carrying a bow and arrow, who proclaimed the following in the manner of a prophecy which I immediately wrote down the next day.

NAMO MAHAKALAYE

High on the surface of Kailash Mountain
From sphere of supreme mandala of blazing jewels,
The Deity with upper robe of pure white silk
Is ever victorious as the Protector of human beings!

This speech of the three syllables proclaimed
Is not some fabrication of my own!
Because my parents, sentient beings
Are so controlled by delusions in degenerate times,
I could not bear it in my mind,
So I prayed to the sky of the Four-Faced One,
And, from clouds of Maitri, Love,
Came cooling sheets of rain of compassion!

There is danger that the great fish in the outer ocean
Could jump in as far as the ring of golden mountains!
It is time to be Protector of the continents and sub-continents
And to act as a central Mount Sumeru of Refuge!

Beseech the Deity of a thousand eyes!
Persevere in your practice rituals!

East, in the belly of the body of armor,
South, is the *citta*, the mind, of the lord of snakes,
West, abiding in a land of moisture,
Agitated, birth will take place in the north.
Do not let up in your effort!

Under overhanging cliffs of pure unwrought gold,
Full inside with a ground mist of dakinis,
Sand of white skulls is disturbed. To mother and son
There will come a time of breaking apart.

Seek refuge in Garuda!
Within, practice Tantra intensively!
Above, clouds are gathering in the sky.

Will they not again harm the sun?

Why wonder about aspects of the constellations?

It's time to get light from spiritual practice!

The moon, which dispels darkness of the three poisons,

Is approached by mara-type Rahulas!

What did you think when you heard the drums of summer
retreat?

Don't you enjoy persevering in spiritual practice?

If you are too bound to material wealth

It may cause you to lose the wish-fulfilling jewel!

Lash all business people into the boat of spiritual practice!

It will not become a later cause for regret.

May all be virtuous!

Again, no matter what illusions arise,

They are like the words of lies!

Now, if you understand the meaning of this

Or even if you do not, always rejoice!

I, the inferior yogi, Kirti Dvanza, Dragpa Gyaltsen, wrote it down in
my small room at Kyormo Lung the next day.

As for some of the meaning of this,

Those who are learned should examine it, not me!

Although I can comment on some of it,

For the most part, I find it awesome,

And dare not talk about it at length.

SAMAYA GYA GYA

Again, that year, a sign that occurred on the night of the third of the eleventh month, the same iron dragon year of the 'High on the surface of Kailash Mountain' dream, the same man returned and said,

'The main enemies of the east are already conquered! Those of the other directions are gradually being conquered as well! Now, flying everywhere, is the great and powerful banner of renown of Buddha's teachings in general and those of Lozang Dragpa! Yet genuine benefit and happiness for beings in general is difficult to assure! In particular, from the north-eastern border there are an exceeding number of troubling spirits who are being backed by evil sorts of maras! The devas, rakshas and eight classes of worldly spirits who protect on the side of virtue are in conflict amongst themselves! The Sangha community is even going to be destroyed! Because of that, sickness, sorrow and conflict will arise! There will be a lot of frost, hail, famine and so forth and a great deal of mental depression! At that time have people make single-pointed prayers to Padmasambhava, Hayagriva, and Vajrapani! Perform rituals with emphasis on the practices of naga-torma, White Umbrella Deity, and Heart Sutra! Make prayers for the long stable life of all upholders of the teachings! You, as well, will have a bit of pain when you are thirty-seven, so heighten your practice! Having been freed of that, when you are forty-nine or fifty, you will have to go to other worlds, so cultivate altruism properly, without fear! Also, your Dharmapala called 'Lozangpa' has been staying below Neu for three years without being called! Now it has been five months since he has arrived at a cave in the Nyel region. His shape is that of a fat bellied child with red cheeks and squinting eyes but his life span is rather short. Too much talking to others, not sickness!'

Saying this, he left, without my having had a chance to question him in detail. As soon as I awoke, I wrote it down.

GYA GYA

Again, when I was twenty-three, in the year of the iron snake, on the full moon of the ninth month, he said,

NAMO

In the element of water, fire blazes from the east.
Made from crystal igniting the fire,
Is one mandala alone, with fierce constellations.
It would be good to appoint it holder of the northern direction!

Since the sun at the peak of Mount Kailash
Can rise above that great mountain,
Why do the constellations of space not emit their light?
Is it incorrect for the lotuses' growth to be delayed in the snow?

The protector of night, made from water crystal,
Is approached by many devilish Rahulas!
Those who hold the white lotus as the friend of the sun,
Will be struck so, for now, engage in virtue!

In a silver mirror of knowledge,
The state of beings of degenerate times,
And their quality of actions, in this form of letters,
Clearly appeared! How amazing!

On full moon of the ninth month of the iron rat year,
When light was obscured by wafting smoke of the fire
of eon's end,
For the sake of my own and others' efforts in accumulation
of virtue,
The holder of knowledge wrote this down.

When I was twenty six, on the tenth day of the fifth month
Of the wood monkey year, it said,

HRI

At Potala Mountain's peak,
Is the new moon of Avalokitesvara's palace!
To clear away non-virtuous armies in Tibet,
The elements are, for the moment, free of obscuring clouds!

As a means to beautify the center of the four continents
of all beings,
Persevere even at the cost of your life
In that mountain from the pure land of the west
Endowed with the three secrets of Protector Amitabha!

In the three regions of the Land of Snow
Things are impermanent yet we remain unaware of it.
Rather than meaningless work, would it not be better
To protect the particular Teachings of the second Buddha?

There is a harmful wind, like a poison,
That causes destruction of mental happiness

Constantly rising. Who would wish it?
It is virtuous to seek the state of benefit and bliss.

Though things may be difficult at times,
For some agents of Manjusri's realm
In the direction of the sunrise from here,
The opportunity for virtue and happiness gradually approaches.

Again, through the power of prayers to clarify Buddha's
teachings,
And conditions conducive to accomplishment,
Receiving the compassion of the Protector of the Land of Snows,
Who else can we turn to for wisdom and love?

With this, this follower of the system of teachings
Of Buddha Shakyamuni named Dragpa, respectfully urges
All beings of these degenerate times to engage in pure virtue,
And dedicates this virtue to the flourishing of Buddha's
teachings.

This was written at the Nangsel Podrang, the Palace of Light, in the male
wood monkey year, tenth day of the fifth month.

HRI
Lotus-born Vajra, Padmasambhava non-dual with
Buddha Shakyamuni,
That supreme emanation of Buddha Vairochana,
And Lozang Chogyen, guide for this five hundred year period,
And all those worthy of praise, be the victorious ornament
of my crown!

In the dream appearances of Kirti Dvanza
One who prays to Heruka, the Blood Drinker,
Appeared one surpassing a mountain of four limbs,
Who called himself the Terrible Tobden Mahakala.^{xxii}

Then, this is what Mahakala said,

'HO! Listen, fortunate son endowed with the karma!
Now, at the end of this age of degeneration,
Because those who call us guardian protectors to action are few,
Protecting Buddha's teachings is just that much more difficult!

Evil mara types are therefore victorious,
So there are many obstacles for those upholding the teachings.
Beings' natures, as well, are bereft of happiness.
What a pity! In these final times all are fatigued!'

Thus, he gave a long cry of exhaustion
So that all the three realms seemed to shake.

Then, requesting action, I said this,

'Great Field Protector, don't harden your ears or intentions!
Before, in the presence of Arya Nagarjuna,
The vajra of samaya touched your crown,
So remember the vow you made to us and

Protect Buddha's teachings during these times!
Extend the lives of all who uphold the teachings!
Especially, for we yogis, never part from us
And accomplish actions to assist us!'

The moment I started saying this prayer,
Out of stillness he arose amidst a fierce wind
Playing a human thigh bone trumpet in his right hand,
And holding a pure skullcup in his left hand.

Wearing upper garment of silk and lower robe of Benares cotton,
He cried Ah Tsa over a hundred times for each line I spoke.
Finally it all disappeared like a rainbow in the sky,
Such a wonder occurred! May virtue and goodness flourish!

Again, in the eighth month of that year, this was bestowed:

NAMO GURU

I, Kirti Dvanza, a follower of Sakya Pandita,
Very sad about what is happening on earth,
Everywhere meeting with decline and degeneration,
Entered single-focused retreat near the top of Mari^{xxiii} mountain,
During the waxing moon of the eighth month of the
wood monkey year.
Then, as early dawn of the twenty-fifth approached,
A pleasant looking very white boy appeared saying,
'Go now, soon the time will come!'
I asked, 'Go where?' and he replied,
'To a divine garden among the six mountains in the direction of the
bull!
In order to spread the good path of the non-dual teachings,
And to ripen all the fortunate lotus-like beings,
It is time for you to move your limbs!

I wrote this down at the Gepel Mari retreat to record what he had said.

When I was twenty-nine, in the ninth month of the fire boar year, this was bestowed:

NAMO GURU

In the direction of the rising sun from here,
Persevering for the sake of the welfare of beings,
Like a heaped mountain of saffron,
Homage to the 'One With Five Hair Knots', Manjusri,!

In the continent named for the Tzambu tree,
In the central land of Magadha,
There is a great city on a beautiful mountain
To the north-east of there.

It has ten-fold virtuous signs,
The realm of Manjusri, here on earth!
There, the Protector of beings with good karma,
Sporting in a dance of saffron robes,
And a second forefather of the world
Dwell together, as if emigrating to earth.
At that time, the spiritual and temporal united,
Prosperity swells like lakes in monsoon!
A reflection of the body of the lord of devas
Shines like the moon at the crown of beings.
A jewel beautifying the peak of the crown
Of the Tong-khung Emperor of China.
Those with merit gather like clouds in the sky!
Rain of virtue is uninterrupted!
Meteorite metal and vajra lightning!
Sweet drums of summer sound to the ten directions!

E MA! So, who has ever seen
Such an excellent system before?

Even having only heard it explained,
By striving to plant pure seeds
In the pure ground of the field of merit,
It especially ripens fruit of the three kayas.

Then Dharma and the Royal domain
Shall abide and prosper for a long time.
At that time, there will be many with wisdom
Who will spread the Buddha's teachings.

Some spiritual captains who are persevering
Will go to the ocean isle of the land of the Aryas.
With wealth of vast and profound holy Dharma,
They will dispel ignorance and poverty from that land.

Sages from the Land of Snows,
Many holding the victory banner of ordination,
Will also, for the sake of many beings with merit,
Wander there for alms and congregate.

Just as many various forms
Are clearly reflected in a crystal mirror,
So, all phenomena are illumined
In the mind of the king, lord of earth.

Like cows who follow their supreme leader,
For all living beings who are followers,
Acting Dharmically like the Lord,

It is time for their supreme acts!

With accumulations of such virtue,
And the desire realm devas, 'those with flower arrows',
Maras are defeated without exception,
And enter into their hut of grief.

Just as the nature of the wind of Malaya
Is to be endowed with fragrance,
Likewise, all who accompany those of the two holy kayas
Become endowed with realized qualities.

Still, ministers who are ignorant,
Influenced by non-virtue,
Will expel you from your abode
As far as to the end of the ocean!

In short, at that time, happily
Enjoying all benefit and bliss,
Free from stain of negativity,
The lotus garden of virtue fully blooms!

The signs arising from that
Are all nothing but most wonderful!
With garlands of wish-fulfilling trees,
That realm will be completely beautified!

Concluding verse:

Though extremely bright, like reflections
Of the the constellations in beautiful clear space,

I have set these words down to generate full conviction
In all who have eyes of wisdom for truth.

Still, if some, not well trained,
Foolish people should happen to see this,
Pulled by the hook of doubt,
They will shrink to hanging in uncertainty.

Like beads of good and bad just as they occurred in the world,
Counted on a string of yarn of very clear words,
Made leisurely and well with ten fingers,
I offer this flow of voice as urged by some.

I dedicate all virtues such as this so that all
Who are attached to mundane concerns of this life,
Shall strive in what benefits this and future lives
From now until reaching highest enlightenment!

Thus, in the year called the 'all-subduing', on the eleventh day of the ninth month, this was written down at Namgyal Gang. May virtue and auspiciousness, bliss and goodness pervade everywhere!

When I was thirty-five, year of the water snake, ninth day of the eleventh month, this was bestowed:

NAMO GURU

In the year of the female water snake, eighth day of the eleventh month, passing the Sangda Bön Hermitage one night, staying at the entrance to the Chaglo pass, in the early dawn, I had an amazing dream. To record it, on top of a throne cushion of fine silk, sat the precious abbot, sovereign of

the entire teachings, the omniscient great Panchen, blazing with a golden color, beautified in garments of the monk's three saffron robes. He held in his right hand a damaru of wood and pearl. In his left hand he held a vajra of white silver. I was also there in his presence, showing an expression of devotion. People were saying that he was going to demonstrate a miracle and give profound teachings of Dharma. There were many people gathered there, some of whom I recognized and others I did not. The Venerable Guru threw a white cloth up into the air, saying PHAT and looked upwards. The cloth soared in the sky circling the master in a clockwise direction and when it arrived in front of him it became two birds hovering there, one white and one black. When the black one started to fly away he played the damaru fiercely, causing the white bird to catch the black one by the tip of its tail. As it flew back toward him, the Guru raised his vajra and it could approach no further. Finally, the birds transformed into two flowers, one white, one black, which disappeared in space. The damaru was extremely pleasant with its mind-transforming powerful sound that lingered in the air afterwards for a very long time. At that point he smiled and said,

Oh! This was a teaching of Dharma by means of miraculous signs! What it means is this: The cloth symbolizes mental consciousness that is like a piece of woolen cloth blown all around by the wind. The white and black birds symbolize virtue and non-virtue. The damaru symbolizes the side of emptiness, the wisdom part, and the vajra symbolizes the side of appearance, the method part. Playing the damaru and the white bird catching the black bird and not letting it fly symbolizes the sound of profound wisdom realizing selflessness and not going under the influence of non-virtue because of being sustained by virtuous mindfulness and introspection. Stopping the black bird by raising the vajra symbolizes completely stopping all non-virtuous thoughts with the

method of the vajra. The two birds finally disappearing in the aspect of a white and a black flower symbolizes that all phenomena of samsara and nirvana such as virtue and non-virtue are merely imputed with name and sign and are not truly existent even down to their tiniest particle. The sound, PHAT, symbolizes illusion-like subsequent attainment as well as making the leisure and endowments of this precious human life meaningful with an emanated dance that is non-existent like a flower growing in the middle of space without relying upon anything. Wearing the three saffron robes and sitting amidst blazing light like this means that the yogi who abides in the vows and commitments to which he has committed himself will blaze with the magnificence of bliss and goodness in this and all future lives. Oh! To summarize, this is a profound Dharma teaching that combines all of the essential points of the scriptures, so you must bear it in mind!"

