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THE ALL-PERVADING MELODIOUS SOUND OF THUNDER:
THE OUTER LIBERATION STORY OF

TERTON MIGYUR DORJE

BY

KARMA CHAGME

TRANSLATED BY

LOPON SONAM TSEWANG AND JUDITH AMTZIS

FOREWORD BY KYABJE DRUBWANG PEMA NORBU RINPOCHE

The All Pervading Melodious Sound of Thunder: The Outer Liberation Story of Terton Migyur Dorje

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Translators' note

For many years the third Drubwang Pema Norbu Rinpoche has been teaching widely from the profound Namcho treasures that are the foundation of the Palyul Lineage of Nyingmapa. These treasures, including the Avalokiteshvara cycle of Great Perfection and the stages of practice of Buddha in the Palm of the Hand — the most essential practices of the Palyul lineage — were revealed and originally propagated by the remarkable treasure revealer, Terton Migyur Dorje, who was born in 1645.

In order to introduce the history of this exceptional vidyadhara, Kyabje Penor Rinpoche has asked that the terton's namthar — his liberation story — be translated into English. The namthar was composed by Karma Chagme Rinpoche, the elderly and accomplished master who recognized Migyur Dorje as a child. Karma Chagme personally cared for the terton for many years, guiding and teaching him and recording his revelations. This chronicle details the terton's family and personal history from his "entry into the womb" through his tragic death at the age of twenty-three, presenting the obstacles and difficulties he faced as well as his practices and activities. During his short life, Terton Migyur Dorje benefited beings greatly through his revelations, extensive teachings, and the discovery and opening of many sacred sites.

The namthar is not only the tale of one extraordinary terton, revealing as it does — through anecdotes, letters, poetry, visions and dreams — the deep personal relationship that existed between two great masters: Terton Migyur Dorje and Karma Chagme Rinpoche. It also contains considerable information on the nature of liberation stories themselves, how authentic tertons and tulkus can be identified, the importance and significance of treasure teachings and sacred places, the nature of the guru-disciple relationship and other crucial topics. The text is further graced with a wealth of stories of many other tertons, prophecies by Guru Rinpoche and other masters, as well as insights into the daily life and times of some of the great practitioners of 17th century Kham.

Both Kyabje Penor Rinpoche and Khenchen Namdrol Rinpoche, who supervised the translation, asked us to retain as much of the flavor of the original namthar as possible, while at the same time making the story accessible to English readers. This we have tried to do. We have kept Karma Chagme's original structure of thirty-five chapters of varying lengths and an afterword, but for purposes of clarification we have added chapter titles and subheadings not included in the original. We hope that these will help

guide the reader through the text's various twists and turns. For a similar reason, we have rendered the namthar largely in prose, although much of the original was in Tibetan poetic form. Initial efforts to retain this style throughout resulted in awkward and stilted English that did no justice to the rich and rewarding tale recounted in the namthar.

Karma Chagme chose to write in a colloquial rather than a scriptural manner, using the idiom of his native Chamdo. At times we found the language difficult and obscure, and some of the references unclear. We offer our profound gratitude for the invaluable and generous assistance provided by the seventh Karma Chagme Rinpoche, Karma Tenzin Trinley. Not only did Rinpoche take time to answer many of our questions himself, he also introduced us to others with the particular knowledge required to clear up our doubts.

Unfailingly kind and helpful was Rinpoche's son Sangtrul Rinpoche – an incarnation of Lama Chowang, the first Karma Chagme's brother and closest disciple. As you will read, it was Lama Chowang who first told Karma Chagme about the child Migyur Dorje, rumored to be the tulku of the Kathog lama, Wangdrag Gyatso. Lama Chowang's incarnation was called Sangpu Pema Kunga, and became known as the first Sangtrul Rinpoche. He and Karma Chagme were the two tulkus of the Neydo Monastery.

Many others also graciously shared whatever they knew. These include Sangtrul Rinpoche's wife Dolkar; Chagme Rinpoche's attendant, Lama Tenzing Dragpa; and Lama Ngawang Tsering, a monk from Migyur Dorje's home district of Ngom. Our sincere appreciation to all of them for their patience with our many questions. We especially want to pay our respects to the late Atsul Lama, a Karma Kagyu monk from Chamdo who was able to elucidate even the thorniest language problems. Atsul Lama died suddenly in early April 2008 in Boudhanath, Kathmandu, Nepal. With no sign of ill health or discomfort, he passed away peacefully in his sleep. His body remained in tukdam (the meditative state that can follow physical death in an advanced practitioner) for three days.

Deep thanks also to Khenchen Namdrol Rinpoche for his constant encouragement and support, and his many explanations.

Over and above being open-hearted with his advice and time, Sangtrul Rinpoche shared with us his personal collection of photographs, including photos of Karma Chagme's hand and footprints, the entrance to the cave where the terton spent many years in retreat with Karma Chagme and various relics and other sacred sites.

At the conclusion of the namthar Karma Chagme elaborates on what can be gained from reading it.

> New students and the narrow-minded should read this liberation story to gain an understanding of the essential points of the sutras and tantras as well as of particular Nyingma teachings. One with good insight into the sutras and the tantras but little or no knowledge of treasure teachings will achieve a basic background concerning treasure teachings by reading this biography. People who walk fast and desire to visit sacred places and mountains may consult this text to discover the history of certain holy sites. If wealthy persons desire to practice dharma, reading this biography will encourage them to engage in virtuous activities and thus attain ultimate bliss.
>
> Monks serving great lamas should study this work to learn how their hardships accord with dharma. If persons related with Terton Migyur Dorje or his teachings read this, they will be happy, inspired and enthused. After reading it, people with wrong views who speak negatively will repent and faith will arise in their minds. Those who doubt should also read this liberation story to have their doubts eradicated from the roots. If revealers of false treasures read it they will despair and feel discouraged. Everyone with faith in Lord Orgyen should read this text and marvel at the wonderful stories.

Our aspiration is to make it possible for present-day readers to also reap the benefits of Tulku Migyur Dorje's liberation story. We sought to fulfill the wishes of our teachers to bring to a wider audience the auspicious story of how the Namcho treasures entered this world and have been propagated for so many centuries.

This translation was made from volume 10 of the Collection des Tresors par gNam-chös Mi–'gyur rDo–rje, published jointly by Ven. Dilgo Khyentse Rinpoche and Ven. Penor Rinpoche under the auspices of L'Ecole Francais D'Extreme Orient, Paris, France in 1983 and scanned for the Tibetan Buddhist Research Center in 2002. The page numbers corresponding to each chapter of the translation are found under each chapter heading.

May the merit of this work further the spiritual efforts and endeavors of our teachers, Kyabje Penor Rinpoche and Khenchen Namdrol Rinpoche. Any mistakes found within this translation are our own.

Lopon Sonam Tsewang
Judith Amtzis
April 2008

ACKNOWLEGEMENTS

You are reading this remarkable chronicle due to the inspiration of Kyabje Pema Norbu Rinpoche and Khenchen Namdrol Rinpoche, who envision the much larger project of translating into English the important spiritual treasures found in all thirteen volumes of the Namchö Treasures. Kyabje himself suggested that faith in the Palyul Lineage would be strenghtened by beginning with the namthar of the great terton Tulku Migyur Dorje.

This work has been accomplished thanks to the Bodhi Foundation and Palri Parkhang publications. The Foundation has been unstinting in its enouragement and support of many projects and activities of Kyabje Penor Rinpoche and Khen Rinpoche. This translation is another result of the Foundation's generosity.

As detailed in the Translators' Note, the translation benefited greatly from the kind assistance offered by the seventh Karma Chagme Rinpoche and the other knowledgable individuals he introduced us to: Sangtrul Rinpoche and his wife Dolkar, Lama Tenzing Dragpa, Lama Ngawang Tsering and the late Atsul Lama. We thank them all.

All the photos in this book were taken by Sangtrul Rinpoche, except for the cover photo of the tangka of Terton Migyur Dorje, the photo of Kyabje Penor Rinpoche, the photo of Migyur Dorje's reliquary stupa, and the photo of the relic of Migyur Dorje's heart.

Thanks are also due to Wayne Amtzis for his close reading of the text and his comments and suggestions regarding the language to be used. The translation benefited as well from Dion Blundell's reading and his many astute observations and suggestions.

A "Looks Like Me" (ku ngadrama) statue of Karma Chagme made by Karma Chagme himself. Originally Karma Chagme made two statues of himself, one large and one small. When they were completed he asked the statues "Which of you looks like me?" This statue, the smaller one, said "I look like you." Both statues are currently at Neydo Monastery.

Kyabje Drubwang Pema Norbu Rinpoche
the current head of the Palyul lineage

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FOREWORD

In the Tibetan Buddhist world, *namthars*, the liberation stories of extraordinary masters and scholars, play a prominent role in guiding devoted students on the path to enlightenment. As a record of the significant developments in a great master's life, namthars serve as manuals on how to live in a spiritual and holistic way, and how to make the best use of this precious human rebirth. Namthars come in different forms; some are written by the master him or herself, and others by close and devoted disciples.

The Great Vidyadhara Karma Chagme was both the teacher and disciple of Terton Tulku Migyur Dorje, a great 17th century master. As an emanation of Guru Rinpoche, Migyur Dorje revealed many treasure teachings that later became known as Namcho or Space Teachings. These teachings have been passed down from masters to students in the Palyul Lineage, an important tradition within the Nyingma School of Tibetan Buddhism.

Karma Chagme wrote three namthars of Tulku Migyur Dorje – outer, inner and secret. The outer biography records the Terton's life story as perceived by ordinary beings. The biography also contains detailed information on many other important topics, including the nature of liberation stories themselves, how authentic tertons and tulkus can be identified, the importance and significance of treasure teachings and sacred places, the nature of the guru-disciple relationship and other crucial issues. Throughout the text are found a wealth of stories of many other tertons, prophecies by Guru Rinpoche and other masters, as well as insights into the day-to-day life and times of some of the great practitioners of 17th century Kham.

Under the direction of Khenpo Namdrol Rinpoche, Lopon Sonam Tsewang and Judith Amtzis, both long-time students of mine, have translated Tulku Migyur Dorje's outer biography from Tibetan to English. I hope that many followers of Buddhadharma, devotees of Guru Padmasambhava and students of the Palyul Lineage will derive great benefit from this work. Reading the namthar of this remarkable Terton is quite important for practitioners of the Namcho teachings as they will come to an understanding of his great qualities as a master.

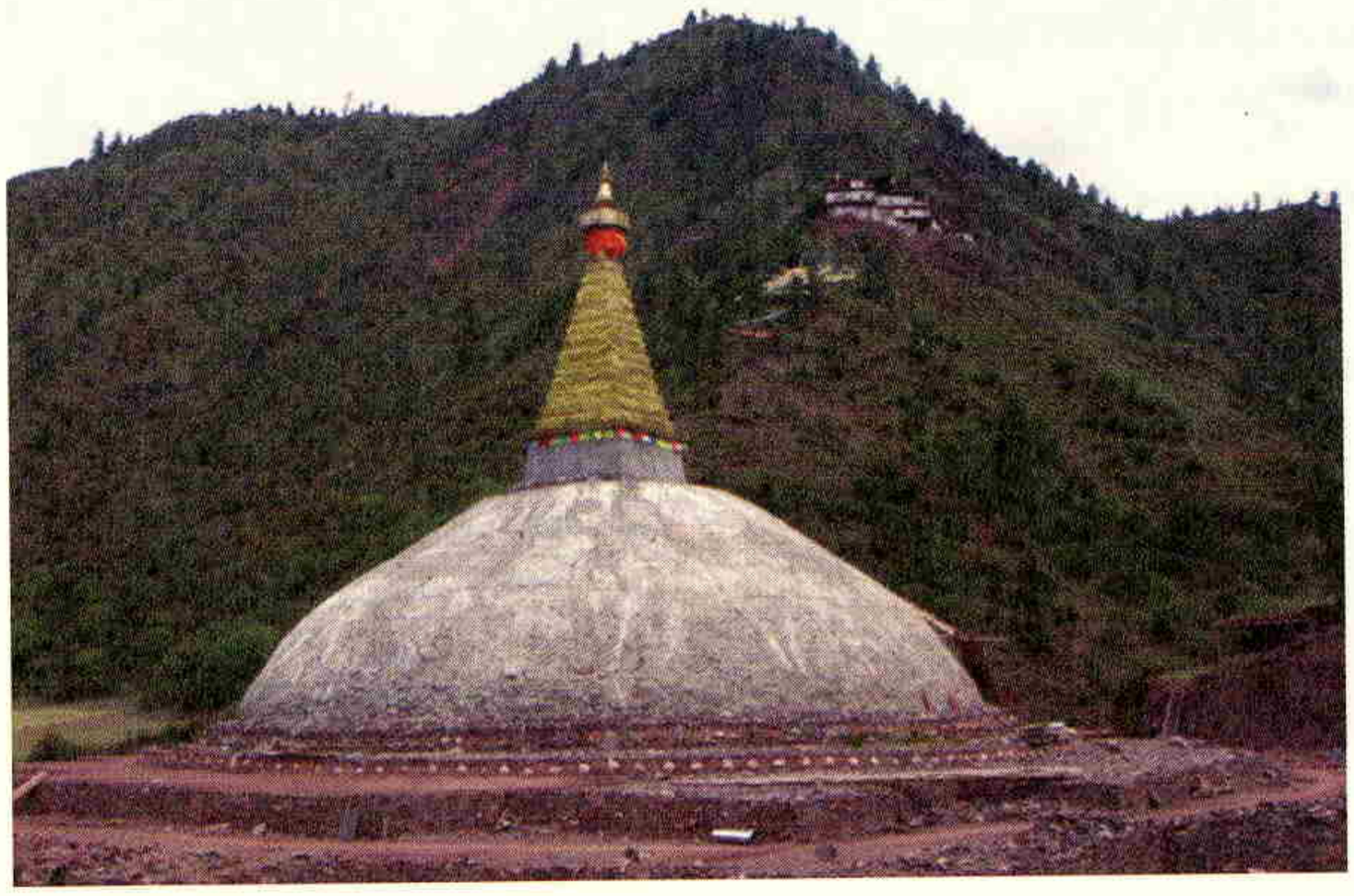
I appreciate Palri Publications, Nepal, for bringing out this book and hope they will continue the noble work of publishing such essential books in the future.

With prayers for the longevity of dharma and the happiness of all sentient beings,

Paltrul Pema Norbu

Nyingmapa Monastery, P.O. Bylakuppe, Mysore Dist., Karnataka, 571104, INDIA.
Phone:(91-8223)-254318 & 252962 Fax:(91-8223)-254039 & 254691

The current Karma Chagme Rinpoche,
Karma Tenzin Trinley Kunchap Pal Zangpo.



The birthplace of the first Karma Chagme, Neydo Kha, Chamdo, Tibet

The All-Pervading Melodious Sound of Thunder: The Outer Liberation Story[1] of Terton[2] Migyur Dorje[3]

Namo Guru Deva Dakini Sarva Dharma Siddhi Phala Hung

Homage to the Lama, Yidam, and Dakini. May the fruition of all virtuous actions be accomplished!
In the all pervading great vastness of the sky-like Dharmakaya[4], whose nature is primordially pure unchanging luminosity,
Arises the sun-like Sambhogakaya, blazing with the glorious splendor of the major and minor marks, and fully complete with wisdom and compassion.
The Nirmanakaya, taming each exactly as needed in countless billions of forms, dispels the darkness-like ignorance of beings through the light of compassion.
With my three gates I respectfully pay homage to the teacher, the union of the three kayas, the infallible Lotus King, the protector of all beings.

The perfection of the wisdom of emptiness
In the form of the universal mother
The dancing lady who bestows blessings and spiritual attainments
Yeshe Tsogyal[5], please protect me.

As the sun and its rays
Appear as separate while being indivisible, and
Function to dispel the darkness of beings,
I pay homage to Berotsana[6], Shubu Palseng[7], and the other enlightened ones.

Beyond being human, but assuming a human form
To spread through his display the teaching of the lineage of accomplishment,
The ornament of Pema Jungne's[8] doctrine,
May Wangdrag Gyatso[9] be victorious!

For the benefit of beings Guru Rinpoche himself deliberately

Adopted the Nirmanakaya body of the Lord of Profound Treasures.
Migyur Dorje, as prophesied by the great master of Oddiyana,
May your life be firm!

1. THE FRAMEWORK FOR LIBERATION STORIES

(4.3 — 19.1)

Generally, liberation stories have four parts: nature, categories, purpose and the main liberation story.

THE NATURE AND CATEGORIES OF LIBERATION STORIES

> The Dharmakaya of all buddhas is one and its liberation story is the three inner tantras.[10]
>
> The Sambhogakaya of all buddhas comprises the five different families and its liberation story is the three outer tantras.
>
> The Nirmanakaya consists of the one thousand buddhas of this fortunate eon, who appear in the one billion world systems. Their liberation story is the Tripitaka[11].

To explain these, the inner tantras, the outer tantras, and the pitakas are known as the teaching of scriptures; practicing these liberation stories is called the teachings of realization. Therefore, the nature of general liberation stories includes the teaching of scriptures and of realization and thereby incorporates all phenomena, both relative and absolute.

Concerning the categories, here I, Karma Chagme, present only the liberation story of the precious Nirmanakaya Migyur Dorje. This contains five sections:

1. The **outer liberation story,** which is an object of perception that can be seen and heard both by beings with pure karma and those with impure karma.
2. The **inner liberation story,** which can be comprehended by a yogi with pure perception, but is not an object that ordinary beings can understand.
3. The **secret liberation story** of the hidden meaning, very difficult to understand and comprehensible only by persons with clairvoyance, those who can recall their past and future lives and so on. It is called the secret liberation story since people with poor intelligence or those whose minds are deluded cannot comprehend it.

4. The **most secret liberation story** contains the secret aspects of secret mantra, concerning the practices of union and liberation, secret substances, and things to be kept hidden. These can be shared only with one's master, with vajra friends[12] who have no broken *samayas*[13], or with a disciple who has pure samaya. If such things are not kept secret from others, the *dakinis*[14] will inflict a punishment. Thus it is called the more secret liberation story.
5. The **liberation story of suchness** does not correspond with the deluded perceptions of the relative but only with the definitive meaning, such as primordial wisdom, its manifestation and its history. This is called the liberation story of suchness.

Most awareness holders of the past, like Jatson Nyingpo[15] and others, composed liberation stories in separate parts, so I will also compose in that manner. In what follows I describe outer liberation stories.

KARMA CHAGME'S PROMISE REGARDING COMPOSITION OF THIS TEXT

Gyalwa Yungtonpa[16] said: "Most liberation stories composed by disciples are too full of praise, giving a false impression of the lama." In this way, devoted disciples with faith and respect, who have heard maxims such as "One's lama is the equal of all the buddhas," and "One's lama should be seen as no different from the yidam and other deities," thus do see their lamas as buddhas. They then praise them as bodhisattvas on the path although they may be ordinary persons, or as buddhas while they are still on the path. I have seen liberation stories like this, and will not write in that manner here.

Saying you have seen what you have not seen is an extraordinary lie. If I, Karma Chagme, say such things, I might lose my pratimoksha vow[17]. To denigrate one who is praiseworthy and to praise one who deserves to be denigrated are one and the same fault. I fear that due to such a failing, in my next life five hundred pair of oxen could plow upon my tongue.

Proclaiming and praising as noble one who is not leads people astray with a false object of refuge. This is an evil act, said to be a cause of destruction for everybody, oneself included. Seeing a small aspect of good quality and praising it greatly in an exaggerated way is also not correct. As Mikyodpa[18] said, "If the truth is as small as a mustard seed, praising it with overstatement as though it were as large as a palmyra leaf is wrong."

Poets, however, are not restricted, and can call a rat an elephant, or the son of a rich man Vaishramana, a god of wealth. Scholars accept that no

fault results from praising in a poetic manner, but praising in poetry one who is not praiseworthy is mere idle gossip, one of the ten non-virtuous actions and a cause of taking rebirth as an animal. Thus, I will not engage in that.

Without lying, if we use truthful words to praise those worthy of praise, whoever they may be, great benefit ensues. In particular, praising in the ten directions the qualities of the lama is a samaya in secret mantra, and is also said to be a cause for attaining the sixty aspects of melodious speech. Therefore, I will describe truthfully whatever good qualities of this terton, Tulku Migyur Dorje, I have personally seen and heard, neither exaggerating nor denigrating.

THE PURPOSE OF COMPOSING THIS LIBERATION STORY

Someone might say that Migyur Dorje should have written his own liberation story, and ask why I deserve to write it. In fact, various Buddhist traditions have many examples of vajra masters writing their noble disciples' liberation stories and eulogies. Lord Buddha praised the shravakas' good qualities in the vinaya and the sutras. Je Mikyodpa wrote a liberation story of Shamar Kunchog Bang as well as an instruction manual on it. Norbu Gyenpa wrote Jatson Nyingpo's liberation story, being both his teacher and his disciple. Similar cases abound, as most liberation stories have been compiled by the master's main personal disciples. Thus, I, Karma Chagme, am a suitable person to compile this liberation story.