I requested his blessing and he touched me on the head saying that we would meet again many times in the future. When I awoke my joy knew no bounds and I experienced immeasurable bliss both physically and mentally. I felt quite fortunate to have the imprint of such an excellent vision of the Venerable Guru, as clear as in direct perception, and remembering the profound teaching he gave. Dragpa Gyaltsen, a monk of the Shakya clan, wrote this down as a means to prevent forgetting it, on the ninth, the day I arrived at Chaglo.

When I was thirty-eight, on the third day of the third month of the fire monkey year, this was bestowed:

HRI

In Sukhavati pure land, Buddha Amitabha,
In the southwest, subduer of rakshas, Padmasambhava,
And leader for the final five hundred year period,
glorious Lozang Dragpa,
Indivisible, I honor as Vajradhara on my crown.

Guide of devas and humans, Arhat Upagupta,
Placed on my crown a jewel garland
Of the direct and lineage Gurus' teachings and commitments,
And words of protection for the four places dissolved into my mind.

In a city of vast royal domain, appearing yet empty,
There is a good festival of samadhi, a great spectacle.
For the illusory emanations in bliss-void visualization,
Bodiless mind's guests, and all those attending,

An ocean of blood swirling in skullcup vessels!
Flowers of sense organs growing in a field of human blood!
Smoke of burning human flesh pervading the world!
Flames, from burning hair of the dead, reaching the realm
of Brahma!

Heart blood scented with camphor and sandal!
Emanated maidens blowing human thigh-bone trumpets!
Outer, inner and secret offerings, lacking in nothing,
As objects for the senses, pervading them with bliss!

That which is merely imputedly perceived
As 'Tsongkhapa of the east's saffron-robed community',
Who protect from maras that hunt with the five arrows,
Guides endowed with wings of learning and realization
And the wish to raise those drowning in desire,
Caught in the snare of samsara, to enjoyment of the highest states.

Wouldn't it be good if, during these degenerate times,
They were to flourish and completely fill this land
Of snow-mountains and endless turquoise lakes?

It is fine if the moon, in the eastern sky,
Dare not part from the sun.
Without choice, they are distant for the moment,
But they will certainly meet again amidst the blue sky.

In the south, a small firefly has taken on the burden
Of dispelling the dense gloom of that remote border region!
He may take on the responsibility but will just tire himself out!
May you befriend him, O sworn protectors of the Three Jewels!

Westward, the light of compassion of Amitabha and
The Protectors of the world fills the whole universe!
Essence of light pierces inside the lotus.
How sweet is the honey of expanding bliss!

Sustaining the north, the second conqueror's
Forest of teachings and practice grows, bright with flowers.
Young bees hum with the sound of the teachings.
And even as the festival of honey expands and grows
It is protected in all directions from harmful violent winds

By those of power on the side of light who stop them
With an encircling curtain of white silk.
When thus protected that wind can only die down by itself.

But, amidst vast space free of projections,
Massive powerful black clouds gather,
Thunder of black magic spells split the ears
And unbearable hail storms down in all directions.

Will you be a destroyer of the false ideas of ten-fold evil ones?
For they have compromised the eight classes such as devas
and rakshas.

In that place of mantric practitioners, especially,
Even if watch is kept constantly, throughout the six periods,
In that land of blood oceans and ground of wind fueled fire,
A king spirit that takes the breath, in the form of a dog,
Kills offenders, eats their flesh and drinks their blood,
Consuming the three worlds with a wrathful roar.

Finally, Rahula's wandering will focus
On the stronger of the five Pehar brothers.
Extremely shrewd, with the appearance of Dorje Legpa, he is there,
Agitating the waves of eight classes of devas, rakshas and so forth.
Servants of the king spirit, carrying the five arrows in their hands
Are losing their heroes, land and weapons,
To the deception of that partisan evil army,
Defeated in battle! Are you not the least concerned?

In the palace of Lozang's flourishing Dharma,
The king of Dharma, with disciples and ministers,
Is victorious in battle over the evil enemy *asuras*.

With perfect auspicious signs of stability in spiritual and temporal realms,
From a powerful great mountain of heaped up coal,
Flaming nails of miraculous fire constantly shoot forth,
Burning up all the brush and woods of bad karma.

Having been entrusted and enthroned as the great Dragshul,
Wrathful One,
Blessings of the Three Jewels and white clouds of goddesses gather.

A great rain of white flowers of siddhis falls.
The dirt of violence in this world is stomped out.
All is auspicious for increase in the harvest of virtue and goodness.

Thus, because of being renowned (Dragpa) among all the teachers
As endowed with the Conquerors' (Gyal) qualified (tsen) activities,
This young Tantric monk accepted as a disciple,
Isn't he the one named Karmavajra?

During the fire monkey year, this one called 'Devaputra',
'Divine Son',
When the thirteenth constellation, *chitra*, was displaying itself,
On the first of the twelfth month, saw emanating rays
Of light of virtue and goodness, and understood.

Because of that, the night of dark ignorance was dispelled!
After dawn broke the day I realized the ultimate,
All of the countless birds enjoyed
The warm and smooth leading sun's joy and bliss!

What a vast illusory spectacle for the eyes!

For the ears there is pleasant divine music!
Experiencing good smells gives great bliss!
For the tongue, delicious nectar of undefiled bliss!
Even the blissful smooth touch of divine cloth on the body,
Gives rise to bliss five times that of orgasm, how incredible!
It is a thanksgiving offering made to the six faculties of
consciousness
Of all the guests present, those with physical bodies and those
without.

It is very important to strive in the four activities
For the temple master and his entourage at all times,
As if you are shadow of their bodies, and to understand
That *this* is the meaning of the drawn picture of samaya!

Thus, the Tantric yogi of Manjusri Yamantaka, Sri Bhadra Kirti Dvanza, in the male fire monkey year, on the third day of the waxing moon of the month of Chitra^{xxiv}, among the Dharma community of Kyormo Lung, in a great cloud-like expanse of mandalas of wisdom samadhi of indivisible bliss and emptiness, Gurus, Yidams, Viras, Dakinis, and sworn Dharma Protectors, was given this and wrote it down to propagate it. May there be virtue and auspiciousness everywhere! The scribe was the bikshu Ngawang Chozang Gyaltsen.

These wondrous accounts of signs related with beseeching the Guru Deity are called the *Magical Lute's Melody*. I have not given too many of the prophetic verses at this point and, for the most part, they will be referred to at the very point in the story to which they apply, in the chronological order that they occurred. There are a few other writings that derive from these but they are difficult to understand and I have not included them here for fear of making it too long.

***Teaching fortunate ones, you were a real Arya Nagarjuna and Haribhadra!
Defeating opponents, you were skilled in debate like Dignaga himself!
In composition of poetic verse you were without peer,
Famed as a second Aryashura, to you I offer praise!***

The meaning of what is said in this verse of praise is as follows. First, Tulku Dragpa Gyaltsen had the complete qualifications for teaching— because of his pure ethical discipline his body was pure, because of his pure wisdom he was learned in scripture and reasoning, because of his pure altruism he was beneficial to others and so forth. When he gave vast and profound teachings of Sutra and Tantra to fortunate disciples, he taught the meaning of Tantric scriptures by way of the six limits, the four modes, and the seven embellishments and he gave teachings on the scriptures of Sutra by way of the five branches. And his teachings were free from all faults of speech such as laboriously elaborating simple points, leaving difficult points undecided, mixing up the order, or haphazardly teaching miscellaneous points so that they are incomprehensible, and so forth. He cited quotations from the Sutras, Tantras, and commentaries. He gave logical explanations in accordance with grammar, *pramana*, and incisive lines of reasoning. He instructed through the application of examples without altering Buddha's intentions. He had all of the realized qualities for teaching without exception, making his teachings so exalted that it was as if Arya Nagarjuna, one of his disciples, or the great master Haribadra was actually present.

Then, when it came to pulverizing the rock mountain of bad explanations of those who did not understand Buddha's teachings or misconceived of their meaning, he had great wisdom from birth, he was trained in grammar and *pramana*, and he was well studied in both Buddhist and non-Buddhist scriptures, so that, in reliance upon logic which was effective because of having all the three necessary conditions, his proofs were irrefutable. His stated reasons were free from all faults such as lack of clarity or not enough clarity. His dialectical debate had all of the beautifying adornments as well: his speech was pleasant and smooth, his use of scriptural quotations and logic was clear and sharp, he was

without laziness or pride, he never disparaged his opponent and so forth. The way in which he rained down flaming arrows of vajra lightning to prove or refute various positions using the secret words of dialectical debate was no different than if the great being Dignaga was alive again. Thus, he was the complete master of debate.

In composition, whether of verse or prose, he was free of the fault of association with contradiction and, because of having perfect understanding of the ornaments of expression and meaning in accordance with the individual systems of south India and east India and the system that those two share in common, in his eloquent composition of lines of poetic verse he was renowned to be a second Arya Sura. Here the verse is saying, 'Praise to you who were a lord of masters, without peer in the fields of teaching, debate, and composition!'

Again, as I have said above, his lifestyle was that of a great scholar who was also a yogic siddha. We have many written biographies that describe how he served Buddhadharma through teaching, debate and composition as well as many eloquent treatises on Sutra and Tantra that he composed. This is indisputable. Yet, as explained below, in accordance with a special intent and purpose, he passed away because of conditions that suddenly occurred and, when that happened, his upper residence and everything inside immediately started to gradually dissolve into emptiness until there was finally hardly anything left to be found there! However, we have seen, with our own eyes, the writings this great lord composed at Olga, Gyasog, Lhading, Cholung, Chokor Gyal, and so forth, when they were once being transported through Lhoka. And judging from the types of things he said, cited above, and the style of writing he used in describing his visions, the following could also be said in praise of his qualities of learning: As the saying goes,

*Even if a Nepali does not eat the fruit,
He knows how it tastes from the color, alone.*

In other words, we can deduce the facts from the evidence we have.

**When Dorje Dragden, overlord of the haughty ones
Repeatedly urged you fulfill your vow to arise
As a Dharma protector uncommon to the Geden,
You generated that mind of wrathful courage, praise to you!**

Numerous times, during breaks between sessions of the great Manjusri Tsongkhapa's teachings at Ganden, there was a boy wearing white clothes who would come before him and demand, 'You must give me a helper!' Gyaltsab Je and Kedrub Choje knew the boy was an emanation of Pehar but never said anything. Since, at that time, Dulzin Dragpa Gyaltsen was the elder leader of the disciples receiving teachings, one day he said to the boy, 'It won't do for you to keep coming here and disturbing Je Lama when he is giving teachings! I'll give you whatever help it is that you want!' When he said that, the boy said, 'That is my purpose! It is your help that I have been waiting to find! Now, here at this time, among all of the disciples, you have accepted!' Having said that, the boy became invisible and disappeared.

At the time of Dulzin Dragpa Gyaltsen's later incarnation, Panchen Sonam Dragpa, the overlord of all of the haughty^{xxv} gods and spirits that exist in the world, Dorje Dragden, said to the Panchen,

'Manjusri of Blissful Intelligence^{xxvi} has insisted that I should principally protect the Geden Teachings, but since I have already sworn to Padmasambhava that I would protect all of Buddha's Teachings in general, there is no way that I can principally protect only the Geden Teachings. Now Panchen, you yourself, among holders of the Geden Teachings these days, have the highest qualities of learning and realization. Not only that, you must arise as a wrathful protector of the Geden Teachings to fulfill the commitment you have previously made!'

At that time, saying only that he would check, the master did not commit himself. Then, when his later incarnation, Tulku Dragpa Gyaltsen, was urged by the

Great Dharma King Nechung to remember his previous promise, Dragpa Gyaltsen asked, 'What promise?' seeming not to remember. Pehar gave him something from his hand, saying, 'If you take this and meditate, you will clearly remember.' Just as he said, by staying in seclusion, the master was reminded and generated fierce courage that did not shrink from arising in the form of a powerful fierce swift Dharma protector uncommon to the Geden in accordance with his previous promise. It is that demonstration of courage for which he is being praised in this verse.

The way that Nechung Gyalchen Dorje Dragden urged Panchen Sonam Dragpa to arise in the form of a fierce protector of the Geden Teachings is clear in the Drepung edition of the Panchen's biography. Moreover, if we examine carefully the last vision cited above, that Tulku Dragpa Gyaltsen had on the third day of the third month of the fire monkey year, before his sudden death at the age of thirty-eight in the fifth month of that year, from the second verse onwards, from 'Guide of devas and humans, Arhat Upagupta,' up to 'It is very important to understand...that this is the meaning of the drawn picture of samaya!' one can see it there, as well.

Also, in the great master Padmasambhava's *Exhortation Address*^{xxvii} he said,

It's like this! Listen, O faithful king!
When Buddha came to this world, he was the Shravaka Upali,
When he passed into paranirvana he was called Upagupta,
In the city known as Bhava Bhadra, Excellent Nature.
To the east, in a region near China,
He will be the Shakya monk known as 'Lozang'.

Accordingly, going back to the last vision for a moment, not only had he received the command and commitment from his direct and lineage gurus such as Je Tsongkhapa who were of the same mental continuum as the Arhat Upagupta, it is also pleased him to hear it in the words of exhortation from that Protector of the Four Places, the Dharma King Nechung, and he had a vision of arising as a lord

of the wrathful ones with an entourage of wrathful spirits and wrathful offerings. Yet his wish to arise as a protector of Je Tsongkhapa's teachings and the opportunity of the circumstances that would converge between the Great Fifth Dalai Lama and Tulku Dragpa Gyaltsen, who were two great beings like the sun and the moon, seemed remote at the time. How quickly the commitments joined as one, he was enthroned, and so forth, as a great powerful wrathful protector of the Geden teachings, can generate conviction, as well.

***When strangled with the scarf by those evil-minded ones,
Through the force of bodhicitta you arose as an overlord of wrathful ones,
And, day and night, with various terrifying manifestations,
Frightened even the courageous, praise to you!***

Then, when he remembered his previous promise, he went to Pehar's temple and said to the Dharma King Nechung, 'Now I remember my previous promise, so what should I do?' The Dharmapala said, 'I can perform the activities to take care of that!' Soon after that, emanations of the Dharma King Nechung, hosts of travelers from all over, including many from Kham, eastern Tibet, came to Lhasa and sought audience and made offerings to Tulku Dragpa Gyaltsen at the upper residence, in numbers that seemed to eclipse even those seeking audience with the Great Fifth Dalai Lama. The Dalai Lama's Ganden Palace was referred to as the lower residence and Dragpa Gyaltsen's Palace was referred to as the upper residence and people were talking as if the upper and lower residences of Drepung were practically equal in stature. Moreover, in the center of the rows of monks attending the great offering and prayer festival of Lhasa they made Dragpa Gyaltsen's throne higher than the Dalai Lama's. By this and other various means, Desi Sonam Chöpel and other attendants at the Ganden Palace were made unbearably jealous and sought a chance to kill Dragpa Gyaltsen. The auspicious time for Dragpa Gyaltsen's promise to be fulfilled had also arrived so, when he

was thirty-eight, on the twenty-fifth day of the fourth month of the fire monkey year, he pretended a sudden illness which he said was due to 'nyen' spirits and made his preparations. On the thirteenth of the fifth month, Desi Sonam Chopel's brother named Depa Norbu or Nangso Norbu, in league with the evil Desi, under pretext of illness, came secretly to where Tulku Dragpa Gyaltsen was staying in the large bedroom of the house where he was born, called 'ga kha sa pa'^{xxviii}, with the intention of killing him. No matter how hard he tried to stab him with his weapon, however, it would not penetrate the skin, so he stuffed a silk scarf down his throat until he died.

Furthermore, as the supreme Dalai Lama, the Great Fifth, says in the 'ku la ka pa'^{xxix} section of his autobiography,

On the twenty-fifth day of the fourth month, the Tulku of the upper residence was suddenly struck with illness caused by nyen spirits, so I wanted to come give him a jenang to dispel the illness. But as I was going to have the ingredients prepared to make torma, the Lhasa district officer told us that there was contagious disease that made travel unsuitable at the time. After I gave the word to return home and had to postpone, they told us that there was no way to avoid the spread of his disease...

also,

On the full moon, coinciding with an eclipse, intending to perform activities for the preparation of 'ma sha' medicine, I had been in very strict retreat since the eleventh day of the month. But, that day, as the day was warming in the morning, having begun recitation of White Manjusri mantra, I was oppressed by sleepiness against my will, so I broke from the session for a while and freshened up. I even sent someone to discuss with Jayi Sang Depa the fact that it didn't look like I would finish a qualified retreat just because this had happened. Also, concerning Tulku Dragpa Gyaltsen's being sick from nyen spirits, both the Lingto oracle and the one from the north said that he had

been taking care of his health, that he had been fine, and that when I was about to return from Mongolia and Desi Sonam Chopel had given the order dispatching Depa Norbu, there had been nothing wrong with him. But the next morning I suddenly fell sick. At tea in the main prayer hall and at the Nechung temple, Nechung scattered salt and offered the remainder to Jayi Sang Depa who came from Lhasa at daybreak to give me the message that Nechung had said that my postponing the jenang yesterday had given rise to sorrow and that now, by all means, I must go there. As soon as I received this message I went to the upper residence. I gave the Mahakala jenang to clear away all hindering spirits, but forgot the agitation of one spirit, so the jenang that I gave for he who had died on the morning of the thirteenth was ineffective.

Thus, he speaks of it as if Tulku Dragpa Gyaltsen had died because of a sickness. For how is it possible that the Great Fifth could knowingly utter a lie? Certainly, we must presume that Desi and the others involved were deceitful and very skillful in preparing their lies. As for Nangso Norbu who had committed the evil deed of hidden deceit, as said in the 'ku la ka pa' section of the Great Fifth Dalai Lama's biography,

He of 'ga ka sa pa' house was suddenly killed by some young people, so there may have been others involved, but Nangso Norbu took on the aspect of guilt.

Thus, if we think about his use of the word 'guilt', something can be understood from that. After he had died because of these sudden circumstances, his holy relics were cremated in the courtyard of Drepung's Tantric College. When the incense smoke from the cremation rose, as if intentionally, straight upward in three streams of smoke, his attendant, saying, 'Such pretending, even now, after such evil deeds of others' jealousy and bad intentions have befallen you!' whipped his zen robe at the fire, at which time the smoke divided such that two streams still went into the sky but one stream wound down to earth in the direction of the

village of Dän Bag^{xxx} and went to Sang Pung^{xxxi} while, in actuality, his transcendent wisdom requested Setrab's support at Sang Pung, and arose in a wrathful form. The relics that had not been consumed by the cremation fire were placed at the principal position inside a set of all of the eight types of stupas, all made of silver. But when they were shortly thereafter moved to the Drepung upper residence, those coming to pay their respects could not remain because of the clatter and pounding, voices, and sounds of being squeezed, that arose from within them. Following Nechung's instructions, Desi immediately took the relics out of the stupa and placed them inside a wooden box that was placed in the Kyichu River and eventually came to rest in lower Lhoka Dol in a place known nowadays as the White Spring of Dol.

From the moment Dragpa Gyaltsen died, the Great Fifth Dalai Lama saw miraculous appearances in his visions and also experienced various miraculous manifestations. As the Fifth Dalai Lama says in his autobiography, in the 'ku' section, to quote it briefly,

I went to the Vajra Master who had begun Palden Remati do kang, effigy and fulfillment ritual, on the seventh. The Great Dharmapala also came, entering him, and said, 'There is disturbance of a demon inside the tea house!' In the meantime, seemingly connected with this, in my visions since the seventeenth I have been seeing a young monkey, about eight years old, with a black color like that of a bear, and gyrating orange eyes, following Chakar Chotze around, sometimes riding on his neck.

and again,

The Great Dharmapala^{xxxii} said that when Tulku Dragpa Gyaltsen's body was cremated it was unsuitable to stay nearby so I should go to the Potala. Accordingly, I came to the Potala on the twenty-second. For seven days, in front of the Pagpa Che, Arya Brother, the sacred sandalwood statue of Avalokitesvara, they had been persevering in virtuous practice of making

offerings, prayers, reciting mantras, and so forth. I was hoping for some sort of good sign that the karmic obscuration had been alleviated, but one night I dreamt that a monk set before me a bundled up zen, a monk's robe, about a finger width in thickness and a handspan in height as if to represent a person and said, 'Here is the happy Depa!' The moment he said that, the robe became some kind of animal. Other bad things occurred as well. For instance, with troops jammed up on the horse path out of the castle, I had to escape through rain in the midst of darkness, riding on Jayi Sang Depa's shoulders, without even getting the chance to put my shoes on.

and further on,

In the fifth month when Depa had gone to Gongkar^{xxxiii} to relieve his worries over keeping accounts and so forth, one day in the small bedroom, not thinking of anything, in an amount of time about as long as it would take to have some tea, at first there came slapping noises, primarily from the north, and just as I was preparing to dictate a letter with news that I was unwell, I again felt perfectly fine! So, along with including an account of this interesting event in a letter, not having obtained an amulet for him, I sent Depa an astrological prayer diagram and a carefully made protection cord for him to wear.

and again,

This summer there have been worse disturbances of demons than ever before! From the ninth of the ninth month, practicing most profound Dorje Drolo for a week helped to cut the height of the intensity. Zur Dorje Chang had a dream of a wide field on which there was a sort of human ape-like mother who had given birth to a hundred monkey children all of whom were at the point of death. The mother and the rest appeared to be sick and lying down. With this there was relief from demon manifestations in the palace.

again,

In late evening of the first of the third month of the earth dog year, Nyashur Kyaril^{xxxiv} conveyed news received through Jayi Sang Depa that Depa Norbu was sick, so I sent him an astrological prayer diagram, blessed images and so forth. I sent for a mounted escort to go to him before dawn but they did not arrive until about daybreak. That morning of the second I went to Lhasa. As he was experiencing very heavy seizures, it did not seem that it would be possible for him to recover, but still I made an astrological prayer diagram, performed expelling of poison, and various medical treatments were attempted. Nothing helped and by noon of the third he could live no longer and I performed powa, transference of consciousness. As much as our people of the north cry out, by just that much we seem to be missing the point.

and,

The Great Dharmapala said, 'Depa was struck by a ghost. Last year, when you had gone to the Tolung hot springs and the stupas had to be moved elsewhere, though the two geko, disciplinarians, were told to do this, they dared not take them any farther than just hurriedly putting them out. It was because of that fault that he got sick. Now the disturbance has grown so you must move the upper residence!' There was much discussion about whether it was necessary to destroy the building or not, that it could serve as a sort of gyäl dzong, a king's castle, yet whatever the truth may be, as long as the eight stupas were not taken out, people thought they heard sounds raised by ghosts such as voices and sounds of being squeezed. Since there was no unanimity about it, the possessions were taken to lower Tolung and the wood was taken out to the river. As the building was being destroyed without anger felt at the college having been fully pacified, hundreds of sangha of the three colleges recited scriptures.

Moreover, in the Fifth Dalai Lama's dreams, a turning parasol of saffron color, of the highest rank, kept appearing over and over. Each time it turned there was some sort of outer or inner turbulence. When he was giving Hayagriva jenang to Wang Gyal Dorje of Rinchen Gang, without the slightest breeze or anything else to cause it, the initiation tormas fell over onto the table. When he was served meals, the plates of food would overturn for no reason. One time it even seemed that the entire Potala Palace was rocking back and forth. Such miraculous manifestations appeared again and again.

As said above, during Tulku Dragpa Gyaltsen's life he heard many teachings from the Fifth Dalai Lama, and again, as stated above, he thoroughly examined every word of the verses of the secret teachings. He was never lax in his devotion to his gurus nor did he experience the slightest reversal of faith or commitment. Yet because of the brief moment of torment and disappointment he felt because of Desi Sonam Chopel's evil deed, he demonstrated various miraculous manifestations in order to *raise* the greatness of the Dalai Lama. Thus, this great being who can overwhelm all of the wrathful spirits in the world, from the provisional point of view, had to demonstrate manifestations that could create turbulence for even the Great Fifth Dalai Lama, as he is praised in this verse.

***Born from cells of the father, King of Obstructors,
And the supreme mother, Queen of Existence,
One whose body mandala of Shugden's five families, chief and entourage,
In their great wrathful palace, was instantly complete, praise to you!***

As to the meaning of this, to repeat, Vajra Tent Wisdom Mahakala is, in definitive actuality, the transcendent wisdom of Buddha Vairochana, emanating to arise in the aspect of a leader of the infinite ocean of Dharma protectors. Yet from the provisional or common point of view, during the Teachings of the Tathagata Shikhinra^{xxxv}, he was the Bikshu Sukha Chakra, the monk named Wheel of Bliss, in

that Tathagata's inner circle, a close disciple. Puffed up with pride over a little clairvoyance that he had developed, the Tathagata reprimanded him with the words, 'You! Don't have false pride!'

His attitude then became even worse as he thought, 'What need have I to remain in the Tathagata's entourage?' and he left for a forest in the south where he made offerings and prayers to Maha Ishvara. At that time he had a dream in which Maha Ishvara came and said, 'Monk, you have become my son! I am going to give you siddhis more powerful than any in this world!'

Then the Tathagata emanated as a monk who went there and stopped him with skillful means. The monk Wheel of Bliss, came before the Tathagata, confessed what he done, and requested a prophecy of what he would experience as the ultimate result of his deeds.

'By the power of having taken refuge in a mistaken basis, after many lifetimes you will finally take birth as 'Black Wrathful', the son of Maha Ishvara.

After being released from that you will take birth as a raksha who will be subdued by Vajradhara himself during this fortunate eon. You will develop the wish to protect the Teachings and will take birth as one who will be known as Great Black Bodhisattva. After having completed the work that you will do to protect the teachings, you will attain enlightenment in a field known as the 'Vajra Adorned' as the Buddha named Telway Wangpo, Lord of Dust!'^{xxxvi}

Many lifetimes after that, in the north of this continent of Jambudvipa, in a city called 'Three Tier' in the domain of the 'King Who Many Made', in the great charnal ground of Sosa Island, he was Bikshu Legden Nagpo, the Good Black Monk who abided in austerities, using nothing but corpse's meat, corpse's shrouds, and corpse's food. The people of Three Tier spoke amongst themselves, saying, 'This charnal ground monk seems to have eaten all of the corpses in the charnal ground! We must kill him or else some time he will come after the living!' The entire army of the city of Three Tier went there. The monk told them, 'I am

not a raksha! I have been meditating in this charnal ground!" But they would not listen and killed him, piercing him with their weapons. By the power of the monk's commitment and the power that Maha Ishvara had given him, as soon as he died he was born as the son of the Great Deva Ishvara and the goddess Uma Devi. Vajrapani gave him empowerment and bound him under oath to protect the teachings. He came to Jambudvipa and destroyed the city of Three Tier. As he was about to turn the entire world to dust, Heruka gave him empowerment to protect the teachings, blessed him and brought him under command.