Some liberation stories have been written by relatives, like Lha Rinpoche, who presented stories of his nephew Sangye Won's[19] youthful activities. Other stories from different tulkus' childhoods have been compiled by their secretaries, as was the childhood liberation story of Thongwa Dhonden[20] written by Khachodpa Namkha Gyaltsen[21]. In the same way, this liberation story is being composed by the one who first cared for and looked after the terton. Moreover, since Terton Migyur Dorje forgot his own childhood, he could not write about it himself. As Ratna Lingpa's liberation story says:

Although I am a fortunate one
I did not know this when I was young.
Being a child at the time
I forgot whatever happened.

Some masters keep their good qualities secret, focusing primarily on dharma practice and giving scant importance to signs and auspicious circumstances. Even when they write their own liberation stories, such people do not reveal these things. Milarepa[22] admonished, "If you call me an

emanation of Manjushrimitra, this denigrates me. I reached accomplishment through my own practice." And Pawo Tsuglag Trengwa[23] remarked, "I do not remember any past lives. I remember only death."

Disciples who are faithful but ignorant compose liberation stories with too much praise. This I will avoid. Poets praise their masters in a manner that is difficult to understand, so one cannot easily determine if the stories are accurate or ornamented. Neither of these faults will be found here. This liberation story is easy to understand and accurate.

Someone could still complain that as I have abandoned activities and am weak, with neither spiritual qualities, worldly qualities, or capacity, I am not suited to have a disciple like Migyur Dorje. While this is true, a person like me can nevertheless have a good disciple. Marpa[24] himself prophesied: "The disciple of my spiritual son will be the more accomplished, like the offspring of a lion or a *garuda*"[25].

An even more extreme story is told of Pom Drakpa[26]. Completely lacking in worldly knowledge, he was abandoned by his disciples, and could therefore not uphold the teaching of Rechenpa[27]. The great *siddha*[28] Karmapa Karma Pakshi[29], powerful in both worldly and spiritual affairs, later became his disciple. In passing away, Pom Drakpa's final words were: "In this lineage the disciples will be more accomplished than the master, which is an auspicious circumstance. Your actions to benefit the beings to be tamed will have the combined power of all the masters of my lineage."

Similarly, Mok Tsokpa Rinchen Tsondru was a cave-dwelling hermit with great realization power but no worldly knowledge or capacity. His disciple, Kyer Tongpa, who had reached accomplishment, benefited many beings and his virtuous activities pervaded all of Tibet. Even the Chinese emperor became his disciple and sent an extensive *mandala*[30] of offerings. Kyer Tongpa told the emperor that Mok Tsokpa was his lama and that the offering should be made to him.

Kyer Tongpa's monk disciples, however, thought that since their lama was great and their monastic institution large, it was inappropriate to move the entire offering to a small mountain cave from where it could not be returned. They refused to help Kyer Tongpa. After a while, an important trader dressed in blue, riding a black horse, and leading a mule caravan helped him load the offerings on to the mules. They traveled many days, but when they approached Mok Tsogpa's mountain cave, some spirits appeared and spoke to Kyer Tongpa, saying "We are spirits who dwell in the mountains. You were unhappy before so we came to help you. Tonight we

must return because the master Dana Sanskrita is making a *tsok*[31] offering in a charnel ground in India." They transformed into a whirlwind, and the trader vanished along with his servants and his mules.

The offerings remained, and Kyer Tongpa had to carry them all to Mok Tsokpa's cave. He offered him everything and received the remaining empowerments and oral transmissions. After he presented his spiritual experiences to Mok Tsokpa, the master said, "Let's go stand on the roof." Once there, Mok Tsokpa gave Kyer Tongpa his walking stick and told him to brandish it in the sky and shout three times, "A *dzo*[32] has been born to a cow!" Mok Tsokpa said, "I am like a cow and you are like a dzo." Since then the saying, "The father is a yak and the offspring is a dzo" has become a well-known proverb.

Thus, despite my lack of spiritual and worldly power, I can appropriately compose this liberation story because I have no broken samayas that would disqualify me from being a master.

Someone could still object in the following way: "You have neither capacity nor knowledge. You are an old man who has abandoned activities and you are near to the end of your life, so why don't you engage in virtuous activities such as meditation, which will help you at the time of death? Without the capacity to write liberation stories and spread the teaching, why do you pretend to do so?"

This is true, but when I met Rigzin Dudul Dorje[33] to vow to stay in retreat, he told me, "You are an old awareness holder who doesn't need to practice in retreat. Serve the Terton Migyur Dorje; this is the same as serving Shakyamuni and Guru Padmasambhava." Dudul Dorje also thanked the many spiritual friends and devotees who follow the Nyingma Lineage and who know its qualities, as well as those who had served Migyur Dorje up to that time, particularly the noble realized masters of *Dzogchen*[34] from Ngari, Sikkim; Kathok in Eastern Tibet and Rongtsen Khawa Karpo. He spoke of the need to serve the terton in the future. "For whatever service they have rendered Terton Migyur Dorje in the past, I give my thanks," he said, "including taking Terton Migyur Dorje's foot upon their foreheads with respect." He held my hand and told me that I knew the best way to serve the terton and advised me to attend him diligently.

In stories of Terton Migyur Dorje's past lives and in his liberation stories, I have almost always been connected with him. In this life I am also the successor of his Namchö[35] teachings; the terton is the deity on whom my flower fell[36]. His teachings are my fortune. Serving this special being and

his special teachings makes my life meaningful. This is my motivation for writing. I believe I am performing a service by writing this liberation story, and I have no aspiration to worldly position or any other aspirations. I am not writing out of a desire for fame, thinking that if the terton becomes famous I will become well-known in the process. Nor have I any desire to become a scholar, wishing to become renowned by writing many volumes. I have no desire to amass wealth; nor do I hope to benefit in a worldly way if the terton attracts many followers. I call upon the *yidams* and *dharma protectors*[37], who have primordial wisdom and the wisdom eye that carries out all virtuous activities, and who have the power to decide what is right and what is wrong, to look be my witnesses and to decide whether what I am doing is correct.

EMA! I, Raga Asye[38]*, one who has left activity behind,*
Have received many teachings and have read many sutras and tantras.
I know the cause and effect of what is beneficial and what is harmful,
and will not lie.
Having generated the mind of enlightenment, and understanding that all
beings are my father and mother
I avoid the intention and action of deceiving others.

I am rich in empowerments and oral transmissions of the sutras and
tantras of both the Sarma (new) and the Nyingma (old) lineages.
I do not practice a teaching I do not trust.
I have relied on many masters who are like the Buddha, but
Do not take refuge in everyone who claims to be an incarnated being.
I know the faults and disadvantages of deceiving beings and
Do not praise those who are not noble beings as though they were noble.

I have read in many revelations that false tertons are emanations of evil
spirits,
And I will not stay in the self-made caves of such inauthentic ones.
Understanding that life is short and the time of death uncertain,
I would not take the time to write volumes if there were no meaning.
Therefore all those in the future generations who have discriminating
wisdom
Should abandon mistrust and doubt concerning this liberation story.

Anything written that is beyond the imagination
Whatever it might be, I have seen in actuality.
The outer liberation story has nothing added to it and nothing taken

away.
Since even demons are said to listen to the words of truth,
Then why not humans, those who can speak and understand?
Everyone should thus hear this with respect.

A scholar of dialectics once said: "Liberation stories contain no truth. All positive occurrences are noted; anything negative is avoided." Remembering this quote, and in order to generate trust I hereby declare that such is not the case here. The main liberation story itself begins in the next chapter.

This completes the first chapter, providing the framework for liberation stories.

2. BEGINNING THE MAIN LIBERATION STORY

(19.1 — 59.1)

This liberation story contains thirty-five chapters, including the introduction. This chapter covers the five visions of the place, the family lineage, the father and the mother, and the period of his birth. The place consists of the general place, the particular place, the place of his father, the place of his birth, and finally, the place where he benefited beings.

THE PLACE

Generally, in the pure realm of *Akanishtha*[39], the dense array, Buddha Immense Ocean sits in a meditative posture, holding in his hand a begging bowl filled with a lake of scented water. Twenty-five levels of lotus flowers rise from the water, each containing uncountable world systems. More uncountable world systems rest on each stamen of the anther of the tirteenth lotus. At the center of the anther is one very fresh stamen, on which rests this 3000-fold world system. Each pore of the skin of Buddha Immense Ocean contains one world system.

This world is found directly at that buddha's heart. Engaging in virtuous and non-virtuous actions for one instant in this world is more powerful than engaging in virtuous and non-virtuous actions for eons in other world systems. This world system also contains one billion times the four continents and Mt Meru. In the same way there are one billion *Vajrasanas*[40], where again are found one billion Shakyamunis and one billion lands of Odiyanna, with one billion Padmasambhavas.

Just as in this world system the teachings sometimes flourish and sometimes decline, the same holds true in the one billion world systems. In this world, treasure revealers come, and in the same way there are one billion Lands of Snow[41] where one billion similar treasure revealers will come from the same families, with the same names and the same teachings. That is because the virtuous activities of all buddhas are the same, as the detailed explanations of the Prajnaparamita texts teach.

Each Guru Rinpoche will have one billion emanations, each of which will ripen and liberate one billion sentient beings. Each emanation's activities to benefit beings are limitless. As has been said, there are one billion times the four continents, and this particular set of the four continents rests in the center of all, and is also at the middle of the one thousand apex worlds. This renowned world system contains four continents and eight subcontinents, a total of twelve. This Jambu continent is even said to be surrounded by the continent of the moon, the continent of gold, the continent of precious gems, the continent of Singhala and many other small continents. It contains the great lake Manasarovar, and is called the Jambu continent because a fruit of a great Jambupriksha tree fell into the lake, making the sound "*jam.*"

As one thousand buddhas will come and the teachings flourish, this Jambu continent is considered supreme, and is called "The Victorious Southern Jambudvipa." This continent contains twenty-four great lands and ninety-nine small lands, three hundred and sixty different clans, one hundred and eight remote areas and one thousand and two extremely remote places. The Land of Snows is one of them. How did the noble beings of the bodhisattva clan happen to be born in this remote area? Ordinary scholars from India consider that exalted beings will not appear in Tibet as it is remote. For them, India — and not Tibet — is the land of exalted beings, where will arise the buddhas[42], bodhisattvas[43], shravakas[44], arhats[45] and pratyekabuddhas.[46] Yet despite its remoteness, Tibet is a realm blessed by *Avalokiteshvara*[47] and for that reason many bodhisattvas arise there. The *Kadampa* school[48] has a sun-like teaching entitled *The Former Lives of Prince Konchog Bang*. From the western land of Oddiyana, all the dakinis, including the secret wisdom dakinis, made prophecies by singing this vajra song:

To the north of the eastern land of the Vajrasana
Lies the place called Tibet,
A land that contains high mountains like pillars of the sky,
Lake bottoms like mandalas of turquoise,
White snowy mountains like crystal stupas[49]*,*

Yellow grasslands like golden mandalas,
Fragrances like incense of lotus, and
A colorful landscape like flowers of gold.
During the summer beautiful turquoise wildflowers bloom.
Hail to Avalokitesvara, protector of the snowy land.
Your pure realm lies there;
In that land are the beings you are to tame.

Hail to Avalokiteshvara, protector of the snowy land,
A land with thousands of mountains of a beautiful lotus shape.
During winter's three months it takes on a crystal's white color,
In spring it is striped like a dzi[50] *stone,*
Throughout the summer it dresses in turquoise blue, and
In autumn it assumes a golden hue.
Excellent signs and symbols
Adorn the perfectly colored mountains.
Hail to Avalokiteshvara, protector of the snowy land.
Your pure realm lies there;
In that land are the beings you are to tame.

Various grains ripen in the fields,
An auspicious sign of burgeoning storehouses.
The forests grow many types of trees,
An auspicious sign that many excellent houses can be built.
The water bodies, while not as vast as the ocean
Are not small and have much falling water.
Such balance in the water keeps the people safe.
Hail to Avalokiteshvara, protector of the snowy land.
Your pure realm lies there;
In that land are the beings you are to tame.

In the east, the sun rises from the tip of Mt Meru[51]
Making it easy to identify the other three directions correctly.
The sun rising at the proper time enhances an increase in concentration.
Since it does not rise late, the rays of the sun bring ripening,
The body relaxes and experiences happiness.
The noble men do not age quickly, so their fame and accomplishments in life increase.
The wise women age slowly, so they complete their work.
Hail to Avalokiteshvara, protector of the snowy land.

Your pure realm lies there;
In that land are the beings you are to tame.

Just described was the snowy land of Tibet where many bodhisattvas have been born, as predicted in the Sutra[52] of Langri Lungten, which states:

> In the future, the land of Tibet will contain three precious jewels that will become great objects of worship. The realm itself will be a place of enlightenment. The beings there will naturally search for the path to enlightenment. They will be devoted to the Mahayana teachings and will strive for stability in meditation.

Likewise, the Sutra Requested by the Goddess Stainless Light declares: "The buddhas and the bodhisattvas of the Fortunate Eon will be born in the land of Tibet and will appear as ordinary human beings."

Should someone ask how they appear, the teachings say that five hundred emanations of Manjushri alone will appear, three hundred of whom will be monks and two hundred laypeople. Emanations of Vajrapani, Avalokiteshvara and Guru Rinpoche will surely not be fewer. In addition, the Great Compassionate One[53] assumed the forms of one hundred and eight different kinds of monkeys, and benefited many beings through his activities. This was witnessed by Nyang[54] who has the fleshy eye, which can see all distant forms, ranging from one hundred yojanas (roughly nine hundred miles) to all forms in the three thousand world systems.

Geographically Tibet includes the three districts of upper Tibet, the four divisions of U and Tsang in the middle, and the five or six ridges of Dokham province of lower Tibet. Here we are referring in particular to the Dokham ridge, consisting of three regions: upper, lower and middle, and specifically to the middle one. Counting according to five ridges, the place is the Tsawa Gang (the ridge of heat), which is between the place of Lhoda Ngangma and the Ngulchu river. The scholars count six ridges, and in their view, the Dokham Zalmo ridge is between the Dzachu and Ngamchu rivers. Within the Dokham Zalmo ridge we are speaking of the place called Ngom, which is described in the liberation story of Drung Khachodpa, a great Nyingma lama who was one of my ancestors, and others. The descriptions can be condensed into verse, as follows:

E MA HO! Here one can be proud of one's father and mother.
On the hilltop are the eighteen great kings,
The noble deities of the place, another source of pride;
People do not search for other deities.

Below the hill are eighteen valleys,
Noble places to dwell, of which one can be proud;
People do not search for other lands.

The boundary is very secure —
A source of pride when attacked;
The boastful are proud of this fortress.
On the hilltop are rich grasslands,
Of which the nomads, their sheep and their cattle,
Are all proud.

Down below are excellent springs,
A source of pride during droughts;
As the merchants are proud of the barley.
For all these reasons, the place is called Ngom ("our pride").

Terton Migyur Dorje came to Ngom as Guru Rinpoche had prophesied in a yellow parchment contained in a treasure revealed by Ratna Lingpa. Speaking about a particular holder of treasure teachings, the prophecy says:

From the direction of Ngom will come someone named Dorje.
He will either have an auspicious connection with you (Terton Ratna Lingpa)
Or he will practice and spread your treasure teachings in the future.

The area called Ngom has upper, lower and middle regions, and is full of villages. Migyur Dorje's actual birthplace is Rolo village in Upper Ngom, which lies between Riwoche and Karma, and borders Chamdo. Coinciding with local oral tradition, the teaching of Trulshig Wangdrag Gyatso says that Migyur Dorje was born between Karma and Riwoche. Rolo is not far from Marthang Palgyi Riwoche. A fast walker can complete the journey in a day.

Another prophecy of Guru Rinpoche appears in a treasure from Tsawa Do Drak revealed by Rigdzin Dudul Dorje:

After Shubu Palsang and his consort offered (Guru Rinpoche) the precious mandala,
He received the wheel of dharma, the empowerment of the yidam deity, the empowerment of the expression of awareness, and
He received the secret name Pema Chogdrub Tsal.
In the future, in Dokham province, near Riwoche

He will bear the name Dorje, and
Will hold the list of treasure teaching.
He will spontaneously incorporate the three kayas and will bear a mole.
Whoever sees him or hears him will be liberated from the lower realms.

The prophecy specifies the highest part of Rolo village in Upper Ngom, the place where Migyur Dorje's parents resided in a castle and where Migyur Dorje also stayed.

E MA HO! The district of Marthang Palgyi Riwoche lies to the south of Ogmin Karma, where Chakrasamvara[55] is spoken about. Nearby to the north is a bazaar with whatever one could wish for. Not far away are several sacred places like Dza Gyal Gowo Khyungphug Cave and others, the birth places of many great beings such as Drungchen[56] Khachodpa, Thongwa Donden, Gompopa[57] and Karmapa Mikyod Dorje. The area of Ngom is a green valley rich in barley. Great beings, like spiritual and worldly happiness and goodness, are generally not easily encountered, but here all these good things are gathered together. Thus, it is called Ngom Shi Khormo Do.[58]

In Rolo Village, on one side of Ngom, even a corpse (Ro) is of use (Lo), so its name is very appropriate. The small local mountain was praised by the Beri chieftain Trulpai Gyalpo Kyering, and its peak, with a glorious and perfect mountain meadow, is called Sogyal Dhondrup. Someone who analyzes this mountain astrologically, and understands the meaning that is thereby shown, will consider it comparable to the Vulture Peak (in Rajgir).[59] If one builds a house with this mountain behind it, his or her prosperity is said to increase for thirteen generations. Even the local deity of that mountain sides with virtue and possesses wealth.

This deity, as everyone knows, is also guardian of Ngomgyal Tsotra, the largest mountain in the area. Below the mountain is a grand and striking turquoise colored lake, where the *naga*[60] Genyen Yido resides. By the side of a lake is a small temple dedicated to the naga. A powerful and sophisticated lay practitioner, Padmasambhava and Karmapa Rangjung Dorje bound him by oath and named him Dorje Dudjom.

To the right is a small mountain like the pupil in the eye of a wrathful deity with white rocks shaped like the notch at the end of an arrow. On the left is a mountain called the *Jagyel Khyungchen*[61] as high as the space where a garuda flies. Full of precious silver ore, the soil in front is fertile, the forest thick and water abundant. This mountain is like a heap of precious gems. Before it lies a spring that

freezes in the winter and clearly reflects a self-arisen white conch. The mountain resembles a tent or a large *torma*,[62] and it resounds with the sounds of a beaten drum and cymbals.

The nearby area holds grand red rocks where *tsan*[63] spirits reside. These rocks are shaped like doors, like the treasure doors described in the *Tantra*[64] of Vajrapani. Migyur Dorje's grandfather built a five-story castle in the center of that place. Here Migyur Dorje entered the womb, lived and played during his childhood. He made it a home for the protectors and usually stayed there engaged in practice.

TERTON MIGYUR DORJE'S FAMILY LINEAGE: HIS FATHER AND MOTHER

Having described the place, I will now speak about the family. Some of Guru Rinpoche's detailed instructions on how to examine a terton say the family should be either royal or merchants, indicating that tertons take birth among the higher classes[65]. In this case, Migyur Dorje's family lineage comes from a Tibetan Dharma King, the lineage of gods of the realm of clear light. He was also related to great accomplished masters like Drungchen Khachodpa. Records from the periods of Mongolian and Chinese rule in China show that he was related as well to Kadampa Desheg. Details of this are available in the detailed, middle length, and short versions of Drungchen Khachodpa's liberation story and in other places. In brief, Migyur Dorje is descended from the authentic dharma kings of Tibet.

The Tibetan history called *The Clear Mirror* states that King Odsung had a son, Je Palkhor Tsan, who had two sons: Kyi De Nyima Gon and Tashi Tseg. Tashi Tseg had three sons, the middle one being Od De. He had four sons, one of whom was Tri De. From him descended Chong Nga Don Chen, the king of Tsong Kha in eastern Tibet. The present kings of Do Me are descended from Tri De.

The kings of La Tod, Tsang Tod, Tsong Kha, Do Me, and Yarlung, authentic descendents of the first Tibetan kings, are also said to be descended from Kyi De Nyima Gon and Tashi Tsegpa. From among these kings, two went to Kham. One became king in the eastern land of Tsong Kha. One stayed at Ngom, and came to be known as Dongpo Mara. The descendents of Dongpo Mara are called Lhadong Karpo because they are descended from the gods of the realm of clear light. There are two lineages, the old and the new descendents. The new one is Ji Dong, which is descended from a previous Chinese king. They are not pure Tibetans. All these details can be found in the histories, and are here condensed.