Again, Yaksha Tsiu Marpo, from the definitive point of view, is of one nature with the lord of kings Hayagriva. Yet, to ordinary view, he manifested as one named Lise Chorpa in the land of Li. He was engaging in training in virtuous conduct in the forest when, for no reason, because others were mistakenly afraid of him, the king decapitated him with his sword, and from the different parts of his body, his flesh, bones, heart, fluids and so forth there arose the Seven Wild Tsen of which Tsiu Marpo is the chief.

The case is similar for this holy being, as well. Although from the definitive point of view, the time had arrived for the fulfillment of his vow to protect the teachings, from the provisional, common point of view, because of the sudden bad circumstance of someone else's evil intention and act, dying at a moment that he was not completely blissful, and making the connection with his next manifestation in dependence upon such circumstances, from the two joined elements of the father, King of Obstructors Bināyaka, one of thirty leading wrathful spirits, and the mother Machig, Sole-Mother, Queen of Existence, the purity of his five aggregates appeared as Shugden's five families, the purity of his four elements and five sense objects appeared as the Nine Mothers, the purity of his six sources, sinews and joints appeared as the Eight Guide Monks of activities, and the purity of his ten limbs such as his hands appeared as the Ten Young Warriors. The chief and entourage, thirty-two in number, and the wrathful palace, the supporting and supported mandala, arose instantly complete, and it is for this that he is being praised in this verse.

***Then, although four undisputed powerful Tantricas,
With samadhi, began wrathful rituals to strike you down,
Through power of having completed Guyasamaja's two stages,
You would not be silenced, and showed signs of heroism, praise to you!***

As for this, as related above, as soon as Tulku Dragpa Gyaltsen died, various miraculous manifestations occurred, and no matter what activities or rituals were attempted, nothing could be found to help stop them. In the fire-bird year manifestations had become extremely heightened, and in the earth-bird year the Great Fifth Dalai Lama built a new king protector house at the White Spring of Dol in to which various sorts of representational substances were placed, but it did not help. Many of the lay people were sick in an epidemic and several of the monks of Namgyal Tratsang had died. Such manifestations were stronger than even before and Namgyal Tratsang requested the Dalai Lama to take action.

Accordingly, to the Tratsang came Gadong Ngarampa Dondrub Gyatso, a vajra master of Dorje Drolo; the Fifth Dalai Lama, himself a supreme vajra master of Yang Sang Karma Dragpo, Super Secret Wrathful Karma Guru; two large groups of monks provided by Nangjung Ngachang Lozang Kyentse; the vajra master of Dorje Drak Tulku Pema Trinle; the vajra master of Mindrol Ling Terdag Lingpa Gyurme Dorje; Choje Ugja Lungpa; the Tantrica of Katsal Zurpa Ngari Konchog Lhundrup; thus a glorious mountain of Tulkus did seven ritual practices, from Wrathful Guru Padmasambhava, to Yamanataka, Kilaya, Logtri^{xxxvii}, and so forth. On the comfortable broad eastern side of the Potala they did fire puja. The morning they were performing the ritual activity, one monk in Chagpori named Bodhisattva, who had clairvoyance, had a vision during his meditation. Early in the morning, from the direction of the Potala he saw small wrathful Deities emanating forth like atoms of sunbeams, going towards Drepung. Around eight in the morning he saw the Great King of Dol, master and servants, about to go to the Potala in a line on horseback in an impossible array of finery and ornamentation. The Fifth Dalai Lama performed the ritual activity but as he was doing it Sangpu Setrab emanated a monastery on top of Bumpa Ri, Vase Mountain, where none

had been before and rocked the Potala Palace back and forth, which caused the Great Fifth's concentration to waver just slightly; and also by the power of Dragpa Gyaltsen, himself, having singlepointedly practised glorious Guyasamaja while he was alive and attained high experiential realizations of its two stages, the fire puja was not successful.

Likewise, when the great vajra master Dordrag Rigtzin performed wrathful fire puja, Gyalchen came to the fire puja ladle but, when he turned the ladle over to pour into the fire he went to the backside of the ladle, and when he turned it upright, he was sitting on top again, and so on, and he was unable to burn him. When Mingling Terchen performed wrathful fire puja and Gyalchen came to the fire puja ladle, when he was about to put him in the fire, Setrab emanated a celestial mansion in the sky until Terchen's mind was distracted and he lost him from the ladle. The ritual monks saw a pigeon fly away. When Gadong Ngarampa performed fire puja, one of the ritual monks squeezed a dry apricot pit that flew up and struck the master in the head so that his samadhi dissipated and he was unable to burn him. Other teams of practitioners could not do it either. With fire pujas ineffective, the Great Fifth Dalai Lama, with an aspect of being disturbed, went to Sangpu Monastery and delivered a reprimanding address to Setrab in a very terrifying manner. As he was reading it, the Dharmapala was so scared the whole temple rocked and shook, it is said. Not long after the fire pujas were performed many monks of Namgyal Tratsang died of strokes and those at the college's borders could see a huge bodiless hand shading or fanning the fires they built. People going out to relieve themselves met monks with the heads of donkeys wearing their ceremonial robes. At the tops of stairs people would mistake a black man for the son of the king and be almost thrown over the side. Several were possessed or supposed to be sick, so many came for checkups. They were examined by the doctor, Darma Menrampa,^{xxxviii} who seemed to be a close associate of the king, himself. One time he came to a monk's bedside and even though he knew the monk's sickness was being caused by a king spirit he said, 'This sickness of yours is from natural causes!' Then he pointed his finger at the

patient's heart and whispered, 'Be quiet! People will find out!' As the doctor Darmo, he then snapped his fingers gently and the patient was cured.

Because such miraculous manifestations were so greatly heightened the Great fifth Dalai Lama wrote the following:

PRAYER BY THE FIFTH DALAI LAMA

HUM

*Though unmoving from the sphere of primordial spontaneity,
With wrathful turbulent power, swifter than lightning,
Endowed with heroic courage to judge good and bad,
I invite you with faith, please come to this place!*

*Robes of a monk, crown adorned with rhinoceros leather hat,
Right hand holds ornate club, left holds a human heart,
Riding various mounts such as nagas and garudas,
Who subdues the mamo's of the charnal grounds, praise to you!*

*Samaya substances, offerings and tormas, outer, inner and secret,
Favorite visual offerings and various objects are arranged.
Although, previously, my wishes were a bit dense,
Do not stop your powerful apparitions, I reveal and confess!*

*Now respectfully praising with body, speech, and mind,
For us, the masters, disciples, benefactors and entourages,
Provide the good and avert the bad!
Bring increase like the waxing moon in spiritual and temporal realms!*

*Moreover, swiftly accomplishing all wishes,
According to our prayers, bestow the supreme effortlessly!
And like the jewel that bestows all wishes,
Always protect us with the Three Jewels!*

Even the composition of this short praise and propitiation brought benefit. Thus, although undisputed great Tantric masters tried to subdue him by burning him in the fire through their rituals, his display of miraculous power only grew greater, and it is in regard to this that he is being praised in this verse.

***Through the sport of your mind's five wisdom energies,
Like a great encampment of the Dalai Lama on journey,
You showed a wondrous spectacle of miraculous manifestations
Of the eight spirit forces to your physician, in reality, praise to you!***

While Tulku Dragpa Gyaltsen was alive, the person who gave him medicine was the doctor from Drepung Monastery Nyangpo Kamtsen. The night after Dragpa Gyaltsen died, in a very clear vision that was like a mixture of waking vision and a dream, the attendant came and told him that the lama was a bit unwell and that he had been sent to bring the doctor. The doctor asked how he could come without a horse and the attendant answered that he had brought one. Accordingly, the doctor brought his supplies and medicine, and in back of Chagri mountain at Drepung, on a stone patio, was a white horse, all saddled and bridled. He mounted and, guided by two acharyas, arrived at a wide open plain. Like that for the omniscient Dalai Lama when he was on a journey, there was a great encampment in the center of which, in the main tent, seated upon a great throne, was Tulku Dragpa Gyaltsen, whom the doctor directly perceived just like he had when he was alive. When he treated him, Dragpa Gyaltsen told him that his lower back had something like a bit of an abscess and that he felt slightly ill. He let the doctor check his pulses and accepted some medicine that he offered. The Lama gave him something for the treatment, which he put in his medicine bag. Then he returned, directly perceiving the whole journey, just as before. The next day when he woke up, because the Lama had already passed, he wondered how he could have perceived everything so clearly, as if it had actually happened the night

before. He opened his medicine bag and the offering he had received for the treatment was inside!

Thus, even to the view of common appearances, this great lord had completed the fifth stage of completion, that of a trainee's Yoganaddha, so that the mounts of his transcendent wisdoms, the five energy winds, could reveal themselves in any miraculous display, in various arrangements of the animate and inanimate worlds. It is for a life of such qualities that he is being praised in this verse.

***Then, having gone toward Tashi Lhunpo in Tsang,
Because of a slight inauspicious occurrence,
You immediately went to Sakya in a wrathful manner,
And were enthroned as a senior Dharma protector, praise to you!***

Dragpa Gyaltsen, because he had himself previously studied much profound Dharma with Panchen Lozang Chokyi Gyaltsen, after he arose in a wrathful form, he intended to go to Tashi Lhunpo to go before the Panchen, king of Dharma and be a protector of Tashi Lhunpo Monastery. When he arrived, he saw the Eight Vaishravana Horse-Lords^{xxxix} holding hands on the *ling kor*, the route encircling Tashi Lhunpo, in a protective manner, making it a bit inauspicious for him to go in that direction, so in a manner of wrath he immediately went to Sakya, remembering the imprints of his incarnation as Venerable Sakya Pandita. Dagchen Dorje Chang Sonam Rinchen, who was seventeen at that time in the year of the iron bull and supreme head of the Sakyas, was in a gathering of over three hundred, giving precious teachings of *lam dre*, Path and Fruit, to the Nyingma. That night he let fall a rain of stones and displayed manifestations to various people. Dagchen dreamt that he was blocked from the Tse Chen Temple of Sakya Puntsog Ling. A monk's form with many eyes appeared. When he asked, 'Who are you?' it replied, 'I am the *dam si*, samaya spirit, of a Ganden Practitioner!'

Also, a large red hand without a body stretched across his bedroom window again and again. When it became annoying, one time he asked, 'What do you want?' The reply came, 'The previous Venerables taught to practice me among the ranks of their Dharma protectors so I wish to be enthroned as a Dharma protector and want hand symbols and implements!' Dagchen Dorje Chang said, 'Well then, this is the life heart of all beings!' and giving him some leftover food rolled into a ball, placed it into the Dharmapala's hand where it transformed into an actual human heart. Dagchen Dorje Chang composed *Gyal Sol Log Dren Tsar Cho*, Request to the King for Annihilation of False Guides, in connection with which he instituted a king spirit protector temple at Kau Kye Lhe and placed basal substances, thus enthroning him as a Dharma protector of the Sakya. Among the basal substances there were some valuable items that were stolen. The culprit vomited blood and died according to a story among the writings of the Sakya Throneholder Kunga Lodro. Sachen Kunga Lodro, himself, composed an offering ritual to the five families, Dulzin, the principal, encircled by the kings of the four activities, called *Puntsog Dokyil*, Swirl of Perfect Sense Offerings. In the monastery of Sakya Mugchung there are extremely vast basal substances such as a threedimensional protector palace of Gyalchen where, every year, Dagchen Rinpoche went to offer the periodic tormas, make requests and offerings. Furthermore, in most Sakya monasteries there is a tradition of performing Gyalchen fulfillment offering ritual and propitiation, up to the present day.

It would appear that the name, 'Dorje Shugden Tsel', Mighty Dorje Shugden, was also given by the Great Dharma King Nechung. As said in the Sakya edition of the wrathful torma ritual for Shugden that Sachen Kunga Lodro composed,

As for this method, there was an incarnate Lama contemporary with the Great Fifth Dalai Lama by the name of Tulku who was renowned to be the incarnation of Panchen Sonam Dragpa who had broad eyes of wisdom in upholding the teachings. Others became jealous of his activities. He died because of sudden bad circumstances, during a moment of unhappiness, and

because of the bad passing, for about one month, sounds such as that of being squeezed came out of the silver reliquary stupas into which his relics had been placed. Therefore, the relics were removed and his house was destroyed. The wood was thrown into the river and came to the White Spring of Dol. They remained there so that the damsi, the commitment spirit, became widely renowned as Dol Gyal, the King of Dol. He escaped from among many who sought to suppress, burn, and expel him, even showing signs in some cases. Whether he was a pure king spirit or the risen deceased, when there was nothing else to do about it but include him in the legacy, the Great Dharmapala Nechung said,

*'No one can compete with him! He is the one called Dorje Shugden Tsel,
The Mighty One Endowed With Vajra Strength!'*

Thinking about the name he used, 'Dorje', Vajra, as in the context of Vajrayana, we can infer that he does not seem to be a protector that was bound to oath and named by glorious Hayagriva or Guru Rinpoche. Scholars and yogis, please check!

Continuing, as Sakya Dagchen Dorje Chang had given him the human heart as a hand symbol, he went to Morchen Dorje Chang's place and showed it to him saying, 'This is the hand symbol of my being enthroned as a high Dharma Protector by Sakya Dagchen!' At that, Morchen and Dreu Lhenam invoked him with words that began,

*Nature, free of recognition, primordially pure,
Ceaseless, spontaneous, forever unfabricated,
From the vast expanse of great bliss equanimity,
May the single moon, itself, come through the dance
of its reflections!*

They went on to compose a new 'King beseeching fulfillment ritual', complete with fulfillment offering, confession, praise, exhortation and so forth which is used up to the present day at Lhoka Riwo Choling Monastery, Lhaden Trokang Monastery, and so forth. Here he is praised, beginning with the manner in which he was enthroned as a Dharma Protector by the Great Sakya who is the Protector Manjusri.

Furthermore, Morchen Dorje Chang had previously written a presentation of the *Three-Activity King* from Kunga Lhundrub and was widely spreading the activity of Gyalchen Shugden. At that time some condemned it. Even these days, some people suspect those who rely upon and propitiate Gyalchen of conjuring ghosts, but it is the babbling talk of someone who does not understand the definitive meaning.

The Great Fifth Dalai Lama's main lama was Minling Terchen Rinpoche Gyurme Dorje Tsel, an undisputed great treasure revealer at whose feet he studied for a long time. The biography of one of that lama's disciples, the Vajra Master named Chechog Dupa Tsel or Losel Gyatso, is called *Dispelling the Darkness of Torment*. As quoted by Lelung Shepay Dorje who kept Losel Gyatso's genuine miscellaneous writings in order, it says,

Again, at a later time, Morchen Dorje Chang Kunga Lhundrub spread the practice widely, saying that since now is the time for all of his special pure visions to be fulfilled one must rely upon this Great King, himself. He would speak of incredible benefits. Even then, some would say it is not good and claim that those who spread the practice of this King's activities are terrible, but they do not understand the main point: Vajradhara has said that he is definitely the emanation of a great master, a great clarifier of the teachings. Also, at that beginning period, this King was more powerful than any harm that could be wrought against him and his activities even increased at that time. Morchen himself was more effective at that time, in terms of his teachings serving to train disciples, which ultimately comes down to the same point, if you check.

To take an example, those such as the great yaksha Tsiu Marpo and King Pehar are, in actuality, definitely Buddhas, and fully renowned as protectors of Buddha's teachings. Yet the story is told of how Pehar experienced obstacles and did not complete his Dharma practice and there are many stories of his harming Dharma practitioners. Many great beings that have gone to Samye Monastery tell of a great yaksha making them leave. As regards wrathful types of action, Ra Lotsawa did away with thirteen vajra masters such as Darma Dode with fire pujas, and all of his actions were only those of a Buddha performed with special awareness for necessary reasons. With one expression Pehar may help someone, and with another he may obstruct someone, but his actions are not conceivable to ordinary thought. When dispatched for activity, Pehar is made offerings in the aspect of a Dharma protector and requested to perform activities, while, on the other hand, the very same Pehar is often dispatched on missions in the aspect of a demon. Understanding these profound points alone is completely liberating. Still, if I am criticized because this does not conform to modern belief systems or is difficult for the Geshes to comprehend, I can only say, I am sorry.

That is what he says. If one examines what he is saying precisely, one will understand.

***Those who were polluting the Yellow Hat Teachings,
Leading improper recipients, who lacked training in the common path,
To a perverted behavior, with initiations and instructions,
Both gurus and disciples, were punished, praise to you!***

Without having ripened disciples' minds to become suitable vessels through training them in renunciation, bodhicitta and so forth, just giving instructions to

disciples who have no wish to practice, such as those who are seeking to steal the instructions and so forth, revealing initiations and instructions of profound secret mantra to just anyone; and especially giving consorts to celibate monks when it is not the time for it; debasing a ganachakra assembly with drinking, singing, dancing and so forth, acting grossly with mistaken Tantric conduct so as to reject the holy Vinaya teachings, root of the Dharma, any who polluted the pure view and conduct of the excellent system of Protector Manjusri Lama Tsongkhapa, guru or disciple, were annihilated with wrathful punishments. It is for this manifestation that he is praised here.

As said in the biography of Ratreng Trichen Tenpa Rabgya,

If someone has completely confused the teachings, mistaken the earth for the sky, the powerful protectors of the Gelugpa chain them up in unpleasant bonds. It has happened many times, past and present.

As he says, previously at Olka Lelung there was one named Jedrung Lozang Trinley also known as Shepay Dorje, a great being renowned to be the Lhodrag Mahasiddha Lekyi Dorje's emanation. He studied at Ngari Tratsang in the early part of his life and became a great scholar. He kept the Lhodrag ear-whispered lineage teachings and Chakrasamvara as his innermost essence practice. He had attained realizations at quite a high level and cultivated pure view and action of the Geden lineage. At one point he began practicing a secret wisdom teaching in accordance with a Mindrol Ling treasure text and began emphasizing it in his teachings to his many disciples, both lay and ordained. In the name of offering the wisdom consort and offering nectar, he and all the disciples gathered many young women around them and enjoyed drinking intoxicants without restraint, singing and dancing. They started many monks of Sera and Drepung, lamas, tulkus and geshe into consort practice. With such actions as these they threw proper Tantric conduct into disarray, perverting it. The three, Purchog Je Ngawang Jampa, Shogdon Yo Kedrup, and Lelung Jedrung Rinpoche were all mutually teacher and

disciple to each other. Once they had gathered at Miwang Polhawa's place at Gaden Kangsar in Lhasa. Purchogpa and Kedrupa tried to dissuade Jedrung from what he was doing, but acting as if the time for his actions had been prophesied by the dakinis, he would not listen. That time, during their practice, this Dharmapala himself revealed many various warning manifestations but he would not pay the slightest attention and kept on as before. In dependence upon ritual activities such as fire pujas, he did not live out his full span of life. Spraining his neck in bed, he died. His next incarnation became a monk and entered Drepung Loseling Kongpo house, and, after he had obtained his Geshe degree, entered Gyuto Tantric College. He also became abbot of Gyuto. At that time he took a wisdom consort, but again making a mistake in the order of practice, such as not first resigning from the abbotship, he died without completing his practice. Even in the case of his successive incarnation, as he was studying at Drepung, he performed Powa and had a rupture on his crown from which pus and blood was emitted. No matter what remedies were attempted, they didn't help. He never got well, remaining sick for months and years. His incarnation was born as my younger brother in Kyisho Tsel in Gung Tang but, having been recognized, when he was about to be enthroned, he died suddenly of smallpox. The present reincarnate Rinpoche has the problem of one eye being askew. Thus, throughout his incarnations, his activities have not fulfilled the meaning of the path. Similar things have occurred to many lamas, great and small, past and present, who were proud of being followers of the Gaden teachings but polluted their bowls with dirty water, as evidenced by many signs demonstrated in the past and present. It is for this that praise is offered in this verse.

***When, because of the times, study of lamrim had greatly declined,
So that the lay and ordained were practically deprived of a pure refuge,
For the many beings wandering on mistaken paths,
You acted as a guru revealing the supreme path, praise to you!***

These words are easy to understand. As for the story, as recounted before, after Panchen Sonam Dragpa had passed into paranirvana and his body was cremated, relics that were left included heart, tongue, and eyes and, furthermore, the extra heart. Through the amazing auspicious occurrence of the double heart, while one emanation arose in the aspect of a powerful protector of Manjusri Tsongkhapa's Teachings, there was another emanation which was of the same nature but differentiable by thought. At that time, not only was Kyormolung Ngari Tulku's reincarnation still in transition period, in central Tibet in particular, Purchog Je Ngawang Jampa, Yongzin Yeshe Gyaltsen, Longdol Lama Rinpoche and others had just passed away, so that the tradition of teaching, study and practice of the path to enlightenment teachings had dwindled to an extreme degree. In order to sustain and spread them, this holy being consciously emanated as a teacher known as Nyungne Lama Yeshe Zangpo, Jnana Bhadra. He took ordination with Yongzin Kachen Yeshe Gyaltsen, who was the one who named him Yeshe Zangpo. He eventually took all three sets of vow. He studied Sutra and Tantra extensively with many spiritual guides, in particular Yongzin Yeshe Gyaltsen and his supreme heart disciple Lhatse Lama Yeshe Tenzin, for a very long time. From them he learned the entire Ganden ear-whispered lineage including the *lamrim* stages of the path to enlightenment teachings and the generation and completion stages of Guyasamaja, Heruka, and Yamanataka. In the shady valley south of Lhasa, in a practice cave that had been used by one of Kedrubje's younger brother Baso Chokyi Gyaltsen's three disciples, the mahasiddha Tolungpa Palden Dorje, where he had attained the rainbow or vajra body, a cave known as the Gyadrag Dorje Tsegpa, or the Taglung cave, he single-pointedly practiced austerities with intense perseverance for many years.

After some time, at the insistence of Lama Yeshe Tenzin, he acted as head lama of Tsechog Samten Ling hermitage for a long period. Keeping Vinaya precisely in accordance with the tradition of Yongzin Rinpoche and his disciples, every year he would give extensive teachings focused primarily on *lamrim* and *lojong*, the stages of the path to enlightenment and the mind-training teachings. Finally, at the request of the Nyungne^{xi} practitioners of Lhaden Shide^{xli} he became

their Nyungne Lama and remained there, which was why he became known as the Nyungne Lama. He lived for a very long time giving vast teachings to many lay and ordained disciples in accordance with their intellect and capacities. His commentaries on *lojong*, *lamrim*, *mahamudra*, the generation and completion stages of Tantra with various instructions and precepts were published widely and fill about two volumes. I have examined them closely and they are all wondrous teachings on the path to enlightenment from the perspective of the enlightened state. That he was an emanation of Dharmapala Gyalchen, the Great King, has been clearly stated in pronouncements of Gyalchen, himself, and it was common knowledge. Thus, he is praised here for showing himself in the aspect of a lama who taught the supreme path, during a period after Yongzin Yeshe Gyaltsen and his disciples had passed and the *lamrim* teachings had become very sparse and rare, thus keeping the study of the stages of the path to enlightenment teachings alive, and nurturing them for a very long time.

***When a powerful siddha generated a profound meditation,
Wishing to overpower you with a Karma Guru fire puja, at that time
A beautiful maiden distracted his mind and his samadhi was destroyed;
Praise to you, the slaughterer of those who misuse Tantric activity!***

As mentioned before, one of the four undisputed Tantric masters who attempted to destroy this Dharmapala was the vajra master of Dorje Drak named Tulku Pema Trinle. He was a disciple of the Great Fifth Dalai Lama, highly regarded and praised by his Guru, who combined the qualities of mastery, purity and kindness, and who was endowed with power of the vows, perseverance, and mantra recitation that derives from fully developed samadhi of Deity yoga. Through the fortress of view, narrow path of meditation, and life of activity, by means of these three, he performed the ritual of a Super Secret Wrathful Karma Guru fire puja, hoping to subdue this Dharmapala. But having been summoned to the ladle, when he was

supposed to be cast into the fire, he suddenly emanated an extremely beautiful young woman whose various crafty seductions distracted the great Tantric master, so that his samadhi faded slightly and the fire puja was immediately rendered ineffective. That great Tantric master, himself, also died under the weapons of the Jungar Mongols soon after. It is to this display that praise is offered in this verse.

***When a greedy governor, without reason, badly harmed
The community endowed with morality, with your power, O Deity,
You struck him with a terrible fatal disease and, when he promised
To act in accordance with the Teachings, you healed him, praise to you!***

Once in the east, in Dagpo, in the region of the Ganden Rabten Dharma community, the governor of the area was extremely tormenting the monks with unjust extortion and accusations. At that time, with miraculous emanations, this Dharmapala struck him with a sudden terrible illness. When he was nearing death he confessed his actions to the Dharmapala and promised that he would not harm the Sangha. Once he had done that, he was freed from the illness, and the monks could again reside happily, freed from harm. It is for this that he is praised.

***To the abbot of Ganden Rabten you said, 'If you build,
A protector palace, I'll provide the conditions immediately!'
And you gave a rain of desirable objects in actuality,
From an empty sky like a sky treasure, praise to you!***

The abbot of Ganden Rabten in Dagpo had a dream one night in which Gyalchen appeared to him and said, 'Since the monks of this monastery cultivate the pure view and practice of the Geden, quickly build a temple for me! I'll create the conditions immediately!' At dawn the next morning, he saw something massive in the center of his morning cushion heavily weighing it down. Wondering what it was, when he looked, there was silver worth over five hundred coins^{xlii} that had actually manifested there. Silver was very valuable at that time in Tibet, while merchandise like grain and wood was inexpensive, and it completely covered the construction costs of building a protector palace for Dharmapala. Here he is praised for this wonder.

***Pretending to be Dragshul Wangpo, you tormented the oracle
By swallowing a vajra in his throat,
And repeatedly split his temple abode, and so on,
Praise to the terrifier of even the great gods!***

***When all the deity's people took refuge in you and made requests,
Saying, 'Build a statue of Tsongkhapa and I will grant activity!'
You gave them relief
And justified belief, praise to you!***

Dharmapala demonstrated various miraculous emanations to Lelung Shepay Dorje who tried various Tantric rituals such as wrathful fire puja to overcome him. Therefore, to the common point view, they appeared to be at odds and, before Lelung Shepay Dorje died, Dharmapala showed him wrathful emanations. In somewhat of a wrathful aspect toward Lelung Shepay Dorje's teachings' protector, Dragshul Wangpo, as well, with miraculous emanations he split his temple abode at Lhaden Darpo Ling so that it collapsed. No matter how many

times it was reconstructed he would split it and destroy it again. Moreover, pretending to be Dragshul Wangpo he entered the deity's oracle at Darpo Ling and, shaking the oracle's body, swallowed a five-spoked vajra. Once it had lodged in his throat he left the oracle's body. The vajra would not come out, the oracle was in pain and at the verge of death. All of the benefactors and supplicants of the deity were terrified. It became so bad that they invoked Gyalchen to enter the oracle and then made offerings and supplications. He said, 'If you build a qualified statue of Je Tsongkhapa in Darling Monastery I will perform the enlightening activities!' As soon as they promised to do that, the vajra easily came out of the oracle's throat. Here the praise is for revealing this kind of direct observable evidence that develops faith and conviction.

After many years the building of the Darling protector palace was in ruins so that, at one point, those in charge of the property from Tse Namgyal Dratsang restored it. Responsibility for the construction was accepted from Thubten Dawa by Dodam Dezur Kenchung who, in connection with invoking the Dharmapala of Darling, removed the basal objects from the protector palace. He found an extremely old *tendö*,^{xliii} thread construction, that had been there many years. Behind it, underneath a pile of various newer and older *dö*, thread crosses, was a brass five-spoked vajra that the Darling Dharmapala took out and said, 'This is Dorje Shugden's vajra!'^{xliv} An accounting of it was given to Dezur Kenchung stating only that such a vajra had been found behind the thread construction. Dodam Kenchung himself wrote of wondering what was this vajra that had been taken out and given to him by the Darling Dharmapala, of which no one, including the previous oracle, had known was there. This story from previous times again provides evidence for conviction and belief.