E MA HO! In the first place, this fortunate eon came into being. Most people of Jambudvipa took miraculous birth; some were born from eggs and some from heat and moisture. They ate nutritious soil and wild foods. One son of a god descended to the human world, ate human food and lost his power of flight. Unable to return to the god realm, he remained among humans, and from his lineage came the four Chakravartins.[66]

Nga Le Nu, the original Chakravartin, ruled the four continents of Jambudvipa and half of the god realm. Next, the Golden Chakravartin ruled the four great continents, including Videha and the others. After that, the Silver Chakravartin ruled the three great continents; following him, the Copper Chakravartin ruled two continents; and finally, the Iron Chakravartin had power over the whole of Jambudvipa. In an unbroken lineage, from these kings onwards, descendants of this family served and were the sponsors of the previous three buddhas: Krakucchanda, Kanakamuni and Kasyapa.

From that family, three Shakya lineages came about: the great Shakya, the tribal Shakya and the Licchavi Shakya. As prophesied in the Manjushrimulatantra, Shakyamuni was born from the lineage of the great Shakya. One descendent of the Licchavi Shakya lineage, an emanation of the bodhisattva Akashagarbha, came to Tibet and became the Tibet's first king, Nya Tri Tsanpo. Until the seventh successor, these kings did not leave their bodies behind when they died, but vanished like rainbows, as do gods. Many successors later came the emanation of bodhisattva Samantabhadra called Lha Tho Tho Ri Nyan Zhal. Rainbows appeared on the roof of his palace and a shower of flowers fell along with a scriptural volume of the sutra of *Za Ma Tog*[67], marking the beginning of the holy dharma in Tibet. This king lived for one hundred and twenty years.

Songtsen Gampo[68], an emanation of Avalokiteshvara, appeared five generations of kings later. He established one hundred temples including Lhasa. With two statues of Buddha Shakyamuni that he brought, he initiated the Buddhist tradition. The yidam, eleven-faced Avalokitesvara, came on his own and sent Thonmi Sambhota to India, where he studied the scripts. From the fifty Indian letters, Thonmi made thirty Tibetan letters. The king and his queen later dissolved into the eleven faced Avalokiteshvara.

Five generations of kings later, Trisong Deutsen[69], an emanation of Manjushri, appeared and occupied two-thirds of Jambudvipa. He invited Padmasambhava to Tibet and built Samye monastery. From the borderland and the central land[70] he invited one hundred and eight scholars, who

translated the holy dharma and led the Tibetan people to the dharma. The patron and the guru discussed how to benefit beings in the future. For this purpose, Guru Rinpoche concealed five *terma*[71] of guru *sadhana*[72], twenty-five secret treasures, one hundred mind treasures, and ten million minor treasures. He placed his foot upon and blessed one hundred sacred places and one thousand and two minor sacred places. He prophesied that in the future the treasures would be revealed, and along with the sacred places would gradually lead beings on the path of liberation.

After two more generations of kings, the emanation of Vajrapani, King Tri Ralpachen[73], appeared came and occupied two third of Jambudvipa. He established many Buddhist temples, including U Zhang Do[74], and invited translators and scholars to spread the sublime dharma. He edited the translated scriptures into contemporary language. His brother, King Lang Darma, was the emanation of an evil spirit, and due to his past negative aspiration he destroyed the Buddhist teachings. Although an emanation of Vajrapani, Lha Lung Paldor, killed the evil king, the teachings could not flourish for another sixty years. Lang Darma had two princes, an authentic and a false one. Yumten, the false son, ruled the four districts of U-Tsang; Od Sung, the authentic son, ruled the three divisions of Ngari.

Many generations of kings after Od Sung descended Yeshe Od and Changchub Od, both bodhisattvas on the path who spread the teachings. They sent to India the great translator Rinchen Zangpo, the minor translator Ngog Leg She and others, and had many teachings translated. Many scholars, like Atisha Dipamkara, were invited to Tibet. From Changchub Od several generations of kings passed as the royal lineage expanded greatly and lived in La Tod.[75] Two sons of that lineage eventually went to Kham, where one became king of the eastern land of Tsong Kha and the other came to Ngom and was known as Pomra Dong.

Again more generations passed and a courageous and fierce person named Drag Nagpa appeared and became the minister and secretary of Chogyal Phagpa[76]. He traveled to China and the emperor accorded him heartfelt recognition. He also became the advisor to many lamas, including De Chu. As a sign of respect, the Chinese emperor Duwen Shal gave him a crystal seal, nine pieces of fine silk and a nine-layered black costume indicative of high status. In U, he served the royal family from Neldong like an elderly mother, and in Kham he served as minister to the king of Gojo. He served as his general as well, and when the king passed away he acted as his regent, overseeing the administration. He also accomplished

many virtuous activities, such as printing the Kangyur, and later in his life received full ordination from Rangjung Dorje[77]. As a sponsor, he respected and perfectly served Rolpa'i Dorje[78], Ringopa[79] and others. Drag Nag had nine sons, among them Drag Marwa and Anu Chitsowa. Many of the lineages of their descendants continue to this day.

Among the descendants, the most excellent was Ngompa Gyalwa Zang, whose son was Drungchen Khachodpa, an emanation of Palchen Galo of whom one of Guru Rinpoche's prophecies says:

He is the final rebirth of a bodhisattva. Being accomplished in the meaning of clear light,
Ngompa, having abandoned all activities, will appear in the region of Ngom.

Some treasure teachings prophesy in this way. For saying that Drungchen Khachodpa was not a mind incarnation of Guru Rinpoche, Drubchen Chetsang Sangye Yeshe contracted a mental illness.

When Drungchen Khachodpa reached the age of six, Mahakala[80] became his playmate. Without study he learned his letters and many other subjects. He had many visions of Phadampa Sangye[81] and Machig Labdrön[82] and deities of the tantric mandalas. For a time he took responsibility for the kingdom. After fathering two sons, he became a monk. Drungchen Khachodpa clearly remembered his past twenty-five lifetimes, and Lord Buddha prophesied that he was the emanation of Galo. Drungchen Khachodpa received teachings from one hundred and twenty scholars and accomplished masters, including Ratna Lingpa, from whom he received the teachings of Longsel Nyingtik. He had visions of countless yidams and dharma protectors. In particular, the four-armed wisdom Mahakala promised to protect Khachodpa's lineage and teachings for thirteen generations, even though he didn't offer him even a thumb-sized piece of a single torma. Dorje Lekpa vowed, "If you offer me a torma, then I will protect your lineage and teachings for thirteen generations."

Drungchen Khachodpa practiced for a long time in different retreat places. He came to understand the language of various animals, including lice, and attained the clairvoyance of knowing the minds of others. He could inhale a piece of a pea and extract it from his finger. With the wind energy of his fingers he could scatter ashes or dust. With the lower wind energy, he could absorb water into his bowel and cleanse all impurities within. With his penis he could extract milk from water and expel it from his mouth. He

had the power to stop landslides, hold lightening in his hand and pierce a rock with a torma. He could place his drum, his *vajra*[83] and his bell in the sky and he could also fly, dance and sit cross-legged in the sky. He could become invisible, or take on the different forms of fire, water and deities. He left many footprints and handprints on rocks. Tents of rainbows appeared and flowers showered down when he gave teachings. In addition, he displayed four different body emanations.

The Chinese emperor received empowerment from Drungchen Khachodpa, and revered him as his guru. He performed the last rites for the queen, and enthroned the Chinese prince, but when the king offered him honorary titles he said, "Since I am a man who has abandoned all activities I do not need this," and refused to accept.

Attaining rainbow body at the top of a mountain shaped like a majestic elephant, he went to the realm of Sukhavati[84] without abandoning his body. At that time magnolias fell in showers, and the entire area was enveloped by a snowfall.

Drungchen Khachodpa had two sons, and the younger was an emanation of the local deity, Shakra Lhatse. He was fierce and powerful, able to overcome his enemies and demons. One of his descendants was Ngomje Gyalpo, who had an army of one thousand soldiers during his time. He was also committed to virtuous activities and over time he had scriptures printed, made statues of deities, and generally carried on the traditions of his ancestors. Ngomje Gyalpo was of a high birth, with power and titles. His throne had a special red cushion, and he had a document of recognition, a red seal and so on, making him more powerful than other regional leaders in all aspects.

The elder of Khachodpa's two sons, named Chokyi Gyaltsen, was the incarnation of Chenga Takshodpa, who was a brother of Drubchen Karmapa, being of the same lineage. One of Guru Rinpoche's prophecies says:

Persons named Gyaltsen[85] *will appear in Kham*
And various minor kingdoms will follow the dharma.
Many will benefit the teachings of Lord Buddha.

In line with this statement, Chokyi Gyaltsen fashioned eighteen sets of the Prajnaparamita in One Hundred Thousand Verses from gold and silver.

Chokyi Gyaltsen had one son and then became a monk, perfect in the sutra and tantra teachings of both the Sarma and the Nyingma lineages. He meditated and practiced for almost forty years in many solitary places, like

Tsokar. For many years he served as khenpo at Dhaglha Gompo monastery, becoming known as Gompopa. He had visions of many deities, including six-armed Mahakala, and he could miraculously encircle the top of his bell with his vajra. One sign of his accomplishment was that he could dry wet cloth with the heat of his body.

This Gompopa established a monastery called Gade Lhundrub. The emperor of China honored him with a black hat, a cloak lined with the skin of lynx, a golden seal ornamented with eight linings, a set of the Kangyur covered with a cloth and a carrying box, a red cushion and documents of recognition. When he passed away, rainbow tents appeared and flowers showered down; pea-sized *ringsel*[86] relics in five colors appeared. He left behind thirteen volumes of treatises that he had composed.

Gompopa's son was called Drungpa Jadralwa, but his real name was Kunga Tashi. Since one of Guru Rinpoche's prophecies declares: "My cook, Chagtsang, in the future you will arrive in the place of Ngom as a person named Kunga," he was the incarnation of Guru Rinpoche's chief cook. He built two castles on which he set up a cross-thread structure (a *doe*) to trap evil forces. He had uncountable wealth and riches, strong horses and yaks, a corral of cattle and sheep and so on. Thus, these days the area is called Ta Kang (horse shed).

Drungpa Jadralwa Kunga Tashi practiced and performed rituals at Marthang Riwoche, and he came to be known as the holder of the right side throne. He realized the one-taste of all phenomena, and had visions of countless yidams. He was able to command spirits to work as his servants, as though they were human. In order to dispel the pride of the people living in tall temples, he made a huge thangka large enough to cover a temple.

He also had two sons: the elder one was Lha God Gyal, and the younger Gompo Gyal. These brothers both had the quality of wrathful, powerful brigands. They laid the foundation of six fortresses in one day and built a bridge. They built three temples with golden statues of the tantric deities, and fashioned from gold and silver two sets each of the extensive and middle length Prajnaparamita texts. They also hosted Karmapa Chodrak Gyatso[87].

Lha God Gyal's lineage is called Neydowa, and it is a line of powerful *ngagpas*[88] that continues into the present. It is said that whether they are monks or lay persons, when they pass away and their bodies are being cremated either the heart or the tongue will remain, or ringsel relics will appear, or letters and images will appear on their bones, or *shariram*[89] relics will appear, and so on. If this fails to happen, people consider that the

lineage was incorrect.

The lineage of Gompo Gyal is called Ngom Todpa, and from him spread many branches of the family tree. Although they did not have many subjects, the lineage is considered high, and they have the documents of recognition and the title. s they are superior to ordinary people, others respect them.

According to the oral tradition, Terton Migyur Dorje's great grandfather Cho Kyong Gyal was on his mother's side related to the then T'ai Situ Mitruk Cho kyi Gocha. During his lifetime, he had the three versions of the Prajnaparamitra text written in silver. Between Drungpa Jadralwa[90] and Terton Migyur Dorje, lamas did not appear in this lineage, but within the lineage as a whole, many lamas did appear. The key point for an individual to be part of that lineage is that the protector Damchen follows the lineage holders. Many stories are told about this. Within six or seven generations from the beginning of that lineage over sixty men were born, of whom eighteen became chieftains, including both the terton's father and other relatives. This concerns Terton Migyur Dorje's family line.

Migyur Dorje's ancestor Drungchen Khachodpa dreamed that Chakrasamvara gave him a crystal rosary, on each bead of which appeared a self-arisen seven-syllable mantra of Chakrasamvara. When he awoke, he actually had the rosary. Counting the rosary three times, he found it had sixty-two beads. Some consider that this refers to the age to which Khachodpa would live, but this cannot be correct since Khachodpa is immortal. In my view this prophecy refers to how many men would be born in his lineage, a number exactly equal to the deities of Chakrasamvara. If it were more than sixty-two, the person would not survive; if it totaled less another would be born. Gompo Tseten was Khachodpa's father, and if we count the generations from Khachodpa, Migyur Dorje is the tenth.

Referring to this lineage, the sutras mention a great kingly lineage that is like a great Sal tree since it is a kingly lineage not only of Tibet but also of India. In addition, during the period of Mongolian rule in China, Dragnak received a title from the Chinese emperor, Sechen. Later, Gompopa received the title 'Tai' from a Chinese emperor.

During his childhood, Terton Migyur Dorje explained why in this lifetime he was born in a superior lineage. In his previous life as Wangdrag Gyatso, he was an excellent lama, but his family lineage was quite low. Kathog Monastery, where he was staying, had a lineage of throne holders, and his throne was slightly lower than the others. Despite being born in a lineage of Tibet's great dharma kings, Terton Migyur Dorje had no domain,

so someone might ask, "What is the point of being born in that lineage?" Indicating Guru Rinpoche's particular compassion towards the lineage of Tibetan dharma kings, the *Leu Dunma* (Seven Chapter Supplication to Guru Rinpoche) states:

Beginning with King Trisong Deutsen
As long as the lineage of the dharma kings does not perish
Pray to me without any doubt or a divided mind
I will look upon you with unchanging compassion.

When Migyur Dorje and others who hold King Trisong's lineage read that specific stanza while reciting the Seven Chapter Supplication, tears fall from their eyes and they weep openly.

Even the oath-bound dharma protectors, including the tsan spirit Rolpa *Kyadun*, naturally followed the lineage holders of the dharma kings. The Chingphu terma contains the following supplication to Rolpa Kyadun, which the kings sometimes recited:

The lineage of Trisong Deutsen,
The samaya holding yogis and their followers
Are bound by a single samaya.
I will cut the lineage of anyone who physically harms them;
I will destroy the army of evil forces.

The *Lungten Kagyama*[91] says that someone who is an unmistaken lineage holder of the dharma king will be able to reveal the king's *Sa Ter*[92] by making supplications to the treasure's protector, even if he was not prophesied. In general, anyone who is a descendant of the king has the power to reveal earth treasure. The *Kathang*[93] states that the descendants should be from the families of kings or traders. In these ways, Terton Migyur Dorje has all the qualities of a treasure revealer.

To speak about his mother's background, her family comes from the Tra of Sekhyung, one of the six original lineages of the Tibetan people. The ancient records note that this lineage produced four kinds of persons, six monks with six different qualities, eight fortresses situated at the confluence of two rivers, and four kinds of wealth that other Tibetans do not have.

This lineage later divided into three main family lines: the white line, the white and black striped line and the black line. The white family line resides in the upper region, and their ancestors can be traced to the gods. Among them were originally nine groups, which later increased to twelve.

In the middle is the striped family line, consisting of monks, also originally nine and later increasing to twelve. The black family line of ngagpas resides in the lower region, and again was originally nine before increasing to twelve.

Within the line of ngagpas are three families called Mathang, Chagthang, and Bhalthang. From the beginning until the present, people born in these three lineages without exception have the three qualities of bravery, capability and speed.

Adrup Gyal, Terton Migyur Dorje's maternal grandfather, could kill a deer and single-handedly put it on his horse and carry it home. He could kill a tiger by grabbing the back of its neck. He won many major battles, thus demonstrating his bravery. He was considered the miraculous son of the local deity, Kugyal Shaney, and over one hundred families lived under his dominion. He was the highest minister of the northern king of the meditation place of Nangchen. His daughter Sonam Tso is the terton's mother. She was not from a lower caste, but was a descendant of nobility. Therefore Terton Migyur Dorje's father was from the lineage of kings and his mother was from the aristocracy.

In India, except for accomplished masters, people give importance to whether an individual is from an upper or lower caste, or from a good or a bad lineage. As Lord Buddha taught that caste or lineage was not important, Tibetans pay little attention to the caste system. However, a lineage holder of Sakya, Drukpa, Drigung or Taklung will be held as equal in rank even with someone who has the same realization as a buddha, or will even be offered a higher seat. Moreover, if someone is an excellent scholar, then even a small child who is his grandson or nephew will be treated as a lama and will perform the ritual of burning the names of the dead (*jang zhus*), although he can do no more than mumble the liturgy. People will make offerings to him, and he will collect them. If a powerful ngagpa has a son or a grandson, that child, although he can do no more than read the letters, will beat the ritual drums and people will consider him a superior lineage holder, and believing he has the power to benefit. Such is the custom.

In short, concerning the lineage of Terton Migyur Dorje, it initially derived from the Shakya Licchavi, descendant of the great Shakyamuni. Subsequently the lineage incorporated the three great dharma kings of Tibet, manifestations of three buddha families. He is also descended from Drubchen Namkha Gyaltsen who attained rainbow body and went to the pure realm without leaving his body behind. In this way, the terton was born

to a perfect lineage, which is like a golden eye ornamented with turquoise. One should know it is extremely amazing, and no superior lineage has ever appeared.

THE PERIOD OF HIS BIRTH: GENERAL AND SPECIFIC PROPHECIES

In the old treasure of Latod Lhabum, Guru Rinpoche made this prophecy:

> As an early sign of the invasion from Turuka[94] the houses in Tibet will become a place of conflict, the images will be thrown away and the scriptures will be sold for money. On top of the red hill of Lhasa will be a small temple. The grassy field in Lhasa will be destroyed by a sandstorm, and the lake of swans and ducks will be dried up. All the marketplaces of Tibet will be conquered. India, Bhutan and Nepal will also be warned by the Turukas. In Tibet, people who are engaged in virtuous activities — scholars and monks — will be scattered to the borderlands. As long as Tibet is not ruled by a single king, the country will suffer.

He further predicted, "Practitioners of the Buddhist teaching in Tibet will become divided into two groups and will fight with one another. One after the other, successively, their traditions will decline." Thus it is said. Many inauspicious omens have been predicted, some of which are happening even now. I, Karma Chagme, will not go into detail here, but Guru Rinpoche continued:

> At that time we all, including the patron king and the guru (Guru Rinpoche), will assemble in Tibet for the sake of sentient beings. Guru Rinpoche, Orgyen Pema, my five body emanations, sixteen speech emanations and one hundred mind emanations will appear. The light emanating from me will fall upon five thousand beings. Accomplished masters will appear, as many as the stars in the sky and all the treasures that are beneath the earth will spring up. Everyone will trust in Guru Rinpoche's teaching. The teaching of the *mani*[95] will flourish and the Compassionate One's benefit for beings will increase. Under the rule of one king, other parts of Tibet will experience harmony and Guru Rinpoche's teaching will flourish.

As he has spoken, almost all the signs are complete. Terton Migyur Dorje is one of Guru Rinpoche's one hundred mind emanations. Guru Rinpoche has made the general prediction that many tertons will appear during these times. Most of the treasures in Kham were left for Migyur Dorje. Again in the *Pema Kathang*[96], when Guru Rinpoche prophesied about the time, the sign and the particular terton, he said:

In the place where a conflict between vajra friends occurs
He will become an object of reverence on the top of the head
And he will be the general leader.
When extensive sorcery, inner conflict and diseases caused by poison occur,
To the right of the supreme support, the self-arisen sacred place called Chijam
Will be a white rock in the shape of a flying lion.
From that place a sign will appear so that the treasure can be revealed.
A terton called Migyur Dorje will come, and
Will have the power to reveal the one hundred treasures in Kham.

Noble beings who hold the teachings come into conflict with one another although they are vajra friends. This is shown as an appearance to beings. The leaders of all sentient beings, the objects of worship, assume the form of local kings and judges. Druk Ralungpa[97] and others, using the power of their sorcery, conquered all of Tibet and most of Mongolia. The Buddhist lineages of Tibet began seeking to destroy one another. Many leaders and great lamas have been assassinated with man-made poisons. The signs have occurred at the prophesied times, even to this day.

A treasure teaching of Terton Ratna Lingpa called the Middle and General Prophesy also states: "Terton Migyur Dorje will appear and will have the power over the hundred treasures of Kham."

When Karmapa Choying Dorje[98] was forty-two years old, Terton Migyur Dorje was born. When Choying Dorje reached the age of fifty-two, Migyur Dorje revealed the Namchö Mind Treasure teaching.

This finishes the second chapter concerning the family lineage, the place, the father, mother and the time of Terton Migyur Dorje, as prophesied.