When a high Chinese minister summoned lay and ordained Tibetans

For execution, you said, 'In seven days I will help!'

And as you said, you destroyed

The Chinese minister, praise to you!

In a meeting between the Tibetan Government and the British concerning the border, the minister, Bumtangpa, and a party representing the Tibetan Government, went to Domo. Once most of the points of conflict had been resolved through discussions, they returned to Lhasa and had not been there more than a few days when the Chinese representative in Lhasa, Amben Trung Thang, a powerful minister, arrived in Domo on an inspection tour. He interfered, saying that the boundary agreements made by the Tibetan minister were improper, and sent a messenger on horseback with a letter to Lhasa saying that the Tibetan minister should immediately come to Domo. His companions could not bear it and tried to postpone departure but nothing worked, so Kalon Bumtangpa and his party had to suddenly return to Domo. When they arrived in lower Domo, Trung Thang's officer took them into custody and interrogated them. Finally, word that they may be executed reached Lhasa and members of Bumtangpa's household invoked Gyalchen in the Lhasa Trokang. They supplicated and were promised, 'After seven days, signs of assistance will appear!' Seven days later the Chinese minister suddenly died and Kalon Bumtangpa and his party were saved from execution. It is for this sort of protection that praise is offered.

***Those who mix or pollute the Ganden teachings,
Whether great beings, ordinary beings, or powerful lords,
You grind into particles of dust, O Deity,
Protector of the Yellow Hat Teachings, praise to you!***

In a biography of Tenpay Wangchug, the fifth incarnation counting from Panchen Lozang Chogyen, written by Yongzin Lhotrul Lozang Tenzin Wang Gyal, on the fifth line of the flip side of the one hundred and tenth page of the Tashi Lhunpo edition, it says that he had 'become an unexcelled pillar of the non-partisan precious teachings', and on the front side of page two hundred and eighty-four it says,

He engaged in every sort of ritual of the old and new tantras for pacification, increase, control, and wrath, teaching all sorts of practices to perform miracles for the benefit of general and specific cases. That is all for the moment.

As he mentions, he received various Nyingma teachings from the Panchen Rinpoche and practiced them. In visions and actuality, there was a monk with a Seteb hat^{xlv} who exhibited various manifestations to him including many frightening ones. On page two hundred and twenty three, second line on the flip side, it says,

On the sixth day of the sixth month of the year of the water bird, speaking with his younger brother and close attendant, he said, 'These days Dolgyal is showing different manifestations in the small bedroom at the top story of Dechen Podrang.' On the day of the ninth it was torn apart and he had to gather everything back together.

Furthermore, on page two hundred and fifty-nine of the biography, front side, fifth line, it says,

In the tenth month of the earth tiger year, signs of obstacles to his life were extremely great and in the great monastic community there was major dissension as well. At such times, earlier or later, because of the impure karmic appearances of sentient beings, they project various faults upon the deeds of Buddhas and say crazy things.

As stated, various inauspicious signs were exhibited. At the time when Omniscient Panchen Lozang Chokyi Nyima had gone to Kyegu Do^{xlvi} and was staying there, he went to meet with Kyabje Dorje Chang Phabongkapa. Panchen Rinpoche told him, 'I am not practicing Nyingma Teachings but my previous incarnation did. Because it offended Gyalchen Dorje Shugden, I have dissension between the lamas and the

government, I have had to go to remote areas and there is a lot going wrong. Rinpoche must bring harmony between the Deity and the people!" When he was very insistent, Kyabje Dorje Chang gave him the *Propitiation of Dorje Shugden* text, *Do Don Nyur Gug, Swift Summoning of Desired Aims*, telling him that if he recited it once a day, all would be taken care of. As instructed, Omniscient Panchen Rinpoche recited purification confession to Dharmapala many times at Rongpo Rabten Monastery as was heard by Kyabje Dorje Chang himself.

Also, at times such as when Lhasa Tengyaling's Demo Rinpoche Lozang Trinley Rabgye was the Lord responsible for looking after the political welfare of Tibet, there were Nyingma Lamas such as Nyag Trul and various other Tantric practitioners at Tengye Ling Labrang practicing Nyingma Teachings. At that time Nagsho Dagpu Dorje Chang Padma Vajra Shri Bhadra was staying at his monastic seat. Once when he was going to the Prayer Festival gathering in the morning he saw a lasso of fire circling the parapet of Tengyeling. He asked his tutor about it, a great being named Drepung Lhotrul Rinpoche Ngawang Kyenrab Tenpay Wangchug, who said it was a miraculous manifestation of Shugden. Not long after, Demo Rinpoche, as the head of the monastery, took the blame for a black magic attack against the Dalai Lama Thubten Gyatso, was put in prison and died from the bad conditions. Dagpu Dorje Chang also says he heard that the property of Tengye Ling Labrang had been taken by the government.

Furthermore, whether they were lords of Tibet, great lamas who held the political power of the throne, lamas and tulkus, great or small, with illustrious lines of incarnation, holy beings rich in scriptural and realized qualities, high lords of vast lands and works, those haughty with pride of family lineage, dominion and wealth, any who hypocritically claimed to be followers of Protector Manjusri Tsongkhapa's Teachings while remaining unsatisfied with Je Lama's precious Teachings of Sutra and Tantra which, in terms of view, meditation, and action, need not crave more from any other tradition, and, instead, mixed, polluted, or confused them with other modes of view and practice, whether lay or ordained, regardless of status, there have been many who have met with unpleasant wrathful punishments, such as being punished by authorities, litigation and legal

disputes, untimely death, and so forth. Such swift, decisive signs appear to direct perception. Here praise is offered to that manifestation as a great wrathful protector who raises the Yellow Hat Teachings to the heights of the heavens.

There are many stories of this sort that are worth discussing but, not wishing to make this too long, at present I would only like to cite this brief example^{xlvii}. I also thought it might become too prohibitive.

***In border regions where Shenrab's bad system was practiced,
With many clear, decisive signs of the four activities,
You became precious guides who acted to spread
The excellent, fully unmistaken path, praise to you!***

Domo Geshe Rinpoche Ngawang Kelsang, a supreme being who spreads the light of the Geden Teachings to all directions, had newly built and established the White Conch Monastery and its resident monastic community. He also instituted pure practices of the rituals of Sutra and Tantra such as those for increasing, expanding, and setting the foundation^{xlviii} of the Sangha community endowed with pure view, conduct and lifestyle, thus enacting wondrous deeds for the flourishing of the Geden Tradition. Nearby was a community called Pumo Gang in upper Domo that practiced Shenrab's Bon system. Their lamas, monks, and patrons were made jealous by the new monastery, made various accusatory claims against their property, lands, and offices, and brought false litigation against the Lama, Dharmapala, Sangha and their patrons for months and years together. Finally, one of their petitions came to court and Geshe Rinpoche had to immediately go to Lhasa, and so forth. All of the lamas and monks of White Conch Monastery were put under extreme duress for about two years. At that time, the prime antagonist, Gongtu Tsultrim, vomited blood, and he and two others died under various circumstances. The Bon hermitage had internal dissension among their lamas and monks, and was accused of wrongdoing. The Lama of Sharma

named Dondrub Tsering, traveling crosscountry, fell off a precipice and died. In regard to a new Bon Lama who arrived and began practicing black magic spells focusing on White Conch Monastery, Dharmapala said, 'Father will annihilate him in the year of the fire-bird.' He died three days later. The Pumo Gang hermitage was damaged by fire, and so forth, they were annihilated by various signs of swift decisive activity, and the litigation was automatically dismissed. The great spiritual guide Ngawang Kelsang and his disciples raised the banner of victory in spiritual and temporal realms and spread the complete, unmistakable, excellent path. It is in regard to this that praise is offered, here.

***Enthroned as guardian of the Yellow Hat Teachings,
By the Chinese emperor, the Dalai Lama, and his regent,***

As for this, during the first period of the time of the eleventh Dalai Lama Kedrup Gyatso and the regent Ratreng Hotogtu Ngawang Yeshe Tsultrim Gyaltsen, the Great Dharma King Nechung and the Lhasa Trokang Gyalchen Shugden were both swift to perform activities and both were very renowned to give accurate prophecies. Resident in Tibet was a high Chinese minister who was powerful and oppressive named Amben Che Trungtang. He had some very important questions to ask for prophecy that he had written in Chinese. He came to the Lhasa Trode Kangsar Protector Palace and, in front of the image of the Dharmapala, burned the questions he had written in Chinese, and demanded that the Dharmapala give clear prophecies in answer to his questions during an invocation the following day. When Dharmapala was invoked the next day, he gave explicit powerful answers to the questions in the correct order. Trungtang, with delighted conviction, informed the emperor Dhakong who awarded a proclamation of praise to Gyalchen of the Trokang Temple with a pandit's hat, and also gave a pandit's hat to Nechung at the same time. The regent Ratreng, the Kashag, the Shabpa, the head secretary and so forth, ordained and lay officials from the high to low, and the Chinese

Amban and his entourage went to Nechung in the morning and after a ceremonial offering of the new pandit's hat, then went to Lhasa Trode Kangsar. There, in the center of a large stone courtyard, inside a pitched tent, in an elaborate auspicious ceremony, over the door of the protector palace was offered the pandit's award. The Trokang oracle, the temple monks, and general chief monks, with the regent Ratreng Rinpoche, the Chinese Amban, the Kashag, and Shabpa as chief attendees, Tibetan and Chinese people of all ranks were offered a feast and had a huge festival. With the Chinese emperor Dhakong and the Lord of Buddhas, the Dalai Lama, patron and lama together, they all praised and enthroned Gyalchen Dorje Shugden as principal protector of the Yellow Hat Teachings as praised in this part of the verse.

I have seen with my own eyes a record of this and the previously related story in which the minister Bumtangpa was saved from execution, in the notations of the office of the Kashag of the Tibetan government, in the guest book diary for the respective dates where the essence of what occurred in each instance was described.

You generated the intent to protect the Teachings

From now until the Buddha, Aspiring One, praise to you!

As to this, the Lord of Secrets Vajrapani vowed to arise as a Lord with the power to protect the Buddha's Teachings during this eon of light when the Teachings of the thousand Buddhas of this fortunate eon flourish, to subdue its enemies and obstacles, and he will demonstrate the deeds of attaining enlightenment as the last of the thousand Buddhas, Aspiring One^{xlix}. Similarly, as explained previously, Dharmapala is of a nature inseparable from the Lord of Secrets while, in aspect, he has arisen as a great and powerful wrathful protector of the Geden Teachings. He swore before Protector Manjusri Lama Tsongkhapa to protect the Teachings by means of various unfixed peaceful and wrathful emanations from now, during the

time of the fourth world leader, Buddha Shakyamuni, until the Teachings of the Buddha, Aspiring One, or in other words, until the end of the eon. Here he is praised beginning with the way he swore to this commitment.

CONCLUSION: PERVASIVE ENLIGHTENED ACTIVITIES

There is something I must mention at this point. As stated above, the Great Fifth Dalai Lama and Omniscient Panchen Rinpoche were like Lords of the Teachings. In actuality they are, respectively, Arya Avalokiteswara and Buddha Amitabha emanating in the human form of special holy beings. Yet this Lord of Dharma Protectors exhibited an ability to harm or destroy them, and such events as the Great Fifth, having been able to summon this Dharmapala to be burned with intense samadhi but not accomplish it, also shows that the enlightening activities of these great masters and those of this Dharmapala are each as mutually universal and pervasive as the other. But some who are narrow minded, not understanding this point, consider this Dharmapala to be like an ordinary worldly being and, with supposed faith in the Dalai Lama and the Panchen Lama, disparage him; or else they indeed admire this great Dharmapala but criticize the Dalai Lama or Panchen Lama. Using either one as a reason not to admire the other and speaking badly about either in any way is the conduct of an ordinary being who, under the influence of attachment and hatred, just tries to help friends and hurt enemies; it obscures the increase of these great holy Aryas' deeds and creates the karmic cause to experience unbearable suffering in the future. Why is this true? Because it is utterly impossible that such great beings, who are special emanations of Arya Avalokiteswara and Buddha Amitabha, could lack the power to overcome the harmful force of any sort of magical spell, harmful demon, or spirit. This is because they are both powerful Lords who have overcome external and internal maras without exception.

Again, some who like to speak illogically say that there is resentment between this lord of Dharma Guardians and the Great Dharmaraja Nechung and

that it is therefore unsuitable for the Tibetan Government and its workers to rely upon this Protector.

This is a projection of ordinary faults upon those of high realization, special Dharmapalas, out of habituation to their own common bad behavior of competitiveness, prejudice, and harboring of grudges. It simply reveals complete ignorance of the nature of these Dharmapalas, the extent of their realizations, and knowledge of what they protect and do not protect. If such Dharmapalas were motivated by competitiveness, attachment, hatred, and jealousy, how could it be suitable for those who seek liberation to rely upon and make offerings to them? This is because not relying upon or associating with vicious worldly gods and ghosts is one of the precepts of having gone for refuge.

Furthermore, to the common view of beings, it is difficult to fully understand the appearances of holy great Aryas and their inconceivable three secrets at the definitive level. Although Buddha Shakyamuni was free of all dangers, Devadatta firing his catapult at him, wounding him, and he constantly appeared to compete with and harm Buddha by setting mad elephants upon him and so forth. Yet glorious Chandrakirti in his *Lamp Illuminating Guyasamaja* quotes from the *Great Union Tantra* called *Uncommon Secrets*, as follows,

Then, I shall furthermore expound upon the Omniscient One's perfect entourage. It is like this: Manjusri became King Shuddhodana. Avalokiteswara became Devi Maha Maya. Sri Devi is Yasodhara. Vajrasattva is Rahula. Sarva Nivarana Viskambini is Shariputra. Samantabhadra is Stavira Ananda. Indra, Lord of the Gods, is Stavira Devadatta. Great Vairochana is Samyaksam Buddha Glorious Shakyamuni. By this principle, Buddha emanates as both the one around whom the entourage gathers, as well as the entourage, in order to get sentient beings who are beginners started.