3. BIRTH AND EARLY CHILDHOOD

(59.1 — 69.4)

ENTERING THE WOMB

Ratna Lingpa's treasure prophesies and Wangdrag Gyatso's final advice both speak of an area called Ngom on the border of Riwoche and Chamdo, between Karma and Riwoche, within which is a village called

Rolo. In this place Terton Migyur Dorje entered the womb in the first miraculous month of the Tibetan year of the Female Wood Bird[99]. When the terton entered the womb his mother dreamed that a beautiful large golden tortoise appeared in the middle of a deep and vast dark blue ocean. The color of purified gold, the tortoise radiated light, and everyone looked at it with wonder. A small youth with physical power lifted the tortoise from the ocean with his hands, and gave it to her to keep. The great golden tortoise was an emanation of Manjushri, known as the naga king Gapa, the lord of the land. He was the main leader of all the lords of the land, the root of all appearance and existence, the container and the contents. He was a tulku who had power over all earth essence treasure. This was the wonderful sign of the terton entering into the womb. His father dreamed of finding an excellent white conch, and of blowing a copper conch, which produced a very good sound. He had other dreams as well, but although such signs occurred, he paid no attention to them, and thus forgot.

It is said that when those of the bodhisattva lineage enter the womb the mother feels no pain, and that the birth is also comfortable. Likewise when Terton Migyur Dorje was in his mother's womb, his mother's body felt no pain, but experienced bliss. Her body did not feel heavy, but she felt lighter than before, and she went to her uncle's home.

One of Guru Rinpoche's five Kathangs, the Gyalpo Kathang (Chronicle of the King) says: "In the place known as Dokham, a pure realm of the Shakyas, a yogi practicing the Mahayana path of Secret Mantra, a master of tantra called Dorje will come."

The Zangri Barwa Tse Gu (Nine-peaked Blazing Copper Colored Mountain), the residence of a master of spirits called Gonpo Begtseg, is found near Zalmo Gang, in Dokham. At its foot is an earthen stupa which confers liberation upon seeing. It was built by the great Acharya Padmasambhava, king of all siddhas, Thangtong Gyalpo[100] and the dakini Ashe Karmo. Not far from this stupa is a place called Tsangphu Riwoche where Terton Guru Khyungdrak revealed the following treasure prophecy:

Now, as Shubu Palseng
You will practice this doctrine, which is the condensed essence of all profound teachings.
After a few rebirths, you will be the lord of the treasure teachings of Nyang.
When the war on the borderland comes to the central region and causes destruction,

Near the Nabun Dzong in Dokham
You will be reborn as a person bearing the name Dorje, who will hold the profound treasure scroll.

BIRTH AND EARLY CHILDHOOD

In accordance with the prophecy, from Trulshik Wangdrag Gyatso's statement: "I will be born in Cham La Kha," Terton Migyur Dorje took birth in his uncle's home, not far from the Nabun fortress and to the side of Cham La Kha. His mother's body became as light as cotton wool, and suffered no pain or illness. She had the feeling that she could travel anywhere. He was born under the constellation Kartika (Pleiades), in the tenth month of the year of the Female Wood Bird, on the seventh day, when the constellation Sravana (Alpha Aquiloe) illuminated the sky.

His right shoulder carried a round birthmark, in an unusual color of blue, a sign representing the clear light *bindu*[101]. Even as a young child when he was staying in his uncle's home his behavior was different from other children. He made the lotus *mudra*[102], the threatening mudra, and the respectful mudra of folded hands. His grandmother and others were amazed and surprised to see him making mudras, practicing yogic exercises and so on. His paternal grandfather, Anu Tsering Bum was once heard to remark when having tea with others: "I have a grandson who as an infant did not need to crawl but stood up and walked. I don't know whether this is a good or bad sign."

I, Raga Asye, sent the child a profound protection cord for his body, to protect against certain strong defilements. Later on, he fell ill repeatedly and to promote his recovery his family made a tea offering to the sangha. Lama Chowang (one of the family lamas) and others offered a liturgy for purifying obscurations and impurities.

When he was able to speak, Migyur Dorje proclaimed: "I am Lama Tsultrim Dorje from the eastern land called Kathog." He described the landscape of Kathog monastery and listed the names of the lamas and monks. He also explained how he had done retreat in one of the caves, talked about a goat that gave milk without giving birth and told other stories from his past recollection. He spoke as well about the fears of the *bardo*[103] state and the suffering of the hell realms. He talked about many such things without having to think about them. No one trusted what he said, and they did not take it seriously. Although he repeatedly recounted the number of his monks and named them, no one paid any attention. People from Kathog did

not recognize him and nothing more happened then.

At that time Lama Trinley, one of my students, was invited to Migyur Dorje's home. I told him to ask the child whether he was Wangdrag Gyatso, just to see what he would say. Lama Trinley said that the boy was shy and would not come near him, but that the family reported that he used to say "I am like Tsultrim Dorje" and that he had written the alphabet without any study. I told Lama Trinley that Migyur Dorje was too young to take care of and that I didn't think it was the right time to bring him to stay with me.

Terton Migyur Dorje's grandfather, Anu Tsering Bum, later came to see me a few times at the door of my cave and one day I told him: "It seems your grandson is an incarnation of a Nyingma lama. If you keep him at my place, he will become a good master."

Tsering Bum replied, "It would be difficult for him to become a good master merely because of your aspiration. I think it would be better for him to be taught some medicine." I insisted that he bring the boy to me at once, but Tsering Bum said, "The boy is at his uncle's place, not here, and his grandmother and other relatives would not allow him to leave."

Even at his uncle's place, Migyur Dorje would reminisce about his past life, describing it to anyone who asked. He spoke to many important people, including the leader of Nangchen and his retinue. He discussed his memories in special detail with a doctor who went to the Drichu riverbank where a practitioner from Kathog was living and reported everything Migyur Dorje had told him. The news gradually reached Kathog monastery, making the people of Kathog happy.

Although still very young, he would say, "I am a Kathog lama, a religious mendicant." He blew the conch and acted like a mendicant. He liked to wear monk's robes, and had a red monk's robe made, wearing it even after it became ragged. He became very happy whenever he saw a monk, and would like to sit near him. When his grandfather Anu Tsering Bum meditated and recited the six-syllable mantra of Chenrezig, he was delighted and said, "Grandfather, you are very good."

Migyur Dorje's other grandfather, Adrup Gyal, hunted and killed wild animals, which displeased the terton. Over and over he told him, "Grandfather, you are an evil doer; your food is the food of non-virtue and it is unclean. You should confess your evil deeds." Anytime he saw a wild animal being killed or livestock being slaughtered, he became upset and extremely sad. His uncle was a nomad and had a bow and arrow for killing

wild animals. His family also engaged in agriculture.

Migyur Dorje always refused to touch a bow and arrow, but he could read pulses and diagnose diseases. He did divinations and reported the answers, both good and bad. His predictions were perfectly correct. For example, he told one man with an abscess on his tongue that although it was not so serious he would surely die, and he did die.

When he was five, Migyur Dorje's only brother was born; after that the terton usually resided at his uncle's place, along with his grandfather Adrup Gyal, who had killed many people and horses and was therefore greatly defiled. Terton Migyur Dorje shared this grandfather's bed, his food and his utensils, and as a result became defiled himself. The special signs disappeared and he became an ordinary being.

Sometime later, he began having visions of yidams and dharma protectors, and receiving prophecies, instructions and very detailed instructions. The deities and demons of appearance and existence offered him their heart and life force. Although these things happened, he generally forgot very quickly. When he did remember, and spoke about them a little, his grandfather heard and considered the visions to be an ominous sign. He told the terton he should perform some ceremonies for the protectors. From then on Migyur Dorje no longer spoke of these things and kept them secret. Subsequently, after his defilements were cleared, he wrote down whatever he remembered, and these writings are included in the inner and secret liberation stories. Many small sections are found in other writings.

During this time Migyur Dorje met Guru Loden Chogsed[104] in actuality, and he taught the terton how to read and write. The fierce spirit Shenpa Marnag also taught him the alphabet and encouraged him to read the scriptures. Shenpa Marnag prophesied, "You will have one master who will care for you with respect. People from Kathog will come to invite you but will not succeed. Raga Asye will invite you with success." Shenpa Marnag uttered these few prophecies in verse.

Concerning how to scrutinize a terton, Guru Rinpoche's Kathang says:

When the fortunate one comes into contact with my treasures
Gods, demons and humans, both peaceful and violent, and
The evil gods and demons of China and Tibet will gather.
Acting as though they are supportive, they will
Actually bring all sorts of misfortune.
Many adverse circumstances will gather.

There are other similar statements, such as:

Those who have merit and are prosperous
Lack the sufficient karma;
Those who are humble and are tortured by enemies,
Have sufficient karma.
Those who are poor and suffering
Also have sufficient karma.

In this way, whenever a Nirmanakaya terton comes, the degenerate times and beings' low merit make it difficult for the terton to survive. Demons, the negative forces of gods and evil spirits will not rejoice. Non-conducive and unfortunate things are generally said to happen. In Terton Migyur Dorje's case, everyone was prosperous from the time of his grandfather's youth. They were treated with respect and never faced humiliation. But, ten years after the terton's birth the family suffered from illness, and their food and wealth were depleted. Friends and enemies alike treated them with contempt and made many false accusations. Their condition deteriorated in all aspects and their circumstances became pathetic. Terton Migyur Dorje had to experience circumstances similar to those reported in the earlier liberation stories of Guru Chokyi Wangchug[105], Sangye Lingpa[106] and others.

This completes the third chapter on Migyur Dorje's birth and early childhood.

4. RECOGNITION AND ENTHRONEMENT

(69.5 — 101.3)

EARLY VISIONS AND SIGNS

When Terton Migyur Dorje was about seven years old he had a vision of going to a city that he had not seen before where he saw a lama wearing a red *pandita's* hat[107]. The lama, with four disciples, was encircled by a crowd of people chanting the six-syllable mantra and raising in the sky many white prayer flags on which the mantra was written. At the same time, they were turning prayer wheels inscribed with the mantra. The lama scholar was giving teachings, and a number of women were singing and dancing while various musical instruments were being played. In chorus the women melodiously sang the following verse:

Before the teacher appeared

Not even the name of the Buddha existed.
It is difficult for a human to become a teacher
And even more difficult for a teacher to become a buddha.

The terton heard many similar songs but forgot most of them. Singing this verse, the learned lama rode to the west on a dark blue horse that could understand human speech.

In this vision the lama represented Guru Padmasambhava and the women his retinue of dakinis. By revealing signs, they were encouraging the terton to enter the door of dharma and rely upon a spiritual master. After this vision Terton Migyur Dorje went into the mountains where — through ridges and rocks — he saw me, the master Raga Asye, meditating in my retreat hut. He clearly saw my braided and bound up hair and the entire shape of my body.

In a dream he received a prophecy telling him to go to his master's place, known as the glorious mountain. This left him with such an intense desire to visit his master that he felt unable to remain at home. Although his body became thin and weak because of this, his grandparents were so attached to him that they did not allow him to leave. Migyur Dorje feared his grandfather too much to say that he was going. When his father asked whether he wanted to visit his parent's home, he replied "I don't know. Ask grandfather."

Around this time a sign occurred indicating that the dakinis and dharma protectors who hold the teaching were inviting him and making certain that the terton met his master. His grandfather was sitting near the fireplace drinking *chang*[108] when many beautiful goddesses looking like human women and wearing ornaments actually appeared before him and performed profound and auspicious dances. They said they had come to see what the terton was doing. Failing to understand the sign's meaning, the grandfather still refused to let him go. Angered, the dakinis and dharma protectors exhibited frightening miracles: they caused a huge flock of crows to gather while a dark storm swirled about, with fierce skull-cracking thunder. They sent a lightening bolt that killed two cattle and knocked unconscious a few men and dogs. The grandfather actually perceived these terrifying events.

Three monks from Kathog went to the place where Migyur Dorje was living with the hope of finding him. However, they did not see him, and his uncle frightened them away. As Shenpa Marnag had prophesied, they failed in their mission and returned empty-handed. Meanwhile, another Kathog

monk set out in search of their tulku, but when he arrived at the door of the fortress, Migyur Dorje's father shouted loudly. Terrified, he also fled.

News of these events reached a *togden*[109] who told the family lama, Lama Chowang Kunsang, that Migyur Dorje really was an incarnation of Wangdrag Gyatso. He advised him as follows:

> This is your responsibility; you should attempt to get the boy. You should analyze further to make certain that he is the terton. If you confirm that he is Wangdrag Gyatso's incarnation I will assist the monks from Kathog to reach his place. They have received many empowerments from him and have great devotion. Their lineage and connection is pure like a white silk scarf.

Lama Chowang replied: "Everyone has heard that Kathog monks failed to meet the boy of the Mathang family lineage who is living in the mountains, but leaving it at that will surely do no good. There really is a past karmic connection. I spontaneously felt devotion arise in me." He then asked me, Karma Chagme, to scrutinize and look for signs for three days, saying that if I reached a positive conclusion he would serve the terton as much as he could.

After that I prayed to Chenrezig, the yidam of great compassion, and for three days I analyzed my dreams. On the first night, I considered whether I should keep Migyur Dorje with me. I dreamed that a spring of nectar the color of lapis lazuli arose in front of the door of my meditation cave. Growing into a stream, it flowed into the surroundings, and immediately a large variety of trees grew up. In an instant branches and sapphire colored leaves burst forth. From the east, five great crystalline springs and a thousand smaller springs flowed toward the stream of nectar. I spoke in my dream, saying, "I've never known such a wonderful place!" I dreamed that blissful joy pervaded my whole being, thinking that there was no place happier than my retreat.

The signs in the dream represented the following: The nectar spring arising in front indicated the source of all the terton's treasure teachings. The stream flowing from the spring foretold an increase in the river of secret mantra teachings. The five great streams flowing toward the spring of nectar was a sign that the five great masters of Kathog were delighted. The thousand smaller springs that flowed toward the spring of nectar represented the happiness and respect of the Kathog monks. When I saw that there was nowhere happier than my retreat place, this was a sign of attaining happiness for myself.

On the second night my inquiry concerned whether the terton had any obstacles. Thinking about possible hindrances, I recalled that twice in the past women who were wearing silk and adorned with jewels, and who were bearing musical instruments went to Terton Ratna Lingpa and advised him as follows: "In this place you will be unable to benefit beings on a large scale. You should go to Naochokpo where the lineage of Nyang dwells or to Samdrup Dechen, where Guru Chowang's lineage is. You should be the lord of the treasures." In a similar way, since Terton Migyur Dorje went unrecognized for a long time, his benefit to beings was limited, and many dakinis came to call him to the pure land.

As mentioned above, on one occasion when the terton's grandfather, who was intoxicated on chang, was sleeping beside him, a large gathering of women appeared, dressed in cotton clothes and wide-sleeved gowns in many colors: white, yellow, red and green. Another group of women arrived, wearing armor in the same colors and undulating. Yet a third group of women came in dancing, taking different postures and facial expressions. The grandfather saw them as they approached closely. Later, he talked about what he had seen, and as a result, the terton suffered from pains in his legs and from *bekan*.[110] He also had *soglung*.

In my dream on the second night, I saw that a new floor for the fortress where the terton's father lived was being built and whitewashed the color of a conch. The new floor was leaning and about to collapse. Although it was to be given to other people, the family members requested that I save the fortress from caving in, and I felt I should do so. The demon that was harming the fortress was shaped and colored like a flat shield. Large as a yak, it pounced upon me. Shouting that it was a brown bear, all the people ran away. With all my strength I struck the demon's head and crushed its skull, killing it on the spot. Thus I eliminated it. This dream revealed that I could clear away the obstacles by myself.

On the third night, in the course of my final inquiry, I thought that although I believed the terton to be an incarnation of a great being, I should confirm his authenticity. That night I dreamed I was on top of a fortress, in front of which was another fortress with mani syllables inscribed on it. The full moon appeared above that fortress, as large as a yak-hair tent and shaped like a mandala, but not very bright or luminous. I felt it was a real moon. In the dream, I said to myself: "The scriptures say the moon can be the shape of a mandala, as is this moon. Right now it is not bright, but I think that if I wipe it clean, it will become bright."

This dream showed that Guru Rinpoche is the sun who dispels the darkness-like ignorance of the four continents. His spiritual heir, this terton, had all the qualities of a moon. I had no doubts about this. The lack of brightness indicated that he should be educated in dharma. My thought that the moon would surely become bright if I wiped it clean signified that if I offered Migyur Dorje empowerments and oral transmissions his activities to benefit beings would be extensive. My investigation was thus very positive.

I went to see Terton Migyur Dorje's father and told him that even though his son was an extraordinary being, certain obstacles made it necessary for him to perform a large religious ceremony, or to bring him to my place where I could perform it. After I said this, I made the following prayer to Guru Rinpoche:

If I am capable of being his master
And if this would benefit your teachings,
Guru Rinpoche, through your activities, help me bring him here.
If I am not capable of being his master,
Guru Rinpoche, through your activities, do not bring him here.
I am acting from a desire to serve your teaching
And you clearly know that I have no selfish aspirations.

After swearing the truth like this, I looked for signs indicating whether or not Migyur Dorje would come. I dreamed of a boy with a slight pinkish complexion who was wearing a fur and carrying a present of butter and soft cream cheese. Then I asked myself, "Even if he comes, aside from performing religious ceremonies, would it be correct for me to become his master?" Contemplating this, I dreamed of a boy wearing a fur who came before me and said, "I want to learn," as he was trying to read a scripture.

Now I felt certain Migyur Dorje would come and that I should become his master, but I feared some obstacles might arise before this could occur. I began wondering when he would come, and in a state between a meditative experience and a dream, I heard someone say, "The lama is coming," and I saw Migyur Dorje approaching. The terton was playing when I went to greet him and a crow was pulling the end of his robe over and over again. He paid no attention and would not move. This was a sign of the emanation of the dharma protectors trying to call him.

I had another meditative vision of the terton sitting near a fire as the chiefs of the local gods and demons of Chamdo, Riwoche and Karma appeared in person to invite him to their respective abodes. Just then I had a

vision of Guru Senge Dradog and the protector Gompo Maning preventing them from making their request. The naga king Shene also discouraged the gods and demons.

In other dreams, the protector Garwa Marnag, with help from the protector Kugyal, also invited the terton. The protector Gonpo, along with the red Vaishramana and the spirit Kyebu cleared the obstacles the demon kings created to his journey. Vaishramana and Kyebu were wearing armor and carrying weapons in their hands. They said, "This year if you stay here, there is a danger to your life. Let's go, let's go!" They put him on horseback and took him away.

I dreamed that after several days Terton Migyur Dorje's father was leading him in a group of other travelers. When they reached the pass of Sera in Dokham they encountered heavy deep snow that was difficult to cut through, caused by a local spirit that always created either snow or thunder as an obstacle. However, on that day the sunlight made the weather as warm as summer. The travelers were amazed, and I discerned this signifying the happiness of the *genyen* spirits[111], including Gulha Tenma.

On the way, Terton Migyur Dorje became slightly ill and a doctor was consulted to read his pulse. Saying that his pulse was weak, the doctor recommended that a certain ceremony be conducted, the same that I had recommended earlier. The group of travelers, including the terton's father, arrived at my place without my knowledge. I saw in my dream a person wearing new woolen clothes whose long shiny braided hair covered the upper part of his body. I dreamed that the protectors Damchen Garwa Marnag, Namse and Kugyal Shene spoke, proclaiming: "The royal lineage holder from Nangchen Dranang (referring to Migyur Dorje) is about to come. Didn't you see him coming? He will come tomorrow."

TERTON MIGYUR DORJE AND KARMA CHAGME'S FIRST MEETING

Terton Migyur Dorje did arrive at my place on the eighteenth day of the tenth month in the Male Wood Horse year, at the age of ten. He was wearing the same clothes as in my dream and was holding the offering of butter and soft cream cheese. I performed three types of purification rituals on him, all conducted through the vase ritual: *Metseg* (a wrathful deity), *Namjoms* (Vajra Vidarna) and Dorje Sempa (Vajrasattva)[112].

I carefully examined Migyur Dorje's birthmarks in accordance with the following statements made by Guru Rinpoche in the Lungten Kagyama[113]:

At any time — at the beginning, in the middle or at the end — of the

duration of the Lord Buddha's teachings,
Spiritual masters who hold the teachings will come.
They can be recognized by three unmistakable signs:
A mole or birthmark on the navel and one at the heart, both of them either white or red, and with bindus;
A melodious voice, which utters the words of mantra; or a birthmark on the neck with a bindu; or birth from a lotus and the name Padma;
With fervent devotion he or she will always remember me, Guru Rinpoche, and will think of nothing else.
A person with all three qualities is supreme, with two middling, and with only one of these qualities he or she is still a fortunate one.

Some of these masters will concentrate and single-pointedly strive on their practice;
They will achieve the result and will extensively benefit beings.
Some will strive to benefit others, and will have the power to liberate all who meet them.
Some will accomplish the two purposes of self and others at the same time.
While it is uncertain which of these qualities the masters may have, they are all, in any case, nirmanakayas
And are also prophesied by the buddhas. E MA HO!

Just as Guru Rinpoche prophesied, Migyur Dorje had small birthmarks on his throat, heart and navel as well as a letter THA on the sole of his right foot. All the signs were complete.

A treasure text revealed by Guru Chowang entitled the Great Prophecy of Guru Rinpoche says that to differentiate between the emanation of evil spirits and emanations of Guru Rinpoche one must consider in which direction they take birth, the year and the animal sign, as well as the moles. Guru Rinpoche said:

Listen, Yeshe Tsogyal-ma, if you want to know with certainty about my emanations,
A person born in the west, either in the Year of the Bird or the Year of the Monkey, who has a birthmark on his throat
Will be my heart son.
One who actually sees gatherings of lamas, yidams and dakinis,
And who has a birthmark like the eye of a dakini on the hipbone above his left thigh

Will definitely be my son.
Whoever meets him is a fortunate one.
Women from the lineage of dakinis
Will gather around him as swans gather on a lake.
Whoever has a physical connection with him
Will definitely go to a pure land.
Whoever is connected through his teaching
Will undoubtedly attain liberation and enlightenment.
All those connected to him through the offering of food and wealth
Will be born in a pure realm in their next life.

As prophesied, Terton Migyur Dorje was born in the west of Kham province, in the year of the Female Wood Bird. He had a mole at his throat and a birthmark on his left hipbone that looked like the eye of a dakini, and was like a rainbow. When I examined it, I clearly saw the birthmark, but later it simply disappeared. When I asked the terton whether he remembered his past life, he replied, "I am Lama Tsultrim Dorje. When I was younger I had many things to tell, but now I have forgotten and have nothing to say."

I, Karma Chagme, understood that his forgetting could be due to the defilement caused by sleeping in the bed of his grandfather, a man who had killed many men and horses. The terton talked a bit about identifying the *Kusha Rilbu*.[114] Other than these incidents, there were no signs.

In the past, most major tulkus came in pairs, one authentic and one false. Likewise, in this area was another tulku. Since it was difficult to determine which was authentic, I feared there could be a danger of identifying the wrong one. Bodhisattvas on the *bhumis*[115] have many emanations of body, speech and mind, but emanations of evil spirits who are false objects of refuge may display more signs and miracles than authentic ones do. In these degenerate times, emanations of *gongpo*[116] spirits and of samaya breakers exhibit clairvoyance and various signs of accomplishment. Some devoted disciples believe they are masters and pray to them. Negative energy can be transferred in that way and one who receives the energy may be considered an emanation of the spirit who assumed a master's form.

Ordinary spiritual masters remember their past lives because of previous aspirations; others who are not confirmed and cannot remember past lives may be considered incarnations because of their good karma. Still others neither have signs occurring at their birth nor remember their past lives but their parents tell lies so they attain the position of a tulku. Another group includes those who really are incarnated beings but have no one taking care

of them; because of obstacles they pass away or remain as ordinary beings. Others again, though they are not authentic incarnations, have someone who takes good care of them and who, desiring fame, calls them "Tulku" and enthrones them. Some who receive the name tulku are enthroned and commit immoral acts, thus harming the teachings. Others lacking any positive signs of being an incarnation have followers who use their wealth to have them recognized and enthroned.

As both Guru Rinpoche and Yeshe Tsogyal have prophesied, these things happen because differentiating between the authentic and the inauthentic is difficult and only the buddhas can understand the minds of others. One might ask how I, an ignorant one, could be certain about Migyur Dorje. Not only do the yidams and dakinis have clairvoyance, but the tantras mention various examinations of an incarnation that can be performed by using different tantric practices and prayers. Since I myself have accomplished over one hundred major and minor sadhanas of yidams and dharma protectors, and in particular have practiced the sadhana of the Great Compassionate One for a long time, I am worthy to conduct small examinations like this.

KARMA CHAGME'S EXAMINATIONS

First, I offered torma to the local deities and warned them not to impede the examination. I dedicated the torma of retribution to the obstructing spirits; frightening them off; I set the boundaries and visualized the protection circle. As religious music played, I thrice performed the descent of the blessings on Terton Migyur Dorje; as a result I experienced the meditative state of spontaneous blazing with tears dropping like rain.

Next, performing the body offering, I mingled my mind with my lama and displayed the authentic multiplying relics of Buddha Shakyamuni, a self-arisen stone statue of the Compassionate One, a self-arisen image of *Amitayus*[117] from the stone in the lake at Tsari, a bronze statue of *Sengdongma*[118] that was revealed as a treasure, and the body, speech and mind representation of the Great Compassionate One. I also offered a mandala and prayed with single-pointed concentration.

One method of examining a tulku is according to the Great Compassionate One; another relies on specific practices of Guru Rinpoche; and dreams are also analyzed. Relying on all three, before I went to sleep I prayed, "If this boy is a Kathog lama, please clearly reveal this to me." After thus invoking the truth, I went to sleep.

Without sleeping, I had a strong meditative experience. I clearly heard the following prophecy being uttered from the direction of the Great Compassionate One's statue: "In the innermost secret cave of Kula, he achieved the spiritual attainments of the Great Compassionate One." Since I had heard that the Kula cave was Wangdrag Gyatso's retreat place, I thought that Migyur Dorje was the incarnation of Wangdrag Gyatso.

The next day, the constellation was Pushya (Delta Cancri) and according to the Dzogchen tradition I bestowed upon the terton the refuge, bodhicitta and tantric vows, enabling him to enter the door of the dharma. Once again I prayed and called upon the yidam, the dharma protectors and the oath-bound protectors. I pleaded intensely that the truth be revealed, that they decide whether this boy was Wangdrag Gyatso.

Before sleeping I again examined the incarnation according to different sadhanas, including the Secret Unsurpassable Gathering of All Secrets of the Great Compassionate One, Manjushri, Chenrezig, White Tara, Guru Rinpoche, Chakrasamvara and so on. Then I went to bed and, without falling asleep, in my meditative experience I saw the boy assume the form of a great lama of about forty years old. He had a fair complexion with a pinkish glow, red circles on his cheekbones and a few whiskers. He was wearing a lotus hat made of brocade, and while the upper part of his body was dressed in a monk's robe, on the lower part he was wearing loose worn-out yellow clothes. Pleasant looking, he was sitting in lotus posture. This appearance lasted for a long time so I could notice all the details.

As soon as I fell asleep, a woman appeared and said, "You should take responsibility for this boy." I replied that I didn't know whether or not I would take on that responsibility. No sooner had I answered than a robust, pleasant looking man with a golden complexion appeared. He was wearing a white robe, and sitting in lotus posture, and he looked somewhat unhappy because of my doubt. He said, "Being somewhat distracted, you thought you were sleeping, but you were not. You are always protecting this child."

I realized that the woman was a dakini and the man an emanation of Guru Rinpoche. Immediately afterwards, I was with two lamas who were strangers to me. We performed the ritual of the nine deities of Amitayus, and as none of us remembered the lines perfectly, we had to think about the text as we chanted. Although the text was in poetry, the two lamas chanted as if it was a prose, and the chanting was unclear. I recited in verse, clearly and perfectly.

At that time, a new piece of cloth lay before us, plain cloth with nothing

drawn on it. The image should have appeared on the cloth as the lamas and I recited the liturgical description of Amitayus. When the two lamas recited it did not, but when I chanted the image appeared clearly. This dream shows that although the two lamas, who were from Kathog, tried to scrutinize Wangdrag Gyatso's incarnation, their investigation bore no clear results, whereas my analysis was successful. After this, I dreamed that the two lamas sang along with me. They finally agreed with my result and spoke accordingly.

My dream continued. On the top and bottom of the hill near my place, white stones were heaped and some white prayer flags hoisted in honor of the local deities. Not knowing which heap of stones was a better support for their prayers and supplications, people asked me and, since I thought I knew the answer, I told them, "The heap of stones at the bottom of the hill was made by ordinary children and is not very important. The heap of stones at the top is more important and better." From this dream I learned that the tulku living at the top of the hill was the authentic one, and the one living at the bottom was false. After this, I performed a ritual of averting the call of the dakinis, and offered a long-life prayer to Terton Migyur Dorje.

Still considering whether this boy really was the terton Migyur Dorje or not, I contemplated on the question of whether he could reveal the treasures without obstacles. In my early morning session, I had a meditative experience in which a white dog with a single canine tooth came, bared his teeth, and looked sideways and down. A crowd of people appeared, holding knives and ready for a battle. Suddenly two zombies arrived; brandishing sticks they chased the people away. Many men and women ran off crying. With a weapon in my hand I stopped the zombies from attacking, came between them and the people, and prevented the fight. This was an auspicious sign of clearing away all the many obstacles created by humans, non-humans and the lord of death.

In my evening session, I had another meditative experience. A great lama, about forty years old, was sitting on a high seat. As he was seated in the lotus posture, I assumed he was Lama Choje Drakpa Gyaltsen[119]. I sat in front of him and we talked about the dharma. This led me to believe that the tulku I was examining was an incarnation of one of Guru Rinpoche's twenty-five disciples, and I developed firm and unchangeable faith. During this session, I saw a woman attendant of that lama look at him with an expression of love. I took this vision as a sign that Terton Migyur Dorje's being a terton, his entering the path of desire[120] and so on would be revealed

when he was about forty years old.

After this, I bestowed upon him the tantric vows by giving the empowerment of *Tsedrub Sangdu*[121], a peaceful and wrathful form of Guru Rinpoche, and others. When the respective mandalas were opened, the terton's flower always fell in the middle or on the eastern side. The middle deity was Migyur (Buddha Vairocana) and the deity to the east was Dorje Sempa (Vajrasattva). Uncertain whether or not this indicated his name, I could not complete this examination. When I asked him, "Does this mean your name is Orgyen Migyur?" he replied, "My name is not Orgyen," reflecting that the name Orgyen is not mentioned in the prophecies of the Pema Kathang and so on. "If your name is not Orgyen, is it Migyur Dorje?" I asked again, and he answered happily, "That is very good."

I still felt I should check further. When the terton was very young, he often spoke about his past life, but people neither understood what he was saying nor did they remember. I thought, "Now he has been defiled and has little to say. He no longer claims to be Wangdrag Gyatso's incarnation, but repeatedly says he is Tsultrim Dorje. I don't know whether they are the same or different."

After the empowerment, when the terton was having his share of the tsok feast offering, he asked whether it would be virtuous to give the tsok to others. Otherwise, he said I could have it, indicating that I alone was worthy of having the feast.

On that same day, a mare and her foal tumbled down a precipice, and I said I was worried the foal might have died. The terton performed a *mo*[122] divination and said, "You needn't worry. It did not die."

Previously, Migyur Dorje had not generally said prayers, but on that day he suddenly recited the following:

I pray to Guru Orgyen Padmasambhava
I pray to the Lord of Dharma, Yungtonpa
I pray to the bodhisattva Tsewang Dragpa.

He uttered this prayer repeatedly even though he had never heard of Nyingma masters like Yungtonpa and the others. I took this as a sign of a habitual pattern revealing itself.

When he was small, Terton Migyur Dorje was usually extremely naughty, running around everywhere and never staying in one place. On that night however, he sat straight up in the lotus posture and clearly recited the Vajra

Guru mantra five hundred times. I understood that sitting alone for such a long time indicated another habitual pattern, and also showed that he had received the blessings.

Later that evening, when the terton had just fallen asleep, I saw in actuality the wisdom deities Amitabha, the lord of all buddha families, and Guru Rinpoche descend, and saw their wisdom and their power dissolve into Migyur Dorje's body, just as the texts describe. His body trembled and shook, and he awoke. I made an incense offering and thought it was the proper time to ask about his past. "Yes, yes, now I remember," he replied.

The terton began speaking very clearly about Wangdrag Gyatso: his place of birth, his father and mother, his religious studies at Kathog and his practice at the retreat cave of Kula. He also described Wangdrag Gyatso's hat and cloak, the structure of his house, how he bestowed empowerments with the help of silk scarves, how he had benefited beings after finishing his retreat practice, how many monk disciples he had, how he had a goat that gave a continuous supply of milk, how he received offerings from the naga spirit of Beri, and how he passed away and his experience in the bardo state. He also foretold how he would reveal treasures and open sacred sites in this lifetime, how he would benefit beings and so on.

After this, the two wisdom deities dissolved into clear light. Migyur Dorje said, "Previously I didn't have much to say about my past life, but tonight because of the vision and the blessings of Guru Rinpoche and Amitabha, I can tell you in great detail." Because of Guru Rinpoche's swift compassion, many signs had already occurred, yet I was still not fully convinced. Guru Rinpoche thus came in person and entered the terton's being, so that I would be completely satisfied and my devotion would increase.

After this, I fell asleep and had a dream. A chieftain wearing white clothes was brandishing a long spear with a rainbow colored flag attached, and the entire area was filled with rainbow light. In the morning, the terton said, "From today on I will not openly reveal anything about my future, but if you ask me, I will tell you." Thinking that he said this because speaking about the future could cause harm to his life, I requested that he not speak to anyone about his past either. The rainbows and the brandishing of the flag foretold that Terton Migyur Dorje would become well-known.

ENTHRONEMENT

The next day was the twenty-third of the month, an auspicious day. I offered *sang*[123], hoisted prayer flags and blew the conch. Terton Migyur Dorje sat on

a throne with five stacks of soft mattresses and a cushion. He wore the lotus hat that confers liberation upon seeing. Looking at the hat he said, "I had a hat like this before." I, Karma Chagme, prostrated before him and offered an auspicious scarf. I offered the mandala and served him tea in a porcelain bowl. I prayed for his long life and for the happiness of the Tibetan people, and bowed to his feet.

When the terton bestowed the oral transmission of the Vajra Guru Mantra, sitting upon the throne as I bowed to his feet and so on, he appeared fearless and seemed familiar with these activities. He sat very still and was quite majestic upon the throne. I offered him the Nyingma texts, which actually were his own. This enthronement was carried out secretly, and afterwards, Terton Migyur Dorje went to his father's place.

His aunt then dreamed that when Migyur Dorje reached a camp of tents, a conch blew and a great crowd gathered, reciting the six-syllable mantra of Chenrezig. At the same time, many monks, masters and others also witnessed wonderful signs in their dreams. After Terton Migyur Dorje went to his father's place I too had a dream in which I was taking him in my lap. Suddenly he was about to fall down a precipice but I was able to save him. Next, we were both in a beautiful house where many monks were gathered, and I felt very happy. This dream revealed to me that the terton faced obstacles and I meditated upon the protection circle.

That night, I was recording what had happened when I fell asleep and dreamed of opening a new sacred site. At first no one there had any clear visions of Guru Rinpoche, and everyone began to walk away disappointed. But when I looked up once again, I could clearly see an image of Guru Rinpoche in a sitting posture protruding from the rock. "Look there," I said. "Haven't I done the right thing?" Devotion and respect arose among the crowd. I understood from this that when I first recognized Terton Migyur Dorje people would not believe me, but that they would all be convinced in the end.

Suddenly, on the night of the second day of the eleventh Tibetan month I felt an intense desire to see the terton. On the morning of the next day, I sent some attendants to invite him, horsemen who were skilled and swift like the wind. At that very time, Terton Migyur Dorje awoke from his sleep and thought he was in Neydo, between his place and mine. Instantly realizing that he was not there, he said: "There is another lama in Neydo." When I heard about this later, I thought he knew through his clairvoyance that my attendant Lama Thinley was on his way to invite him to visit me.

On their way back to my place, Lama Thinley prepared tea during a halt. He looked at what they had — enough for three or four people — and put it in the pot. The group included more people than that, however, and he churned the tea and began pouring it. Running out of tea, he added water and churned again. Miraculously each of the travelers could enjoy five good cups. This was indeed an amazing and wonderful sign!

This concludes the fourth chapter on Terton Migyur Dorje's recognition and his enthronement.

5. RECEIVING TEACHINGS AND STUDYING

(101.3 — 124.3)

From here on, although the order of Terton Migyur Dorje's liberation story is somewhat uncertain, I will write it in a sequence that seems appropriate.

EARLY DAYS WITH KARMA CHAGME

I made everyone, even my monks, swear to keep secret the fact that Migyur Dorje was an incarnation and had been enthroned and so on. He stayed with the ordinary monks and was not proud. At night he slept at the door of my cave; his father and his uncle alternately attended him during his sleep. One day a great lama and a person from a sacred place came to me with an extensive offering. This incident left me frustrated and greatly disturbed. That same night, I dreamed of a dark man with nine heads of different wild animals, ten hands and thorny bushes growing on his body. This dream revealed that the lama who came with offerings was an obstructing spirit bringing obstacles.

Terton Migyur Dorje's father also had some strange experiences. Witnessing a swirling red light, he was too frightened to sleep. Then he saw a brightly burning butter lamp above the terton's pillow; when he concentrated on it, his fear vanished. He dreamed that some obstructing spirits appeared, and had the feeling that he was meditating on Vajrapani and dancing in the sky.

In his sleep, Terton Migyur Dorje was heard to say, "That ugly one went away." In the morning, I asked what had happened the night before, and he replied, "Last night, I saw a nine-headed man. When I threw a handful of dust on him, he vanished." I understood that the spirit who had tried to

harm the terton had been subdued. I became frightened then and thought I should try to determine whether by this time next year I would still be able to serve him.

I had the following dream: In the vast sky was shining the moon of the third day, which instantly grew as large as the seventh day moon. Surrounded by three big stars, the sun and moon were on opposite sides of the sky. A huge and beautiful white stupa also appeared in the sky, astonishing everyone. I took this dream as an auspicious sign that the terton would have no obstacles for another year.

One night, after the terton and I had been discussing how to improve the situation, I dreamed that Lama Chowang had lifted from the Drichu River a stone marked with a self-arisen image of a victory banner. When I looked carefully at the stone, I saw an excellent image of Guru Rinpoche in the middle of eight self-arisen auspicious emblems. "A lama might have hidden it in the Drichu," said someone from the group that had gathered. A few said, "Let us hide it in the Drichu," while others suggested, "Keep it under the grassland that is below the path." Telling them this was not proper, I concealed the stone under a high clean place.

From this dream, I concluded that Terton Migyur Dorje should not live in secret at Drichu like his previous incarnation. Although it seemed to be good for him for a while, he should not remain at the monastery. I knew he needed to follow the Dzogchen path, with no specific objectives.

EXAMPLES OF TERTON MIGYUR DORJE'S FOREKNOWLEDGE AND VISIONS

One night, looking at the thangka of Guru Rinpoche and his twenty-five disciples, the terton said, "I might be the one who is going towards a cave." This matched a prophecy noted in the Namchö treasures that revealed Terton Migyur Dorje to be an incarnation of the disciple Shubu Palseng.

I did not need to tell the terton when I had dreams, including signs of obstructing non-human spirits and curses. He would playfully do the practices for preventing harmful spirits. Sometimes when I felt uneasy because I lacked the time to burn the name inscription of the dead, he would perform the ritual without being asked.

Even when he played, his games were not ordinary but revealed his virtuous habitual tendencies. He played at constructing temples, acting like a teacher, doing *doe* practice[124] and practice to subdue harmful spirits, painting thangkas, writing scriptures and so on. What he did while playing was not ordinary, and each action had something auspicious about it. I thus

offered him everything he needed to play. Whenever I arose reluctantly to play with him — thinking that my recitation was being broken or that an old man like myself was acting as a playmate to a young child — Migyur Dorje would at once complain, "I don't want you to help me play!"

Once, just as I was rejoicing at my good fortune in having the opportunity to serve such a terton, he dashed towards the door of my dwelling cave, looked at me and laughed heartily. Sometimes when I wondered whether he really paid attention to my great struggles and efforts to serve and educate him, and whether he understood that I had put aside the virtuous activities I had carried out as a simple unknown practitioner who had abandoned all worldly work, he would playfully run towards the opening of the cave and shout, "My Lama! My Lama!", or he would say, "Now I will go to my lama!"

When any negative emotions rose in my mind and passed over me before I could apply an antidote, the terton's face would turn dark with displeasure. Like a mirror that reflects all objects that appear before it, he clearly knew whatever thoughts arose in my mind. The great yogi Nyungne Rechen had a very noble disciple who knew every thought that appeared in Rechen's mind. He was called Gangshar[125] Rechen. In the very same way, Terton Migyur Dorje discerned all my thoughts. I always feared negative emotions arising within me, and the fear was greater than living under a strict disciplinarian.

EMA! The vidyadhara, the supreme Terton Migyur Dorje, who was humble and hidden among ordinary monks, like the moon buried among the stars, displayed amazing signs more clearly every day even while trying to conceal them.

Towards the end of the Horse Year, on the auspicious tenth day[126] of the eleventh Tibetan month, I made elaborate offerings. In the gathering of monks I requested Terton Migyur Dorje to sit on the throne with five stacks of brocade-covered cushions. He wore the Lotus Hat and took up the vajra, skull cup, trident, long-life vase and other ritual objects. Lama Chowang Thinley and others prostrated to him and performed the dharma dance. On that day, the terton privately displayed a few signs of his clairvoyance. He bestowed some teachings upon the Bargo chieftain and me, and in a playful manner also conferred vows.