Thus, Devadatta was, himself, said to be an intentional emanation of the Lord of the Gods, Indra. The holy Dharma of the *White Lotus Sutra* also states,

*Bikshus! At that time, in that life, Devadatta became a wise sage. Bikshus!
Devadatta is even my Spiritual Guide!*

and continues up to,

*Bikshus! You should admire him! You must understand this! Bikshus!
Limitless countless eons from now, Devadatta, in a world system known as
Staircase of the Devas, will become the Tathagata Arhat Samyaksam Buddha
Devaraja, King of the Devas.
Bikshus! The lifespan of that Tathagata Devaraja shall be twenty intermediate
eons.*

Omniscient Kedrubje has said,

*For example, in ultimate definitive terms, those such as Legshay Karma¹,
Devadatta, and the six non-buddhist teachers, emanated well, in order to
draw out Buddha's greatness.*

and also,

*Likewise, in other Tantras Buddha himself emanates in sets of six and so forth,
such secrets of the holy great Aryas are difficult to understand. Furthermore,
as is said in the Mahaparanirvana Sutra,*

*To some in this world of Jambudvipa I shall appear like an obstructive
mara, and sentient beings will be correct in thinking, 'O no! It is an evil
mara!' But, like the lotus that is not stained by the mud of the swamp, I
am not stained by the faults of mara!*

Accordingly, if it serves to benefit trainees, Buddhas will even emanate as evil
maras. As is said in that same Tantra again,

Likewise, they emanate many forms out of skillful means. All of them are just in accordance with the needs of the world.

Thus, they are all said to be nothing but displays appearing to the common view of trainees. In a similar way the Lord of the Devas Indra has emanated as a Brahmin to put beings such as the Bodhisattva Sadaprarudita^{li} through tests such as making him have to cut off his flesh and bone in offering. The Dharmaraja Songtsen Gampo emanated people that were executed by other emanated people. In the previous life stories of Atisha, Dromtonpa, and Kutson Dru Yungdrung, these three sometimes harmed each other and resented each other while, at other times, they were close relatives such as father and son, as is clear in the many accounts recorded in the Kadampa Scriptures.

Even such holy great beings such as Ra Lotsawa, Tanag Golo, and Nyenlo appeared, to common view, to be Tantric practitioners who were jealous of each other, some of whom died in conflict of wrathful activities. There are cases such as these in the life accounts of many previous great beings.

Furthermore, to consider it in terms of the stories of some well-known Dharma Protectors, the Protector Dharmaraja is, in definitive terms, an emanation of Venerable Manjusri, yet according to common perspective, he was born as the yama Dharmaraja in a doorless iron castle, son of a karma yama father Baiwasattva, and a fierce raksha mother, Dughrul Gogyon Ma. Controlling all vicious devas and rakshas from above, below, and in-between, he had power over the lives of beings. When he started to act non-virtuously, Vajrapani, Visva Rupini^{lii} and others invoked Buddha Vajradhara with words such as, 'Tathagata! Arise from the peaceful state of Dharma!' and he emanated in the form of wrathful Vajra Bhairava's mandala and resident Deities. In the samadhi that 'tames the vicious', with his hand he lifted the entire city of the karma yamas into the sky and clapped three times. Vajra Bhairava bore a single spoked vajra into Dharmaraja, who was frightened and cried out. He became obedient, was sworn to oath, and entrusted with protection of the Teachings.

Again, in the case of the wrathful Dharmapala Chamsing, he is, in nature, one with glorious Hayagriva. Yet, to common perspective, in a previous eon, there was a king named Strength of Gold, and a queen named Ornament of Utpala who had two sons Dragden and Dragkye. The elder Dragden had faith in Buddhadharma while the younger Dragkye had faith in Thirtika, non-buddhist teachings. Since they were always arguing, it was decided that they should throw dice and whoever lost would have to enter the Dharma system of the victor. Dragden won but Dragkye would not accept it and ran away. Dragden pursued him, caught him and was about to kill him when his younger brother pleaded for his life and he let him go. Dragkye promised that when his brother attained enlightenment he would become a protector of his teachings. Dragden was our Buddha Shakyamuni and Dragkye was Dharmapala Chamsing. When the Bhagavan demonstrated the manner of attaining enlightenment in this realm, through the force of that promise, in an extremely dreadful and frightening place seven lands of sorrow away to the northeast, a father yaksha named Copper Topknot and a mother raksha named Bloody Topknot gave birth to two eggs, one of coral and one of rhinoceros skin. The parents could not control the two eggs, which flew up into space. In the middle space they controlled the eight planets, in the upper space they controlled the eight great devas, and in the lower space they controlled the eight great nagas. Since they were so vicious it seemed as if they would destroy even their parents, the parents called on Mahadeva and Great Mother Ekajati in the Yaksha Cave Charnel Ground. They speared the eggs with katvangas. From the coral egg emerged a red man wearing a suit of mail, holding a bow and arrow, a copper knife, and a rhinoceros spear, who was bound to oath by Mahadeva. This is taught as questions and answers in the explanatory Tantra *The Liberation of Marutse*.^{liii} From the rhinoceros egg came a woman with a blue body and rhinoceros head with conch shell teeth, turquoise eyebrows, and a topknot of fire, holding a copper knife and dagger, who was bound to oath by Ekajati. This is taught as questions and answers in the Tantra *Red Executioner That Consumes the World*.

Again, the Dharma Protector known as Great King Pehar is of a nature of the Buddhas of the Five Families. Yet the manner of his appearance is as five families of king spirits, chief and entourage. Many eons ago this King Pehar was born as Dharma Dzvala of the royal caste. He and the son of one of Padmasambhava's ministers were very close, became monks together and took vows of *brahmacharya* from the abbot Chandraprabha. But when they stayed together they became disharmonious because, whereas the prince liked Dharma discourses, the minister's son liked meditation. At one time the prince met a beautiful Brahmin girl and defiled his vow of celibacy. The elders and the minister's son were upset with his reversal. He became even more contrary and experienced a number of violent rebirths because of bad karma. Finally he was born as a vicious type of yaksha. The minister's son at that time had become the Arhat known as Legden, Endowed with Goodness. When, because of previous habituation to such actions, the yaksha began to torment and harm the monk Arhat, Vajrapani and the monk seized him, pressed him and swore him to oath. He committed himself to protecting the Teachings. Later in Tibet, during the time of King Trisong Deutsen, Padmasambhava bound all of the vicious yakshas of Tibet to samaya. Yet Pehar remained recalcitrant. In the Wish Accomplishing Crystal Cave in the Bhata region of Mongolia he had been meditating on the meaning of birthlessness and emanated in the form of a terrible lion that disturbed samaya offering mandalas and exhibited frightening aspects. Padmasambhava arose from his samadhi and thrust his katvanga at him, but it missed and he flew up into the sky and disappeared, thus escaping. Again he struck Padmasambhava on the head with a meteorite the size of a sheep hurled from space. Padmasambhava appeared to be knocked out. When he came to, he focused on the king spirit's magical emanation and summoned it with samadhi. It came in the form of a child and Padmasambhava overwhelmed him with a fierce mudra and brought him down. He offered his life essence, and Padmasambhava conferred upon him the empowerment of a wrathful lord. He gave him the secret name Vajra Garuda Subduer of Nagas and Dragons and entrusted him with samaya. In particular, in order to invite him from Bhata Mongolia to be the protector of the great Dharma

community of Samye, the divine prince Muni Tsenpo and his army commissioned him, conquering the middle Mongolia meditation community. After his things such as his rhinoceros mask and mule were taken there, Pehar and his entourage came, and he was appointed to be the protector of Samye.

Again, the great Mentsun, the Five Sister Goddesses of Long Life, are in fact the Dakinis of the Five Families. Yet, when Venerable Milarepa was staying at Menlung Chubar, as if looking for an opportunity, all of the worldly devas and spirits together exhibited magical emanations. Chief of them all, five flesh eating female demons, sang a song that included the words,

*Tonight, in the early morning
You have to die!
So now do you regret those deeds
You committed before or not?*

Venerable Milarepa Laughing Vajra sang in reply,

O five especially frightful female rakshas!

*People cry and complain to me,
Saying that they have to leave this life!
I was continuously scared by death
So I trained my mind in its innate deathless state.*

*Introduced to the essential meaning,
The basic point whereby samsara is automatically liberated,
I gained confidence of the view, vibrant, shining, immaculate,
This naked awareness, within, free of fixation!*

*Now, I am certain clear light mind is empty!
And I fear neither death nor birth!*

In reliance upon having been given such profound instructions as these, they practiced accordingly and, commanded to protect the Teachings, committed themselves to doing so. Thus, practically every one of the infinite powerful Dharma Protectors' stories, to common perception, in some way involves displays of activities of both help *and* harm in which it appears as if one entity is tamed or subdued by another, and it happens for a crucial purpose. If we thoroughly understand this, all false assertions and denials are naturally resolved.

In short, by reason of the fact that all Buddhas are of one entity or nature in the sphere of reality, *dharmadhatu*, this great Dharma Protector is of one nature with the Great Fifth Dalai Lama even though, in the provisional sense, to common view, they appeared to be different and distinct. As regards this, Mindrol Ling's vajra master Losel Gyatso is recorded in the notes of Lelung Shepay Dorje as having said,

Some supposedly claim that the fire puja to subdue Dolgyal was successful but, even though he was destroyed once, he took birth in that form again. In fact, he is an emanation of the Great Fifth and definitely not an ordinary limited being. As regards the appearances displayed, it is because of his having been previously entrusted with a special mission to bring out the greatness of the Fifth Dalai Lama that he displayed the aspect of one who harms with such ferocity. The unsuccessful fire puja was just a theatrical display. Otherwise, how is it possible that the omniscient Great Fifth could lack the ability to liberate an ordinary spirit? And once a spirit is liberated in that way, its consciousness is propelled into the realm of primordial Buddhahood. It never takes rebirth in another harmful form through the force of a prayer, as can happen when one ordinary being kills another. Thus, the above claim is nothing but a lot of talk by those who do not realize the ultimate essential points. For example, when Buddha was alive, he could have subdued those such as Devadatta and the six Thirtika teachers from the very first, by means of whatever peaceful or wrathful means necessary. But, since they were emanations especially meant to expose his greatness, he did not subdue them

until their respective activities were completed. Padmasambhava, as well, certainly had the power to eliminate all of the mara lieutenants at once, but since they were each appearances displayed in order to draw forth an individual greatness, there was a Dharma discourse for each one of them, and a special purpose was served by each discourse. That is why they displayed a character as if they had not yet been subdued. It is similar in the case of all that bring out the greatness of each successive incarnation. Hong Tai Ji (the Jungar Mongol, Tsewang Rabten) is, in vastness (in the vast secret pure visions of the Great Fifth) an emanation of Mahaiswara who, in the land of China and Mongolia, took the kingship suddenly with strong violent action.

Thus, since, according to this, the Jungar Mongol was an emanation of Mahaiswara, he actually had the same intentions as the Great Fifth. Yet, in order to reveal the Fifth Dalai Lama's greatness, he pretended to have absolutely no faith in him and purposely engaged in actions that appeared as if they would destroy the Nyingma Teachings, bringing an army to Tibet, and so on, but all that, again, fulfilled particular special purposes. It is similar in the stories of many of the Dharma Protectors of ancient times such as Rudra and Mahaishvara who, from the provisional point of view, after exhibiting many violent manifestations and because of the causes and conditions that were thus created, finally fulfilled an inconceivable wondrous purpose. It goes on,

Lacking ability to recognize many simultaneous manifestations to be, in actuality, of a nature of a single teacher, in any case, it transcends ordinary objects, as I have already explained. By well examining the infinite mode of deeds of the holy beings, if we understand them to be inconceivable wondrous displays, it serves the great purpose of purifying and improving our mind, so understand this, you of wise discernment!

Thus, discriminating against holy beings with meaningless prejudice, projecting faults upon their realized qualities, and falsely demeaning them, as is said, 'is the

supreme of unconsidered rash actions, it is the worst!' 'Bravely' judging the level of others is something that brings about one's own downfall. Therefore, those of discerning wisdom must view it like hot coals hidden by a layer of ash and be very careful on this point.

In short, the illusory multitudes of emanations

Of your body and activities, to which no end is seen,

Fulfills hopes like a treasure vase, a wish-granting jewel or tree,

To that infinite display, prostration and praise!

Thus, to summarize his common and uncommon qualities, those that have been explained and those that have not, his various unfixed physical emanations range from that of the Sambogakaya endowed with the five certainties in his self-illuminated realm of Akanishta, to that of supreme Nirmanakaya forms performing the twelve deeds of enlightenment in the realm of Jambudvīpa, and even to animate forms such as birds and deer and inanimate forms such as ponds and bridges; his infinite peaceful and wrathful displays are as many as the atoms that make up this great earth. The extent of his four activities is likewise infinite and unfathomable, from establishing living beings in states of temporary happiness to setting them into the ultimate state of the four *kayas*, are all illusory, free of conceptual thought or striving, and like the reflection of the moon in the ocean, appears in oceanic displays of emanations in whatever forms serve to subdue beings, infinite, effortless, and spontaneous. It is as the great master Chandrakīrti says,

Peaceful form, clear as the wishfulfilling tree,

Nonconceptual, like the wishfulfilling jewel,

Permanent wealth of the world until beings are liberated,

Providing illumination free of projections.

Accordingly, for the person who practices Dharma and acts Dharmically, like the wishfulfilling jewel that grants all need and wishes, the excellent vase holding a treasure of jewels, the wish-fulfilling tree that effortlessly bestows all wishes, he fulfills their hopes just as wished, as is easily understandable in this verse's praise.