In the evening of Dakini Day[127]of the same month, the terton went behind the door and threw a torma, telling us later that he had subdued two obstructing spirits who were harming his life and threatening the lives of

everyone in that area. At that time, he actually saw the glorious protector Gonpo Maning as large as a huge mountain. After that, he had a vision of Guru Shakya Senge, a cubit in height. Finally, he offered and dedicated a small amount of torma. Even casting away torma playfully had the power of a major torma throwing ritual and subdued the primary spirits who cause havoc, such as epidemics and conflicts. The very same evening clear signs of the subjugating activity's fulfillment occurred. I was amazed that even his play-like rituals had such power. At the end of every year, I always suffered from a severe flu lasting for two weeks. That year, I had flu again but recovered in a few days. All the monks fell ill but Terton Migyur Dorje remained healthy.

One night, the terton announced the deaths of two men from China and two from Central Tibet who had made offerings to him when they were alive. "What a pity," he said. Writing their names on a piece of paper, he performed the ritual of burning their names. He sat straight in a meditative posture and with his visualization power summoned the consciousnesses of the dead, transferred them to pure realms and dedicated his merit to them, thus performing the complete ritual of transference. I was astonished by his wisdom. Although in this life he had never even heard of this esoteric ritual, he performed it to perfection. The next day, the terton said that each of the four men had received Guru Rinpoche's hand blessings three times and were certain to be born in Sukhavati.

If I saw clear and strong signs of evil spirits in my dreams, the terton would draw a *linga*[128] and perfectly perform the relevant tantric rituals, including the fire ritual and rites of exorcism. One night, he made a torma and linga, pierced the linga with his *phurba*[129] and burned it, flawlessly performing the ritual of the karma of destruction. He completed the entire rite and ritual, but recited one mantra unclearly, later telling me it was a very secret mantra for subduing the harmful planetary spirits, one which others should not hear. Until that time I had given the terton only empowerments, oral transmissions and the descent of blessings[130], without any formal religious instruction. Receiving merely these teachings, he could nonetheless understand the *tsakali*[131] icons, could draw the linga and so on.

Later, I had him meditate in sessions on the different levels of Clear Light Mahamudra according to the five stages secret pith instruction of Ratna Lingpa's terma teaching on the nirmanakaya aspect of Padmasambhava. When I taught on the difficulties of finding this human rebirth, death and impermanence, the law of cause and effect, and the defects of samsara[132],

he said, "I know this, I know this." Merely mentioning the names of the teachings was enough for him to understand them completely. When I spoke on loving-kindness, compassion and bodhicitta, he shed tears uncontrollably.

I gave the terton a pebble as an object of concentration; he took one glance and threw it away. Demanding, "Give me a statue of Lord Buddha," he focused his mind on it for a long time, revealing his knowledge that far more virtue resulted from meditating on a pure object like Lord Buddha's statue than merely concentrating on something impure like a pebble. After he had clearly recognized the abiding and moving states of mind, I led him to the next meditative pith instruction by offering the oral transmission on the wrathful and peaceful aspects of Guru Rinpoche.

One night our caretaker suffered from extremely high fever, and Migyur Dorje said, "What harm did you cause me yesterday? You fell ill because of it but don't worry, nothing will happen to you." I asked the terton if he had performed sorcery on the caretaker, and he replied, "No, such things simply happen." He performed a healing ritual and the caretaker recovered.

One day the terton asked me to write in brief about the *je nang*[133], the *jangshu*[134] and other rituals. When I gave him these notes, I mentioned that traditionally, as a sign of auspicious circumstance, a new lama should first confer the empowerment of the Great Compassionate One. But he refused, saying: "I will not bestow that empowerment," and I realized that I had not finished conferring the Great Compassionate One's empowerment upon him. Instead,Terton Migyur Dorje gave another empowerment to a few children and the caretaker.

He heard that a girl and a ngagpa had died and was offered a thangka belonging to the ngagpa to perform jangshu. The terton then performed the jangshu ritual for both of them and also for a rat that had just been killed by a cat. He said, "No one made an offering to me to do jangshu for all these beings, and while this is an affront, since I have the power to lead beings to liberation I can do so without an offering."

Once a boy killed a *sethang*[135] dog when it attacked him. As requested by the dog's owner, the terton performed *phowa*[136] and jangshu. He asked the boy, "Aren't you supposed to become a monk? Haven't you even a little compassion for the poor creature? What is more pitiful than this sethang?" When Lama Chowang was constructing a crossed-thread for the protector Damchen, the terton observed two emanations of Kyebu (another name for Damchen) for a long time. They were blue and red gelded male goats with

twisted horns; being young, he thought they were actual goats and would eat grass. With the help of a small monk, he took grass to feed them but the goats vanished. These incidents clearly showed that Terton Migyur Dorje had practiced compassion and was a bodhisattva in his past life.

I suffered from a bad tooth and severe sinus infection that could not be cured by any material substances, medicines, or mantra recitations and gave me acute and unbearable pain. The terton blew on the painful area and used other methods to cure the disease, immediately making me feel better.

At this time, he told me in detail about the defilement of his early years and also about the visions, pure appearances and prophecies he had received during his childhood. These are well described in other sections of his biography. When he performed ritual dances and struck his feet on the grounds many times, he stated: "I am doing this to tame the earth."

Once, he woke early in the morning and scolded some children, shouting, "I am Orgyen Pema," and repeated this continuously thirteen times. At night, he said, "Alas, it was just pointless." I thought he was referring to his scolding the children but that same night I fell ill and approached the terton to do a *kago*[137]. Although he did it, my condition deteriorated instead of getting better. I tried to keep this secret, but the terton knew and said, "You will suffer a little bit longer." Whenever I dreamed of evil spirits, curses or other negativity during the night, I did not need to tell him in the morning. On his own he would assume a wrathful form of dazzling splendor and bare his teeth.

Sometimes he would suddenly make a full prostration towards the statue of Guru Rinpoche. One night when he looked up from inside of the door of the cave, he actually saw Guru Rinpoche with his consort on the mandala. While I did not see them in reality, they clearly appeared in my mind.

One day Migyur Dorje was very agitated and his mind was unstable. He darted as far away as he could in the amount of time it takes to drink three cups of tea. A big black storm descended, and as Vidyadhara Gödem Chen[138] had prophesied, twenty-nine new *gyadre*[139] came in person and were wandering through upper and lower Tibet, causing great harm. When these evil spirits came to our place the terton ran about everywhere practicing tantric yoga. He invoked the naga spirit Genyen Chenpo to subdue them. The great Genyen Dorje Dudjom assumed the form of a monk with five hooded snake heads. Appearing in actuality with a wrathful expression, he fought the gyadre, who assumed different forms of great lamas, women, and children, all wearing red hats. Genyen fought with great violence and

won the fight, causing the gyadre to run away to the south. The terton saw Genyen disappear into the lake.

Another time Terton Migyur Dorje had a vision of Guru Loden Chogsed[140], after which he said, "Today the time has come to bind many gods and spirits under oath! Each time I utter HUNG, I will bind one. Each time I strike my foot on the earth, I will bind one. Each time I toss the consecrated grain, I will bind one." As soon as he uttered these words, the spirits appeared. The terton then repeated the syllable HUNG, performed the Hayagriva[141] Dance and performed other subjugating actions. In this way, he subdued many kinds of spirits, including a *gyalgong*[142] in the form of a monkey, a horrible looking female *rakshas*[143] called Senmo, a harmful naga in the form of a sheep and others, thus completing Guru Rinpoche's remaining activities.

Terton Migyur Dorje had many other visions and meditative experiences. One night he saw the dharma protector Rahula in peaceful form with a white complexion. One day, in the clouds, he saw the wrathful deities of Dorje Drolod[144] and Hungdrub. On another night, until midnight, seeing through houses without obstruction, he watched the protectors, White Maning and Sogdud Nagpo, encircled by groups of local deities — including the eight classes of protectors — talking with each other.

On another night I felt intensely hungry. I fast in the evenings and do not eat dinner. The monks had already gone to sleep and there was no tea in the kitchen. I took some small triangles of dried and soft dough from the box where tormas are kept and, covering my head, began eating. Suddenly I heard laughter from behind the door, and looking back I saw the terton raise a butter lamp to his face and imitate my chewing. I was astonished since I'd been certain no one was around.

Other children hesitate to approach people and appear afraid until they get to know strangers. Once acquainted, they begin to quarrel. The terton, however, respected me even before he knew me, and like a son meeting his father, he did not hesitate to come to me. Initially he did not use honorific words with me and was fearless when giving me the blessing of his hand or feet. Once we became familiar, he spoke honorifically, showed respect and bowed before me. On the other hand, when his grandfather approached him Migyur Dorje did not show love and affection but sat with a lama's reserve, even though they had lived together for a long time.

During this period the terton knew of a dream that recurred to me five times, and told me that anyone having such a dream would have no

obstacles. Dreaming he would become a lama, I was elated, thinking that my task would be meaningful.

RECEIVING EMPOWERMENTS AND ORAL TRANSMISSIONS

Terton Migyur Dorje himself said: "Though I have previously received all empowerments and oral transmissions, and there is nothing that I do not know, I pretend to receive empowerments and oral transmissions and to study the scriptures."

Many predictions identified Terton Migyur Dorje as the last rebirth of Vidyadhara Shubu Palseng, who was inseparable from Ananda[145] — the exalted one from India — and the great translator, Berotsana from Tibet. He remembered his past lives in the same way and therefore was in reality the lord of all empowerments and oral transmissions. Although he did not need them, he had a reason to receive them again.

While great siddhas of the past like Tilopa and others received empowerments and oral transmissions from Buddha Vajradhara and wisdom dakinis, in order to generate trust in people's minds they relied upon a lineage of masters and received teachings from them. Even though the unmistaken incarnations of great lamas in their previous lives received all the teachings, nevertheless the tradition is that they receive the teachings once again. Likewise, Terton Migyur Dorje also received many empowerments and oral transmissions.

Guru Rinpoche made prophecies about particular tertons in Ratna Lingpa's treasures, where it says:

One with the name Dorje will be reborn in Ngom,
Whether or not he makes an auspicious connection with you, Terton Ratna Lingpa
In the future he will make use of this dharma.

If Ratna Lingpa faces any obstacles
He will be reborn four times with the name Ratna.
The last rebirth of Ratna Lingpa will meet Migyur Dorje
And if there are no hindrances
He (Migyur Dorje) will become the holder of Ratna Lingpa's treasures.

As an auspicious circumstance, Terton Migyur Dorje was initially given Ratna Lingpa's three cycles of supreme empowerment — the great fortress of empowerments from *Thugdrup Yangnying Dupa*[146] along with the complete oral transmission of these teachings and the accompanying instructions. He

also received the Tsedrub Sangdu teachings, beginning from the elaborate vase empowerment, and including the torma empowerment, the supreme empowerment, the cycles of sadhanas and their oral transmissions. He received the elaborate great empowerment of *Guru Dragpo Melung Khyilwa*[147] called the Vajra Garland, the brief meaning empowerment, the torma empowerment and the cycle of three supreme empowerments that included the entrustment empowerment, the empowerment of taming haughty spirits and the complete oral transmissions of their entire volume.

The terton received the empowerment for *Thugchen Sangdu*[147], which includes a vase empowerment, a one thousand buddhas empowerment, a torma empowerment, and the cycle of three supreme empowerments. He also received the *Tamdrin Sangdu*[148] empowerment, including the vase empowerment, the tantra itself, the sadhana, the outer, inner, secret and most secret empowerments, as well as the empowerment of taming the nagas, the empowerment of life force and the torma empowerment, the sadhana texts and most of the branch teachings.

When I was conferring upon him the profound empowerment of *Shitro Gongpa Rangdrol*[149]the terton trembled during the descent of blessing. I later bestowed the vase empowerment, the deity empowerment of the sublime one hundred families of deities, the teaching for transferring the consciousness of the dead to higher realms of existence, the torma empowerment, the cycle of three supreme empowerments, the cycle of six instructions, and others. Thus he received the complete oral transmissions of Shitro.

In addition, I conferred upon him the four empowerments and oral transmissions of *Khandro Nyingthig*[150], a Dzogchen teaching, and the brief, middle and the detailed versions of life force empowerments of *Tanag*[151] by Terton Nyang. I gave him the oral transmission of scriptural texts composed by Indian masters; the empowerments and oral transmissions of the liturgical text of *Tergon Barma*[152];the detailed version of the empowerment of *Kagye Sangwa Yongdzog*[153] along with the middle meaning empowerment and the oral transmission of most of its liturgical text; the empowerment of *Tsedrub Nyida Khajor*[154] and its oral transmission; the complete empowerment and oral transmission of Ratna Lingpa's long-life practice called Vajra Garland; and the most profound *Konchog Chidu*[155].

I bestowed and taught all the following: Ratna Lingpa's Vajrakilaya[156] teachings; Jangdagpa's long-life practice called the Prolonging Long Life Arrow; the Molten Metal Poison Empowerment along with its liturgical text and notes; King Kang Nagpo's empowerment, oral transmission and practice

of wind; a Vajrabhairavi empowerment called Swords of Fire; and the cycles of wrathful mantras including *Yangdog Phalam Dugdri Nagpo*[157], the wrathful *yaksha*[158] spirit Shenpa Marnag, the planetary spirit Poisoned Sword, the practice of the life force of Shenpa Shaza Khamoche, Kyebu Chenpo and Garwa Marnag, all of them dharma protectors. When I conferred upon him the peaceful and wrathful supreme empowerments the terton saw fire blazing both in the center of the mandala and in the sky above. He also saw bindus, both small and large. At the time of the descent of blessing during the empowerment of the protector Palgon Maning he saw Maning Nagpo in person. Many similar auspicious signs occurred. A more detailed account of the teachings Terton Migyur Dorje received will be found in the formal records.

The terton did not study extensively. He learned by heart the liturgical texts of Tsedrub Sangdu; the garland of offering section of the three root cycles of *Thugdrub;* canonical descriptions of various yidam deities, including Pema Obar, Khyungmar and others; the permission blessings of Dorje Drolod, Hungdrub, dedication prayers and the like. He also learned calligraphy, art, sculpture, torma making, crossed thread construction for torma rituals and mending rituals, performance of fire puja, and other rites and rituals; how to construct a properly proportioned mandala, how to perform phowa, conduct jangshu, *drubchen* and *drubtren*[159], how to call the dharma protectors and command them, as well the practices of liberation, *tsa lung*[160], and so on.

In this way Terton Migyur Dorje completed all the studies required of a Nyingma practitioner. What I have mentioned is just a small sample of his learning. He understood exactly what he was taught. The terton knew all the activities of a master, including how to perform *rabney* ceremonies[161], reversing rituals through torma construction and how to understand liturgical texts. He required only a few months or years to learn what takes many years for an ordinary person. His level of understanding and practical knowledge was quite high and his intelligence very quick, like a dry twig coming in contact with a fire.

This concludes the fifth chapter on how Migyur Dorje spent some time with the monks and gradually received and studied the teachings.

6. ACCOMPLISHMENT PRACTICES AND THEIR RESULTS

(124.3 — 169.6)

I thought the time had come for Terton Migyur Dorje to spend some time with me in retreat. Although it would have been beneficial for him to practice for a while on the two phases of sadhana, approach and accomplishment, he would not remain in one place for even an instant, but was always running, jumping and shouting to the sky. Exasperated, I wondered why he could not stay still in retreat.

One day the terton drew a picture of two lamas in retreat; one carried a bamboo stick and made the gesture of issuing an order while the other sat quietly and obediently. He told me to draw a picture of his home with people spinning hand prayer wheels. I did what he asked and from then on, the terton sat on his seat all the time, not even opening his meditation belt.[162] Needing no reminder, he regularly performed the long-life practice, and recited the liturgies of dedicating torma and water torma.

EXPERIENCES IN RETREAT

From the ninth day of the first Tibetan month of the Wood Sheep Year Terton Migyur Dorje and I bound ourselves in strict retreat. We first practiced Ratna Lingpa's Tsedrub Sangdu, which included meditating upon Buddha Amitayus as inseparable from Dharmakaya Amitabha. That night, when he looked inside the protector shrine room, the terton saw Khyabjug Chenpo, the oath-bound protector, in person.

On the morning of the tenth day the terton slept for a while and dreamed that Lord Amitayus bestowed the long-life empowerment on him. Later that day, he saw in space Buddha Amitayus in person without his consort. At night, he had a vision of the protector Damchen Garwa Nagpo who later dissolved into his own clay statue. Above the mandala, he saw the protector Durthoed Gonkar.

The terton had different visions every day. Once he saw Guru Rinpoche with a vajra in his hand sitting on the ladder of his retreat house. He told me later that in his dreams, Guru Rinpoche conferred the long-life empowerment and gave him long-life water blessed by Buddha Amitayus himself. One day, when he threw a torma away he saw the protector Maning come in person to take it. Once he made a drawing on a piece of paper, looked at it and made some prophecies, which I have forgotten and so cannot record.

On the night of the seventh day of our retreat, the terton said that having many signs and visions on the retreat was auspicious. He then rolled up the Amitayus thangka, concluding that practice and brought out an image of Hayagriva. The next morning, he had visions of the Red Hayagriva.

Most scholars agreed that a full lunar eclipse would occur on the 15th day of the first Tibetan month. The annual calendar published by scholars of astrology said the same thing. Traditionally, people stayed outside when an eclipse was due to occur, making tea and reciting mantras to save the moon from being swallowed by *Rahula*[163]. Terton Migyur Dorje and I also did this, and talked about whether the moon suffered pain when Rahula swallowed it. He asked, "Is this true or false?" and I replied, "There are different opinions but the Moon Sutra says that the moon suffers when trapped by Rahula."

The terton questioned further, "Who could subdue this planetary spirit?" I answered that Vajrapani and Guru Rinpoche could subdue Rahula. He persisted, asking whether there was any way to stop the sun and moon from being trapped. "If a practitioner can hold his wind energy and prevent the white seminal fluid from entering the central channel then he can stop it," I replied, recounting the story of how Tserlung Drungpa had performed this feat.

The terton said sadly, "This poor moon, what a pity!" and he prayed to Guru Rinpoche and Vajrapani, pleading repeatedly: "May the moon never be trapped!" Full of emotion and about to weep, he declared, "If Drungpa could do it, then maybe I can also succeed." He controlled his wind energy for a long time and that night the moon was not trapped[164].

The next morning, I thought that although I myself had not done the astrological calculations, based on the annual calendar, I had told everyone about the full lunar eclipse. I felt embarrassed that it did not occur. Since people generally considered me so knowledgeable, I feared I might be ridiculed. I confessed these feelings to no one, but sensing my worries, the terton remarked, "Lama, you are also someone who desires to be great." I asked him, "What have I done to desire greatness?" and he said, "You seem to be unhappy that the lunar eclipse did not happen last night." Once again I witnessed his power to read other people's minds.

Though only a few days had passed since Terton Migyur Dorje began the Sangdu sadhana and few recitations of the mantra had been accomplished, he experienced many great and wonderful signs. As several tantras say, including *Sangye Thodpa*[165], accomplishment is possible for fortunate ones who recite a mere ten thousand mantras. When the terton later engaged in

the outer practice of *Gyalwa Gyatso*[166] according to terton Sangye Lingpa's treasure teaching called The Unsurpassable and Most Secret Aspect of The Great Compassionate One, he clearly visualized the deities three times, within completing only one practice session. Due to this practice he saw Guru Rinpoche in nirmanakaya form above the mandala, and in the sky above, he saw Red Hayagriva in person. In the morning he had the vision of Hashang Gyalpo with his entourage, and in the evening, of the buddhas of the ten directions along with their retinues.

The terton said that in his dream he went to the Sukhavati pure realm and received hand blessings from the Buddhas Amitabha, Manjushri and Vajrapani, and also saw the features of the pure land. He drew pictures of future prophecies and explained them to me, but as he said they should be kept secret I won't record them here.

When Terton Migyur Dorje practiced the *Lujin* (Offering the Body), which I had taught him, he actually saw Phadampa Sangye and Machig Labdrön[167]. Reading the liberation story of his ancestor Drungchen Khachoed Namkha Gyaltsen, his respect and devotion flourished. On the peak of a mountain in the east, in a tent of colorful rainbows he saw Namkha Gyaltsen with a golden complexion and a crown, sitting with his left hand in meditative posture and his right in the earth subduing gesture. His palm and the soles of his feet were marked with golden wheels and he wore a pandita's hat. Migyur Dorje did not realize who he was, but the clay statue of protector Maning Nagpo spoke and said he was Namkha Gyaltsen himself. In the midst of clouds the terton saw a white-complexioned lady wearing a white head scarf, and adorned with crystal and bone ornaments. Not recognizing her, he asked who she was and from within the mandala a voice miraculously answered, saying "She is a dakini."

PRACTICES AND ACCOMPLISHMENTS

The great tantra of Thugchen Sangdu advises that a vidyadhara should initially begin with long life practice. Some of Guru Rinpoche's instructions also identify long life practice as the beginning of spiritual attainment for a vidyadhara. Relying on these sources, Terton Migyur Dorje undertook long life practice.

Terton Guru Chowang's spiritual advice cautions:

Many tertons will be unproductive.
Terton Ramo Shel Men practiced medicine and failed to progress in his personal realization;

Rakshag Terton emphasized the crossed-thread ritual and did not benefit beings extensively;
Terton Lhatsun Ngon Mo practiced sadhana on the protector Pekar;
Terton Zhangtram practiced black magic and spread this teaching.
Though all were tertons, they failed to greatly serve sentient beings.

Terton Ngadag Nyang practiced the Great Compassionate One;
As an auspicious consequence, he benefited beings extensively.
You also should not learn black magic or worldly studies like art and so on, but
Should instead practice the Great Compassionate One.

By engaging first in the sadhana of long life, Terton Migyur Dorje practiced in the sequence, with no mistakes. His daily and most important accomplishment practices included the Buddha of Long Life, Amitayus, Avalokitesvara and Guru Rinpoche. Other than these, he neither studied nor practiced any subjugating mantras, black magic, wrathful mantras or the like.

When the terton was concentrating on Thugdrup Yangnying Dupa with the practice of the general sadhana of the Three Syllables of all the Buddhas, Lama Chowang suffered from throat pain. Attending to this, the terton recognized the disease and the spirit that caused it. He employed a religious ceremony as a cure, predicted improvement and Lama Chowang recovered. In the sky to the east, he had visions of the six-armed protector Mahakala pressing down upon the body of a red-complexioned *Tsog Dag*[168].

Around this time I had a dream in which I heard the following prophecy:

A lotus tree with a coral-colored flower (Wangdrag Gyatso) manifested and vanished (he was born near Chamdo and passed away there);
Another lotus tree with a coral-colored flower appeared (Terton Migyur Dorje)
And is undoubtedly the actual vidyadhara himself.

One day, the terton came while I was burning some names of the dead. He stoked the fire and slept after saying a dedication prayer. Guru Rinpoche appeared in his dream that night and led him towards the Sukhavati pure realm where he met Buddha Amitabha. On the same night, he had meditative experiences in which he went to the hell realm and saved fifty dead people who being born there to be cooked in a big copper cauldron.

Witnessing this feat, the Lord of Death smiled in appreciation, and all the henchmen prostrated to him.

Migyur Dorje actually saw and bound under oath obstructing spirits who devour and kill beings. He subdued gongpo spirits and met Guru Rinpoche in person. On the tip of the torma of White Tara, he saw White Tara in reality and heard the sound of the Tara mantra being chanted behind the curtains in his cave. He also heard Guru Rinpoche speaking from his own image in the thangka, and when he recited a supplication prayer to the protector Damchen, he actually saw Garwa Nagpo above the fire.

The terton said that once in dream he, along with Guru Rinpoche and the great siddha Karma Pakshi together created the auspicious circumstances that would avoid a foreign invasion. An army from the frontier called Lugdzi was about to come but failed to do so. This event coincides with previous prophecies. For example, when Karmapa Wangchug Dorje was a boy he prevented an attack of the Chagar army by shaking his wardrobe; here the terton also averted an invasion.

One evening, he practiced the body offering ritual in one session, and as a result in the sky above he saw in reality the great mother Vajravarahi[169] with a golden complexion and four hands, with Phadampa Sangye to her right and Machig Labdrön to her left. To pacify all obstacles, he practiced the sadhana of Maning Karpo, the inseparable form of lama, yidam and khandro, and as a sign of accomplishment he saw that his body and his clothes were in flames. When he offered animals that had been saved to some oath-bound protectors,[170] he saw that the protectors took them and rode away on their horses. One day he saw Drungchen Khachodpa sitting on the top of the fortress at Neydo, near my place.

I dreamed of the terton, his complexion white as a conch, sitting on my lap, and about to fall into a pit of fire. Fortunately I managed to save him from falling. Later, I saw him revealing treasures from an ocean and displaying them and so on, clear signs that we would accomplish all our wishes.

In his dreams, meditative experience and in actuality, the terton saw many local deities, both small and large. On one occasion he said, "This local deity Zogyal seems to be an emanation of the eight classes of gods and demons. He is harming everyone, including both of us." He composed a eulogy, offered torma and composed a kago. Even as a boy of eleven he knew how to do this, without ever being taught the art of composition.

Once when I was chatting with the terton, I said, "You came only four months ago and already you've had so many visions that if I tried to compile a list of them, it would fill an entire volume. Would your complete liberation story be as large as the Prajnaparamita text?" The terton became upset: "From now on whatever visions I have, I won't utter another word about them," he declared. I offered a mandala and asked him to please not stop revealing his visions to me. He continued, "Whatever I have told you about my visions is false. I did not tell you that I am Wangdrag Gyatso. You told me that I am his incarnation. Tell me what signs you saw." I answered that I had prophecies from yidam deities saying that he was Wangdrag Gyatso and asked, "Don't you have memories revealing that you are his incarnation?" He answered, "I remember staying in a long retreat at the Kula cave, and I remember my goat that gave inexhaustible milk. These are what I always recall of my past life."

I continuously gave him empowerments, oral transmissions and other education, as well as pith instruction on meditation. I explained some subjects of vinaya practice, such as the benefits of observing the precepts of the four root downfalls, and the demerits of not observing them. He said, "If speaking lies is such a fault, I fear that whatever liberation story you are writing about me might be mixed with untruth, so you should carefully check it." As he advised, I checked the liberation story, edited mistakes and added whatever was missing. The terton vowed before me that from then on, he would speak only of things he remembered with certainty and things that he actually saw.

The terton engaged in the accomplishment practice of Dorje Drolod Hung, a sadhana of *Guru Dragpo*[171] according to Ratna Lingpa's treasure. One day above the mandala he saw Buddha Amitabha in person, and watched him instantly turn first into Kharsapani, a form of the Great Compassionate One, and then into Guru Rinpoche and his two consorts before vanishing. This incident aroused a powerful longing and devotion in Terton Migyur Dorje and he prostrated many times before the mandala. In a dream, the Great Orgyen commanded him to compose a new scripture for mo divination.

He saw the local deities in the red rocky mountain in front of my place, where eagles lived, and composed a *sang*[172] practice for them. Building a fire in the direction of the mountain, he meditated on Avalokitesvara, added some barley seeds and recited the six-syllable mantra. At once, in the sky above, he saw the four-armed Great Compassionate One with a blue

complexion, sitting with his hands in the mudra of protection.

One day the terton had a vision of Buddha Shakyamuni with the sixteen elders and the four guardian kings. The elders all looked young. When reading a pratimoksha vow liturgy, he could not understand a particular statement about the importance of wearing monks' robes during the ordination ceremony. He asked me to explain, but I had no answer and suggested that he should ask Lord Buddha himself during one of his visions. He did have another vision of the Buddha and asked about his doubts, but the Buddha simply smiled, said nothing and vanished.

On another occasion, he saw Jetsun Milarepa riding upon the rays of the sun while his disciple Rechungpa was holding the sunrays with his folded hands and Tephu Sangnag was holding a tree and a long-life vase. He also beheld a rainbow canopy, large and small bindus in an array and other such amazing visions. The terton asked me to draw them and I did.

A dakini in the form of an ugly woman who walked with the help of a stick appeared before him and uttered some words of prophecy. Just then Varjavarahi came in person; sitting down, the terton saw the mandala of Vajravarahi vividly present in the sky as though drawn there. He also saw the protector Gonpo Maning in the sky above, just as the scriptures describe, holding a sword, trident, and a snake. Except for the earth on which he sat, he was conscious of nothing else. The sky in front was golden, and the space above was filled with ornamental silken frills. Both sides contained mountains of pearls. He saw Vajrapani sitting behind him. I thought this accorded with teachings mentioned in the Sutra that Shows Secrets, which say that bodhisattvas are followed by emanations of Vajrapani, and are thus protected from hindrances.

CLAIRVOYANT POWERS AND VISIONS

My attendant Lama Thinley was sick for more than ten days, and he came to the opening of our cave to ask the terton not to let him die. Migyur Dorje assured him he would recover in two days and he did. When Lama Chowang fell ill with a chronic fever, the terton also told him he would be better in two days and he recovered as well.

One morning, without telling the terton, I practiced visualizing that all the non-virtues, obscurations, diseases and other harms that evil spirits cause to sentient beings dissolved into myself while dissolving my own happiness, joy, and virtues into all sentient beings. When I finished, the terton knew through his clairvoyance what I had been doing and scolded me: "Oh lama,

don't conceptualize!"

One afternoon, the terton told me I could use his chamber pot at night and asked whether I needed it. I told him I dared not use his pot as I had my own, but that night I forgot to put my pot below the bed. We were sharing the same bed and I did wake up to urinate in the middle of the night. Afraid of awakening him, I carefully arose naked from the bed and went to fetch my own pot. It occurred to me that the terton knew through clairvoyance that this incident would happen.

In general, I found it difficult to perform well in all the many different ways I served the terton. I was his domestic and household attendant, his nurse during illnesses, his playmate, teacher, master and more. I sometimes worried that I might not be able to do it all, but one day I suddenly recalled a story of Gelong Dorje, an attendant to the great Shamar Tulku. Once Shamar Tulku fell ill and could not walk along a very narrow path. Gelong Dorje was able to carry Shamar Tulku on his back and everyone considered this very auspicious for Dorje. I realized that I was similarly able to serve Terton Migyur Dorje. Intimately, I shared his bed, carried him on my back and held him on my lap, playing with him. I felt immense joy within me that this might be my own sign of accomplishment, indicating that I might attain the state of the Great Compassionate One. However, the terton told me, "You, the lama, have not recognized the nature of mind while I have already realized it."

In general, since the terton was an object of great reverence I thought I should keep him spotlessly clean like a new roll of cloth. I made a special movable bedstead painted with a lion's throne, thinking to let him sleep on it while I slept nearby. Yet, because he was a young boy and the retreat place was dark and infested with rats, I did not find this a safe place for him to sleep and had to let him sleep with me. Though the terton told me many prophecies and stories showing that that no fault accrued from mixing our clothes and dishes, I fear that if I speak too much of this, it would seem that an ignoble person is praising himself, so I will not write about it here. However, I noted it as an aside in some other works.

Terton Migyur Dorje practiced *Khyungmar Metreng Thog Goed*[173]; as a result he had a vision of his body blazing with huge fire and fell down for no reason as if he had been pushed. When I asked him what happened, he replied: "Just now, from the sky I saw a red garuda with blue wings and tail feathers fly towards me and wound my body with its beak before flying off carrying an effigy of a naga spirit." One day, the terton had a vision of

Karmapa and Shamar Rinpoches, one as an old man and one as a young man wearing similar hats, clothes and so on. He also saw some personal religious objects belonging to his previous incarnation being carried away by people from Dege.

In another vision, the terton took a part of a torma and then saw the clay image of the protector Gonpo Maning transforming into the actual protector to receive the pieces of torma in a skull cup. He saw the spontaneously arisen Chakrasamvara with his consort in person. One night, towards the southwest, the terton saw the entire display of Ngayab Pema Od, Guru Rinpoche's pure realm, where Guru Rinpoche sat encircled by rakshasas.[174] When he looked north, he saw the home of his grandfather and his uncle and heard their conversation. He sometimes possessed the clairvoyance of eyes and ears, but not always.

A while later, the terton practiced the sadhana of Sengdongma. As a sign of accomplishment, he saw sparks and fire emitting from his hands when he clapped. His hands also emitted steam, thereby vanquishing obstructing spirits. On the twenty-ninth day he actually saw Sengdongma. At night he heard a thunderous sound from the west while intermingled bright white and red lights sent out sparks of fire and lightning flashed. Amidst the radiating light Dakini Sengdongma appeared naked, black and wrathful, wearing a dagger skirt. She circumambulated the sky and then vanished.

In a dream, Terton Migyur Dorje met the great Orgyen Rinpoche in person, learning from him the alphabet of the land of Oddiyana and receiving a volume of scripture written in the Oddiyana language. By the next morning he could read and understand it, and was able to decipher all the coded letters of terma with no difficulty. Guru Rinpoche also taught him how to draw a mandala, how to paint it, and other skills. He understood it all. This dream filled me with great happiness and satisfaction.

On the auspicious new moon day of the Tibetan month, I recited the blessing from the *sojong*[175] and the terton said he would recite it. I told him that this would be improper since he was not a *gelong*[176]. He replied that he was gelong of Buddha Shakyamuni, and when I asked, "Which gelong are you?" he answered, "I am Gelong Kungawo[177]." I inquired further: "Do you remember being Ananda?" "Yes," he stated. "Now I remember this." Both my fear and my devotion blazed.

When I recited the Medicine Buddha liturgy, the terton told me the following:

In retreat at Kula cave, I recited the liturgy of Medicine Buddha several times; I recited the name of Buddha Nya Ngen Med Chog[178] and the name of the peaceful Guru Rinpoche for two years. I think I recited the name of Buddha Amitayus for two years and the name of Gyalwa Gyatso,[179] a form of Avalokitesvara for three years, the eight Herukas[180] for a year, the liturgy on the Embodiment of Realization of all Buddhas for nine months, the Vajrakilaya liturgy for two months, Blue Padmasambhava for three months, Wrathful Guru Rinpoche for twenty-one months, Red Garuda for one year. I had all their visions, and, I was assured that all my diseases would be cured as a result. I practiced Blue Tara for one year and Guru Dorje Drolod for two months. I recited the detailed ritual instruction of Guru Hungdrub for two years, Tro Chu Yama Ra Tsa for almost a month, and Sengdongma for two months. I wrote down all the signs of their accomplishments, also noting the total number of mantras recited. Everyone called me an emanation of Chenrezig, but I did not accept the compliment.

One day in a dream, Guru Rinpoche commanded Terton Migyur Dorje to perform a *tru*[181] to cleanse my negative actions and obscurations, and he did this for me. In the water inside the vase, he saw Lord Buddha and two attendants[182]. Although there were no rainbows when I looked at the sky, I saw the pond nearby filled with clouds of multiple rainbows, and the terton saw Dakini Yeshe Tsogyal as beautiful as a peacock standing in front of him holding a skull cup in her hand.

Terton Migyur Dorje composed a completely new and unknown kago to subdue the demons from China and gyalgong spirits. The liturgy read as follows this:

HUNG, I am Wangdrag Gyatso
Listen to me, gathering of enemies and obstructing spirits
Do not harm others, but stay in your own place.

I am Guru Rinpoche and Avalokitesvara
I am Wangdrag Gyatso
Primordially empty in nature and non-existent in reality.

I am Wangdrag Gyatso
My essence mantra is OM AH HUNG HRI
OM MANI PADME HUNG
SAPAVANI HUNG PHAT

He wrote many such kago.

Terton Migyur Dorje continued to have many visions. One night, he saw the union of Guru Rinpoche and his consort Yeshe Tsogyal: On another day, from the southwest came a great thunderous noise, and amidst flashing lights, thunderbolts and hailstorms he saw Sengdongma standing with feet wide apart, holding a sword and a skull cup filled with blood. He saw Sengdongma holding a sword and a skull cup more than once.

In a dream, Guru Rinpoche provided the terton some designs for tormas, and taught him how to beat the ceremonial drum, while the clay statue of the protector Maning repeatedly spoke to him. The next day, I asked him about the dream when he was in a clear state of meditative experience and he told me about opening a new sacred site called Pomne Drag and many other things, such as his power and destiny to reveal treasures.

When I thought that I would practice the sadhana of Vajrapani according to Rechungpa's tradition the terton said, "I will not recite or practice the Sarma tradition." He engaged in the mind practice of Vajrapani according to the Guru Dragpo sadhana from Ratna Lingpa's treasure teachings, and told me that the statue of Vajrapani beside me looked more resplendent and ornamented than before.

He had visions of Buddha Amitabha, Buddha Shakyamuni and Guru Rinpoche. Merely performing through gestures the liberation practice and torma throwing ceremony he saw in person a gathering of deities and their retinues warding off all the obstacles. Included were Senge Dradog[183], Vajrapani, the protector Maning, Garwa Marnag and others. He also had visions of goddess Dusolma and Rangjung Gyalmo, who spoke a few words to him. When I offered a hundred tormas for Lhamo, the terton saw many dakinis carrying them away.

Once the terton told me of a dream in which I drew an eye on his forehead which became an actual eye. Saying this was an auspicious sign, he asked me to draw one on his forehead. When I drew such a wisdom eye, suddenly from every direction, many tiny images of Vajrapani descended like hailstones and dissolved into the statue of Vajrapani behind me. The Vajrapani image in turn dissolved into the terton so I couldn't see it anymore. On this occasion, the terton said, "I now remember many things. Some auspicious signs occurred when I was in retreat in the Kula cave." He related them to me.

MEMORIES FROM PAST LIVES

Terton Migyur Dorje told me that Shakyamuni probably preceded Orgyen Rinpoche.

> At that time I was Ananda, and I remember quite a lot. People nowadays draw a *thortsug*[184] on Shakyamuni's head but this is incorrect. Rather than a thortsug he had a lump of flesh like a goiter. Circling his head is a halo as big as our house, but people draw a round figure behind Shakyamuni's head as though it were supporting the head. The halo should look like it is twisted around his head. The light emerging from Shakyamuni's body is blue in color, and could reach as far as the opposite house. When his clothes fluttered, the light fluttered in the same way. No history relates that Shakyamuni sat with an earth-subduing mudra. His hands could be in any kind of mudra. His clothes were orange. He did not have a lion's throne, but only sat on a cushion. One day a great lion roared and we disciples all ran away frightened. As the lion was about to pounce upon the Buddha, he threw a small stone and the lion lay down to sleep in front of him. The lion then licked the Buddha's hands. We were altogether about one hundred thousand fully ordained monks. I remember them all but can't recall their names.
>
> In Tibet, the great King Trisong Deutsen wore royal attire in blue. He kept his hair braided like a woman, binding it at the crown with a red silk ribbon. At that time Orgyen Pema looked very handsome, with a little mustache. Neither Mandarava nor Yeshe Tsogyal was with him there. Yeshe Tsogyal came later, very beautiful and fair. Guru Rinpoche usually did not hold a vajra and skull cup, but always sat with his hands in meditative posture. He always carried the trident in the cleft of his left arm, telling us that the trident was Vajravarahi. A story was told about the trident being able to speak. I was Berotsana, the famous translator. I wore woolen clothes underneath a silk garment embossed with the eight auspicious emblems.

Terton Migyur Dorje told many such detailed stories, although he was not quite twelve years old, had not been with many people and had not heard anything like what he described. He had not read many scriptures, either sutra or tantra, and therefore had no reason to know about his past. Isn't it amazing that a child could utter such words as these? The terton's mind practice of Vajrapani led him to achieve clairvoyance and remember his past lives. He clearly recalled two hundred lifetimes.

The terton would direct me to draw a particular image on the ground

and would then tell me what it meant, just as a learned person introduces the meaning of a thangka painting of a particular deity. I began having doubts since in general, incarnated beings remember only a few lifetimes, at most seven, thirteen or twenty-five. I never heard of tulkus remembering more lifetimes than that and had reservations about any tulku possibly remembering two hundred lifetimes. While feeling these misgivings, I had a dream in which a prophecy clearly mentioned that Terton Migyur Dorje actually remembered many hundreds and thousands of lifetimes. My doubt was dispelled and faith arose within me.

Yet I wondered whether it was possible that he could clearly remember the lineage, bloodline, place and names, just as described in the sutras like Lord Buddha's Jatakas. I considered the sutra teachings on this matter. The Great Sutra of Brahma Net relates that sages of non-Buddhist schools clearly recollect events from hundreds of eons before, and goes on to say that bodhisattvas and great bodhisattvas recall happenings from the past eon down to many hundreds and thousands of earlier eons. The Great Tantra of the Dakini of Blazing Flames states: "If a person recalls his past from the heart, this is a sign of the accomplishment of Vajrapani." All my doubts vanished since Terton Migyur Dorje remembered in that way.

The events he recalled from his past lifetimes were not randomly described. Rather, he remembered the names of the eons and the specific buddha whose teachings flourished at the time, the name of the region and village of his birth and his parents' names. From his birth till his death, he told me in minute detail whatever he did and whatever he experienced, both happy and unhappy. I could not record everything but condensed it and wrote it in poetry. I compiled his life stories in a separate work and hoped it would suffice. Whatever remembrances I omitted, Terton Migyur Dorje himself recorded elsewhere.

Later, when people came and asked for stories of his past lives he explained in detail to some, but to others said he didn't know, even if they insisted. They argued, "If you can remember where some dead dogs or insects were born, why can't you tell us important details from your own past lives?" He simply answered, "I remember nothing about my past," knowing that once someone who made prophecies was asked for a few prophetic words, but declined, saying he feared that if he spoke whatever came into his mind, it would become untrue.