*This precious jewel of ten-fold power,
Who long ago swore to bear the heavy burden of the chariot,
In the sphere of peace equally enjoyed by all Buddhas,
Sports in a display of unfixed illusory emanations!*

*Four spontaneous activities, fulfilling hopes and wishes,
Spreading joyful and playful piercing light,
A supreme being, acting as a mountain for the Teachings,
Praise to the heights the chief of powerful protectors!*

*Those in a fog of ignorance taking mistaken paths,
Go hoarse singing nonsense, ridiculing holy beings.
What will be the destination in future lives
Of those who try to heap faults upon the faultless Tathagatas?*

*The indestructible sphere of awareness, innate great bliss itself,
Appears in a great cloud of powerful illusion.
Thus, all of those emanations in the state free of projections,
Is, in definitive terms, nothing else but the Protector.*

*Therefore, for the yogi who knows suchness,
Seeing that the Protectors are precious for the Teachings,
Relying on the help of the holy Protectors
Is a cause for achieving all wished results.*

*By power of that, may the transmission that is the playful sport of Manjusri,
The complete and unmistakable Geden tradition,
With burgeoning waves of teaching and practice,
Liberate all beings, impartially, in accordance with their faculties.*

The composition of the Account Expressing the Realizations of the Wonderful Three Secrets of The Emanated Great Dharma King, Mighty Dorje Shugden, Supreme Protector of Conqueror Manjusri Tsongkhapa's Teachings, called *Music Delighting the Ocean of Protectors*, a commentary to the praise in the Lord of the Mandalas of the Hundred Families, the Glorious and Excellent Supreme Refuge, Dorje Chang Pabongkhapa's work, the fulfillment ritual for Gyalchen entitled *The Melodious Drum Victorious In All Directions*, as well as a biographical account had, from long before, been repeatedly requested by the supreme kind Lama who resides in his isolated monastic seat at Tashi Choling, the elder Lama Lozang Chopel; Gelong Lozang Dorje-lags who has heard many teachings at the feet of Lama Dorje Chang, in a manner similar to that of Ananda, as his scribe; the illuminator of the Teachings, Trehor Kartze Trungsar Rinpoche; one with indestructible holy faith in the Guru and Dharmapala, the peerless Kazur Lhaluwa Tsewang Dorje; Lhacham Yangtzm Tsering, and a great many others who rely upon and revere this Dharmapala, both lay and ordained, great beings and those of humble status. Furthermore, even from the time that I played as a child, I have directly experienced many signs of the unflagging four activities of this Dharmapala protecting me like a son, and thus I have also composed it out of my own admiration and conviction. Material from biographies of Lamas such as the Great Fifth Dalai Lama, from *Chojung Deb Ter, Treasury of Dharma Origins*, from guest books of the office of the Kashag of the Tibetan Government, from various ancient documents, as well as many miscellaneous ancient written accounts, I had been compiling into an indexed source book with the continued aspiration to

compose an extensive commentary to the praise. In 1959, the year of the earth boar, the Communist Chinese savagely inflicted great damage upon the entire spiritual and cultural life of Tibet. After His Holiness the Fourteenth Dalai Lama and his entourage left suddenly on their journey toward India, Land of the Aryas, we hurriedly followed after. Not to mention all of the documents I had gathered on this subject, even my recitation texts were left in Lhasa and scattered, so the writing had to be given up for a time. Later, by 1963, year of the water hare, refugees who had continued to arrive from Tibet had eventually brought me not just a few of the various biographical notes I had collected, but the complete collection of all of the important ones; an old thangka of the Five Families of Gyalchen that belonged to my previous recognized incarnation; and a thangka of Wrathful Gyalchen that I myself had made. I was certain that it was due to the activity of Dharmapala, himself, and I was once again encouraged and happy to write. Among the monks of the three great monastic universities of Gaden, Sera, and Drepung performing Gyalchen fulfillment and restoration ritual at Bagsa Tosam Tardo Ling, I was again urged to compose this by the Peerless Sun of the Teachings, Dargyab Hotogtu Loden Sherab Rinpoche, and the Illuminator of the Gaden Tradition, Domo Geshe Rinpoche. I was also insistently urged to write it by Labsum Norden Lozang Dorje of Domo Dungkar, White Conch, Monastery. Having received the life entrustment of this great Dharmapala from he who is, in nature, all refuges of the three times, my kind root Guru Dorje Chang Pabongkapa Dechen Nyingpo Sri Bhadra, the glorious and excellent, and having received the transmissions and instructions on the practice from him as well, I, Yongzin Ganden Trijang Rinpoche Lozang Yeshe Tenzin Gyatso, who strives with heartfelt awe and devotion in the excellent system of Manjusri Lama Je Tsongkhapa, in the great Land of the Aryas, India, Himachal Pradesh, at Kangri Tzong, Dharamsala, Naroji Koti, in 1967, the Tibetan year 2994, in the sixteenth sixty year cycle, year of the fire sheep, wrote this by hand.

ROOT TEXT:

KAYBJE DAGPO DORJE CHANG'S PRAISE TO DORJE SHUGDEN

*Though gone to the state of the Sugatas countless eons ago,
To benefit the teachings and migrators in whatever form subdues them,
Your hundreds of emanations have twenty-seven enlightened activities;
All praise to the pervasive lord, mighty Dorje Shugden!*

*Manjusri, Virupa, Sakya Pandita, Lord Buton,
Omniscient Dulzin Dragpa Gyaltsen, Panchen Sonam Dragpa, and so forth,
Emanating in an endless succession of scholar-siddhas of India and Tibet,
Displaying all sorts of excellent deeds, eulogies to you.*

*Divine one, when you were the Lord Tulku Dragpa,
At the age of thirteen you had already listened
To teachings such as Path of Bliss from Panchen Lozang Chogyen
And become a great treasury of instructions, eulogies to you!*

*Your analysis of scriptures of the 'six ornaments' was unimpeded,
You meditated and practiced in hundreds of isolated places,
You saw all yidams and were worshipped by hosts of dakinis,
Praise to the holy crown of scholar siddhas!*

*Teaching fortunate ones, you were a real Arya Nagarjuna and Haribhadra!
Defeating opponents, you were skilled in debate like Dignaga himself!
In composition of poetic verse you were without peer,
Famed as a second Aryashura, to you I offer praise!*

*When Dorje Dragden, overlord of the haughty ones
Repeatedly urged you fulfill your vow to arise
As a Dharma protector uncommon to the Geden,
You generated that mind of wrathful courage, praise to you!*

When Dorje Dragden, overlord of the haughty ones
Repeatedly urged you fulfill your vow to arise
As a Dharma protector uncommon to the Geden,
You generated that mind of wrathful courage, praise to you!

Born from cells of the father, King of Obstructors,
And the supreme mother, Queen of Existence,
One whose body mandala of Shugden's five families, chief and entourage,
In their great wrathful palace, was instantly complete, praise to you!

Then, although four undisputed powerful Tantricas,
With samadhi, began wrathful rituals to strike you down,
Through power of having completed Guyasamaja's two stages,
You would not be silenced, and showed signs of heroism, praise to you!

Through the sport of your mind's five wisdom energies,
Like a great encampment of the Dalai Lama on journey,
You showed a wondrous spectacle of miraculous manifestations
Of the eight spirit forces to your physician, in reality, praise to you!

Then, having gone toward Tashi Lhunpo in Tsang,
Because of a slight inauspicious occurrence,
You immediately went to Sakya in a wrathful manner,
And were enthroned as a senior Dharma protector, praise to you!

Those who were polluting the Yellow Hat Teachings,
Leading improper recipients, who lacked training in the common path,
To a perverted behavior, with initiations and instructions,
Both gurus and disciples, were punished, praise to you!

When, because of the times, study of lamrim had greatly declined,
So that the lay and ordained were practically deprived of a pure refuge,
For the many beings wandering on mistaken paths,
You acted as a guru revealing the supreme path, praise to you!

When a powerful siddha generated a profound meditation,
Wishing to overpower you with a Karma Guru fire puja, at that time
A beautiful maiden distracted his mind and his samadhi was destroyed;
Praise to you, the slaughterer of those who misuse Tantric activity!

When a greedy governor, without reason, badly harmed
The community endowed with morality, with your power, O Deity,
You struck him with a terrible fatal disease and, when he promised
To act in accordance with the Teachings, you healed him, praise to you!

To the abbot of Ganden Rabten you said, 'If you build,
A protector palace, I'll provide the conditions immediately.'
And you gave a rain of desirable objects in actuality,
From an empty sky like a sky treasure, praise to you!

Pretending to be Dragshul Wangpo, you tormented the oracle
By swallowing a vajra in his throat,
And repeatedly split his temple abode, and so on,
Praise to the terrifier of even the great gods!

When all the deity's people took refuge in you and made requests,
Saying, 'Build a statue of Tsongkhapa and I will grant activity!'
You gave them relief
And justified belief, praise to you!

*When a high Chinese minister summoned lay and ordained Tibetans
For execution, you said, 'In seven days I will help!'
And as you said, you destroyed
The Chinese minister, praise to you!*

*Those who mix or pollute the Ganden teachings,
Whether great beings, ordinary beings, or powerful lords,
You grind into particles of dust, O Deity,
Protector of the Yellow Hat Teachings, praise to you!*

*In border regions where Shenrab's bad system was practiced,
With many clear, decisive signs of the four activities,
You became precious guides who acted to spread
The excellent, fully unmistakable path, praise to you!*

*Enthroned as guardian of the Yellow Hat Teachings,
By the Chinese emperor, the Dalai Lama, and his regent,
You generated the intent to protect the Teachings
From now until the Buddha, Aspiring One, praise to you!*

*In short, the illusory multitudes of emanations
Of your body and activities, to which no end is seen,
Fulfills hopes like a treasure vase, a wish-granting jewel or tree,
To that infinite display, prostration and praise!*

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- ⁱ Saraswati
- ⁱⁱ tro tro go shi (khro spro sgo bzhi)
- ⁱⁱⁱ Drigung and so forth of the upper Kyichu river area
- ^{iv} For the monks' ritual of 1) sojong, 2) the beginning, and 3) the end of the summer retreat
- ^v Heaps of rice, etc. placed upon a mandala base and generated as the Deity
- ^{vi} (tse dwang grub rgyal ma)
- ^{vii} (sgrub thabs rgya tso)
- ^{viii} rig byed ma
- ^{ix} (be bum sngon po rtsa 'gral)
- ^x (me tog 'phreng brgyud)
- ^{xi} (mgon zhal rnam 'gyur bchu bdun)
- ^{xii} (tse dbang brgya rtsa)
- ^{xiii} Six ornaments which beautify Jambudvīpa, six masters of India, the ornaments of Māyāmika, Nāgārjuna and Āryadeva, the ornaments of Abhidharma, Asaṅga and Vasubandhu, and the ornaments of Pramāṇa, Dignāga and Dharmakīrti
- ^{xiv} Guṇaprabhā and Śhākyaprabhā. Or counting another way, these two are included among the six ornaments while Nāgārjuna and Asaṅga are singled out as the two supreme ones, the openers of the way for the chariot of the teachings of profound view and vast conduct.
- ^{xv} a mountain deity of ancient Tibet
- ^{xvi} (stobs 'phrog bram ze)
- ^{xvii} (chad sna la yi mtso)
- ^{xviii} (ri phug) Mountain Cave
- ^{xix} a Śākya college
- ^{xx} the prayer-mantra of Je Tsongkhapa from Ganden Lhagyema, the Segyu Tradition Guru Yoga
- ^{xxi} (sba la)
- ^{xxii} (stobs ldan mgon po), 'Powerful' Mahākāla, a reference to Four Faced Mahākāla
- ^{xxiii} (rma ri)
- ^{xxiv} (nag pa zla wa)
- ^{xxv} (dregs pa) literally, arrogant or haughty, here has the sense of 'worldly', having pride of self, as well as an aspect of wrath, worldly wrathful ones, often classified in various sets of eight, including devas, nagas, yakshas, rakshas and so forth.
- ^{xxvi} ('jam dbyang dga wa' blo gros)
- ^{xxvii} (bskul byang)
- ^{xxviii} (gad kha sa pa)
- ^{xxix} the part labeled as the 'ka pa' part of the 'ku' section
- ^{xxx} (dan 'bag)
- ^{xxxi} (gsang phung)
- ^{xxxii} the Nechung Oracle
- ^{xxxiii} (gong dkar)
- ^{xxxiv} (nya shur skya ril)
- ^{xxxv} (gtsug tor chan)
- ^{xxxvi} (thal wa' dwang po)
- ^{xxxvii} (log tri)
- ^{xxxviii} a famous doctor
- ^{xxxix} (rnam sras rta bdag brgyad)
- ^{xl} (smyung gnas) the fasting austerity practice that focuses upon Thousand-Armed Avalokiteśvara practice
- ^{xli} (hla ldan bzhi sde)
- ^{xlii} (tam dkar dngul srang rgya lhag tsam)
- ^{xliiii} (rten mdos)
- ^{xliv} This means that the Darling Protector, through the medium of his oracle, picked up the vajra and made the statement.
- ^{xlvi} (bse theb)
- ^{xlvi} (skye rgu mdo)
- ^{xlvii} (lha kang nang gi ur rdo' dpe ltar) literally, like the example of a slingshot stone in the temple
- ^{xlviii} ('phel rgyas thog gzhi gsum)
- ^{xlix} He aspires to teach all that the thousand buddhas before him did.
- ^l (legs skar)
- ^{li} (rtag tu ngu) ^{li} Natsog Zugchen Ma (sna tsogs zugs chan ma)

**MAY ALL BEINGS BE CARED FOR
INSEPARABLY BY
PEACEFUL AND WRATHFUL MANJUSHRI
FROM LIFE TO LIFE!**

**MAY INFINITE OCEANS
OF PURE BLISS
EXTEND TO ALL BEINGS
WITHOUT EXCEPTION!**

SARVA MANGALAM