For some time the terton did speak in detail about where he and I, Raga Asye, would be born in our next lives and the happiness and sorrow we

would experience. But then he stopped talking about this as he thought it would harm his lifespan. Thus, I did not ask the terton much about our next birth, nor about the next lives of others.

FURTHER ACCOMPLISHMENTS AND EXPERIENCES

As an auspicious sign of his wisdom developing after practicing the sadhana of Saraswati[185], Terton Migyur Dorje began to enjoy reading scriptures and wanted to learn them. He read Milarepa's Hundred Thousand Songs, and one day, very early in the morning, saw the Jetsun himself, Tibet's great yogi. He also saw a white OM syllable for a long time. In his dreams, he met the Great Orgyen who gave him one and half new letters of Oddiyana. He told Guru Rinpoche that he did not need the other half letter since he knew it by himself.

After offering tormas to Yamantaka[186] for a few days he perceived wrathful Yamantaka, black in complexion and with many faces and hands, riding a buffalo. The vision remained for a long time but he could not identify the deity. Through his meditative power he dissolved into it many wrathful forms of Guru Rinpoche and it transformed into Orgyen's enlightened body.

At this time, to pacify obstacles created by gyalpo spirits, I collected small clods of earth and stone pebbles from a haunted place and used them to perform a pacification ritual.

Following this, Terton Migyur Dorje had many different visions. Seeing two red men on two red horses, he used his meditative powers to dissolve into them many wrathful forms of Guru Rinpoche. One vanished and the other transformed into a wrathful Guru Rinpoche. On that day he warned me that the next three miracles of gods and demons would be confused and urged that I make no mistakes in distinguishing between them.

At first, a nine-headed black man appeared. After the terton dissolved Guru Dragpo into him, he became the protector Dorje Legpa, who the terton saw dissolve into the clay image of Dorje Legpa[187]. Another black man became visible and emanated many different forms of himself. The terton dissolved Dorje Drolod into him and he vanished. Then a black man riding an effigy of a crow materialized and the terton dissolved four-armed Mahakala into him so that the effigy broke and the man disappeared. Finally, a nine-headed black man without a lower body appeared. The terton dissolved into him the Red Garuda and the man turned into Nagaraksha.

At this time, our caretaker became very sick, and also a few of our monks unknowingly visited an unsafe place haunted by enemies. The terton had

a dream in which protector Garwa Marpo told him the caretaker would be safe from harm and the monks would not be harmed by the enemies. However, the protector foretold that the monks would face the danger of their horses falling from precipices and the danger of robbers. The events occurred as the protector had prophesied. Later, a small hailstorm blew up. Riding in upon it the gods and spirits of the haunted place came in person before Terton Migyur Dorje, offering him their life force and their hearts.

When practicing Dakini Sengdongma's method for the prevention of harmful spirits, the terton saw Sengdongma in person with many faces and arms, and drew a sketch of her. He had visions of Dorje Drolod as well, and twice in dreams Guru Rinpoche taught him different ways of drawing a mandala. One day he had a vision of Red Garuda, who dissolved into my throat and energized my power of speech. He also saw Guru Rinpoche with a golden complexion.

Once, on the fifteenth day of the month, the terton had a vision of a huge nirmanakaya form of Guru Rinpoche teaching him the mudra of the union of vajra and secret space. On the twenty-fifth day, in the sky above, he had visions of the Great Compassionate One who tames beings surrounded by a gathering of his followers. On the twenty-eighth day, he saw a golden wheel in the space before him; Orgyen Rinpoche in union with his consort sat in the center and the eight dakinis stood on the eight spokes of the wheel. On another occasion, he heard a bit of prophecy spoken by a bamboo cane, which he used as a support to meditate on the Great Compassionate One.

At this time, a great drought hit our area; we had no rain for six weeks and lacked even water to make good tea. One evening the terton said, "I think tonight the water container will be filled with water." Repeating this twenty times, at the end he shouted, "Come on rain, come on hail!" Suddenly, heavy rain and hail fell, but only briefly.

Another evening, he told me to carry him on to the roof of the cave. In the middle of the sky above and on top of the mountains in the four directions he saw the five families of Guru Loden Chogsed surrounded by many assemblies of deities who looked like him. The next day he saw crimson complexioned Manjushri in the sky and also the deity Nagaraksha with the head of a garuda.

One day a messenger came from Kathok and a monk peeped through the hole of Terton Migyur Dorje's retreat cave. The terton became sick from this and almost collapsed with pain. An image of a Guru Dragpo with two hands appeared to me and said: "To the back of your cave is a man called

Dawa who practiced *chöd*[188]. Visualize him and Guru Dragpo is always with you." Thinking that a harmful spirit might be assuming Guru Dragpo's form, through my visualization practice, I invoked many forms of wisdom deities of Guru Dragpo from the Glorious Copper Colored Mountain. With intense concentration I dissolved them into the Guru Dragpo that appeared. Suddenly that Guru Dragpo transformed into a three-faced, six-armed deity with wings and a tail. Growing in majestic force, it approached nearer and nearer to the terton. He became afraid and told the deity to go away. It flew south, flapping wings of fire.

At this time, the terton was learning the instructions on the framework of the liturgy of the Mind Practice that shows the stages of the path and was engaged in the accomplishment practice of the Sambhogakaya Lama. On the night of the day he began his practice, I dreamed that while I was looking at a thangka depicting the mandala, I found a letter on the fourfold vajra fence. When I examined it carefully, the letter said:

From the palace of the Glorious Copper Colored Mountain
The celebrated translator Berotsana came, light radiating from his heart.
An emanation of King Trisong Deutsen approached and prostrated
before this light.
If the king prostrated before him, then why wouldn't others do the same?

This verse revealed that Terton Migyur Dorje was in fact a mind emanation of Berotsana.

On the tenth day, the terton had vision of Sengdongma Dakini in the sky. Sitting amidst blazing fire, the lower part of her body was a *kila* (ritual dagger). She went towards the south. That same evening, in the sky above, the terton saw the five classes of dakinis carrying a great lotus tree and making circumambulations. Upon the lotus sat Guru Rinpoche in Nirmanakaya form, with a red complexion, his hands in the mudra of meditation. This vision remained for a long time and then Guru Rinpoche went to the southwest.

Once Terton Migyur Dorje had a vision of Guru Rinpoche and his consort in sambhogakaya form, but doubted its reality. Guru Rinpoche personally ordered him to practice the visualization. After dissolving many wisdom deities into the one he saw, the Guru Rinpoche in his vision became even more majestic and leaped into the sky. In his dream that night, the whole sky filled with Guru Rinpoches. The terton himself transformed into Vajradhara and all the Guru Rinpoches dissolved into him. His skin became

black like a snakeskin, and his hair became white like a conch. From the expanse of the space above, Gyalwa Gyatso, the Great Compassionate One, came and dissolved into his throat. The terton transformed into the Great Compassionate One, and then gradually manifested as the eight emanations of Guru Rinpoche. The eight forms of Guru Rinpoche each appeared and dissolved into his crown. He assumed the form of Buddha Shakyamuni, and Shakyamuni Buddha came in person, first sitting in the sky and then dissolving into his crown. In this dream, he found himself performing many miraculous manifestations.

On the evening of twenty-eighth day, he had a vision of Protector Green Maning and on the twenty-ninth day, a vision of Buddha Amitabha. On the day he finished his accomplishment practice, a white rainbow manifested in the sky on which Guru Rinpoche was walking. Five women, five ngagpas, and nine monks also appeared, followed by six goats adorned with long-life vases, and seven sheep — each carrying the actual form of Buddha Amitayus upon their heads. They formed a line and approached the terton. From the clouds on a mountain to the west, he saw the descent of a vajra, a long-life arrow, and also a shower of nectar from the vase of immortality. That night Guru Rinpoche appeared in nirmanakaya form and congratulated him on completing the accomplishment practice.

One day when I was burning a name inscription the terton told me that he also had some names to be burned. He said:

> The names were from Dartse Do and a place above it. A few were from Kathok. Some were names of the dead and some of the living, but I can correctly consider them all to be names of the dead. Not much time has gone by since I received their offerings and I had no time to do the jangshu ritual.

He correctly remembered all the names of the dead and told them to me, also asking me to record the names in our book of dedication.

Great lamas like Gyalwa Yabsey and others have said that there is little difference between doing the jangshu ritual and not doing it. They say that simply giving the names of the dead and the offering is enough. I asked the terton about this. "Suppose you were asked to go to the bardo or to the hell realm; without performing the ritual, can you save the dead from being born in the lower realms?" He replied:

> I do not know the difference between performing the jangshu and not doing it, but I have seen some dead people. I saw someone for whom I performed jangshu being born in the Sukhavati realm. Then

I saw another named Rili for whom I could not carry out the ritual, and he grabbed on to me pleading that I make a dedication prayer for him. After I dedicated my merit to him, he was liberated from the lower realm and is reborn as a man called Rilod. I thought about liberating others, but they did not come to me and still remain in the hell realm.

Saying this, he performed jangshu for them, and told me about the offerings they had made to him.

On the twenty-fourth night, Terton Migyur Dorje had a vision. In the sky towards the southwest a vase fell from space like lightning, transformed into Buddha Amitayus and gave the terton the long-life water. A bat-headed dakini appeared in the space above. Transforming into Dakini Sengdongma with a kila as her lower body, she emanated fire and trapped the terton in a fence of flame.

In another dream that the terton narrated to me, he was receiving a self empowerment of certain deities with Lama Chowang, Lama Thinley and me. Guru Rinpoche appeared in nirmanakaya form, with Guru Dragpo to his right and Dorje Drolod to his left. Gyalwa Gyatso sat on Guru Rinpoche's crown, and Shakyamuni Buddha was on the crown of Gyalwa Gyatso. At Shakyamuni Buddha's heart sat Buddha Amitabha, with Manjushri to his right. Kharsapani, another form of Avalokitesvara, was at Guru Rinpoche's heart. Guru Rinpoche said, "All of you can touch your foreheads to whichever deities you want to receive empowerment from." The terton touched his forehead to Guru Dragpo; I, Raga Asye, touched my forehead to Gyalwa Gyatso; and Lama Chowang to Amitabha. Lama Thinley touched his forehead to Guru Rinpoche. The different deities remained on our heads and dissolved into us.

On the twenty-ninth day, I offered the terton the oral transmission of the Tergon Barma teachings, which are held by Shubu Palseng and Nyang Chowang. He said he had received them all before, and that he was the holder of these teachings. He simply pretends to receive and practice them for appearance sake. I later found a prophecy from the treasure of Terton Guru Khyungdrag that talks about the lives of Shubu Palseng, saying that in the future, Palseng will be born as Nyang Chowang, with his last rebirth being Migyur Dorje. I realized this corresponded with what the terton had told me.

Terton Migyur Dorje had recited the mantra of White Manjushri a few times, and once during a lunar eclipse on the fifteenth night I made a

mixture of some herbal plants and recited the long mantra of Manjushri. He also recited a little and then felt asleep. From the herbal mixture sprouted a sapling a finger's breadth wide. Though I had performed the accomplishment practice of White Manjushri and had made that plant mixture several times before, it bore no signs even after the completion of the practice. That night the mixture sprouted a small sapling, clearly the blessing of an excellent companion like the terton in the practice.

On one occasion when the terton briefly recited the mantra of red Chakrasamvara, I dreamed that a stream of white nectar flowed from my body and entered into his mouth, after which he transformed into the Great Compassionate One who subdues beings. "Did you see that?" I asked in the dream, and he replied, "The stream of nectar that flowed from you filled my entire body." This dream assured me that the empowerments and oral transmissions I gave him had benefited him. It was a sign of benefiting many beings in the future. The next day the terton saw White Tara in the sky and in the evening had a vision of the three families of Garwa Marnag and Nova Nagpo Sidpai Gyalmo. On another night, he recited some supplication prayers, and in the midst of lightning and thunder caused by black clouds saw the protectors Maning and Upa Ratsa.

He began holding his breath for the length of a session, which became extended after many days of practice. He also frequently practiced looking into the nature of mind. At first, his mind was very distracted and his stability poor, so that sounds of loud talking and other noises disturbed him. Gradually he generated bliss and clarity and the experience of nonconceptuality, which helped prolong his stability of mind.

This concludes the sixth chapter concerning Terton Migyur Dorje's accomplishment practices and the signs that occurred due to his practice of the two stages of generation and completion, and also the attainment of clairvoyance that enabled him to remember his previous lifetimes.

7. OBSTACLES TO REVEALING THE NAMCHÖ TREASURES

(169.6 — 191.4)

Now I will relate the part of Terton Migyur Dorje's liberation story that covers the malicious attacks and fierce disturbances that occurred when he initially revealed the treasures and how he overcame them.

The Pema Kathang, the Commandment of the Lotus Guru says:

Six types of person are given authority to reveal treasures:
One who is harmed by enemies will have authority over concealed treasures
One whose loved ones all die will have authority over concealed treasures
One who is in danger of being afflicted by leprosy will have authority over concealed treasures
One who lives a life of poverty will have authority over concealed treasures
One who always falls into debt will have authority over concealed treasures
One who lacks power will have authority over concealed treasures.

Tertons who reveal concealed treasures
Will not be born everywhere;
Like anise, nettles and other medicinal herbs
They will be born in a place beyond the five-peaked mountains of China
To the north of lake Mansarovar
And to the northwest of Danakosha lake in Oddiyana.

If a terton who is a descendent of a king is born, a plant with white flowers will grow
When the terton enters the womb, the flower bud will appear
When the terton is born, the flower will blossom
One of the parents will die
When the terton reveals the treasure the flower will be in full bloom
Dakinis, dharma protectors, the eight classes of gods and demons will assemble.

When the flower is full blown, like sitting in the midst of a violent battle
Gods and evil spirits with mental bodies will create obstacles.
Appearing in different forms of illusory appearances like
Female spirits born out of desire,
Spirits assuming the form of monks who have transgressed their vows and are born out of anger, and
Spirits assuming the form of ngagpas who are samaya violators and are born out of ignorance.
Through these and other such manifestations they will change the minds of tertons.

Hindrances will come from hostile gods, spirits and men

Some as serious as being unable to reveal treasures and causing danger to one's life
Some as small as posing danger to humans' wealth and food.
At this time forces of dark evil spirits will increase
The lords who have authority over treasure will be jealous and turbulent.
They are driven by karmic forces; one should be cautious and not lead them astray.

When the fortunate ones meet my treasures
They will meet two types of gods, spirits and men: calm and hostile.
The malevolent gods and spirits of Tibet and China will assemble
And bring all misfortune while acting supportive
All the unfavorable circumstances will gather.

OBSTACLES FACED BY TERTON MIGYUR DORJE

Terton Migyur Dorje had very similar experiences. The local king scolded him repeatedly, and even people who didn't know him were antagonistic. Family members frightened and tortured him. His family fell into debt they could not pay; the debt became old and many people claimed their share of the balance. Various unworthy laypeople, monks, and women deceived him in many ways with harmful intentions. He suffered from many sicknesses; food and wealth vanished like rainbows. The terton's father, Gonpo Tseten, a very religious man, died at thirty-seven, just short of completing one billion recitations of Avalokitesvara's six-syllable mantra.

Terton Migyur Dorje himself sometimes became paralyzed for two or three days, unable even to sit or stand, and then suddenly, without medicine or treatment, he recovered and walked, ran and jumped. This happened again and again. He sometimes suffered from a phlegmatic illness and sometimes from a serious digestive disorder. He fell ill repeatedly and had great trouble digesting his food. Once his body became stiff as a rock; when I scratched him, blood and pus oozed and a rash appeared. He had symptoms like leprosy for a long time.

Until the time he revealed the Namchö treasures the terton sometimes acted as though he were mentally ill, running, jumping and even throwing the shrine objects far away. At times he would suddenly faint and become stiff like one suffering from *drib*[189]. He did not recover from these diseases for a long time; when he did recover he could not recall what he had been through.

I considered these problems to be the obstacles a terton must undergo before beginning to reveal treasures and thus did not treat him for paralysis, mental illness and the other diseases but single-pointedly supplicated the Lord of Orgyen and engaged only in mind practice[190], the descent of blessings and bestowing empowerments upon him. At such times, anyone who saw him would think him mad, but on those occasions the terton had visions of subjugating assemblies of evil spirits, gods and demons who offered him their life force and heart, and other such wonderful signs.

One night, Terton Migyur Dorje's face turned red; in a dancing posture, he stared angrily in all directions. Acting madly, he would not listen when I told him to calm down. Later, when he returned to his senses, he recounted his experience:

A blue-complexioned man with large ears suddenly materialized
Riding on nine black yaks stacked one upon the other.
When I whipped him with a black silk cloth,
Some ugly men and women emerged
Carrying on their shoulders a bag full of hearts and heads.
I first liberated them and then ate them until my stomach grew full.
Next I had visions of Gyalwa Gyatso:
As I was about to receive his hand blessing,
A blue man riding on two yaks stacked one upon the other
Pulled me away and I could not receive the blessings.

Once before, I had recognized the terton in a dream in which a white dog appeared gritting his teeth. The terton had a similar dream and was greatly disturbed. I did a kago ritual on gyalgong spirits to prevent them from causing harm and also praised and called upon Guru Dragpo, and the terton saw the painted image of the Great Compassionate One come to life and exorcise the evil spirits by clapping his hands four times, making the sound '*tshag*'.

On that night, in his dream the terton meditated upon Guru Dragpo. Four men with white, yellow, red and black complexions appeared, representing the four demons. He grasped their necks with his hands, two each in his right and left hands. Banging them on the ground three times, they died on the spot. As they suddenly revived, Guru Rinpoche appeared and they promised never to harm him in the future.

I asked the terton to do something for his mental disturbances so he made an effigy of a gyalgong spirit and kept it before him. He asked me to

leave him, saying he would recite a prayer. Since he didn't know any prayer to ward off gyalgong spirits, I wondered if he were lying. Suddenly, he stared at me and started laughing, shouting "Ha ha ha! This lama!" three times.

He said that although he could not see the enlightened body of Guru Rinpoche up in the sky, Guru Rinpoche seemed to be showing his head and looking at us. Guru Rinpoche's image in the thangka painting of Zangdog Palri[191] spoke to me, and told me to visualize Guru Rinpoche. The terton's face then changed completely: mouth wide open, he bared his teeth, his eyes stared in anger and he acted as though he were mad. He broke the gyalgong spirit effigy by hitting it with a vajra, a curved knife, a torma and other things. For an instant, he covered his head with his shawl and said: "Many monks wearing dark red summer hats, pointed yellow hats, and red hats appeared and were hurting me. I transformed into Vajrapani and liberated them by flinging a vajra at them."

I thought of performing a chöd visualization practice to overcome his mental disturbances, and did so without informing him. Just then, the terton said: "Supreme Mount Meru is destroyed by a blazing fire. The sun, moon, stars and clouds are falling on the ground. Sky and earth are turned upside down." When I heard him utter these words, I thought my visualization was strong enough to have an impact.

One night in his dream, the terton had a very clear vision of Buddha Amitabha telling him that in earlier times, the *rudra*[192] Tharpa Nagpo was vanquished by a tantric adept who had a green horse head emerging from his crown. Later Vajravarahi subdued him again. But nonetheless, Amitabha said that a manifestation of the rudra would greatly harm the terton, so he should annihilate it.

The next night, Guru Rinpoche came in person in his dream, and ordered him to subjugate the rudra, saying he should not leave it as it is. The terton told me this and asked how to overpower the rudra. I answered that I did not know, and said he should do whatever came to his mind. He performed the ritual of suppression by simply showing an auspicious sign. I carried out the Guru Dragpo fire ritual and the terton brandished a curved blade. He dreamed at night of shouting that he was the one with the power to vanquish the four demons, and found the dream to be auspicious.

The terton then became very sick. Whenever I did any visualization practice he said that directly in front of my abdomen he saw many dogs and cats bleeding and oozing pus. He also saw a poorly burning fire in front of him and blew to inflame it further. Within the fire he saw the head of an

elephant with wide open eyes that disappeared after baring its teeth. I took this as a sign of the accomplishment of the last night's fire ritual. That night, a monk wearing a yellow hat appeared in his dream and grabbed the terton's hair. When he shouted *PHAT*! the monk died on the spot and vanished.

While performing the ritual of exorcising obstructive spirits after writing a new *mo zhi*[193], the terton saw a small black man appear who was holding a *tram shing*[194] and tearing the mo zhi text. Then the man ran away. Finishing the ritual, the terton slept for a while, dreaming first of Guru Rinpoche, who soon disappeared. Instantly, the terton was sitting on a high throne with the eight classes of gods and demons at its foot, just as described in secret mantra. They had all alighted from their horses and were sitting on the ground. The terton thrashed them with his fists and sticks, and slapped them, making them cry thunderously. He taught them the law of cause and effect, gave them a Manjushri sadhana and had them swear an oath not to inflict harm upon anyone in the future.

One night the terton's mind was greatly disturbed when he was going to sleep, and on the next afternoon, with eyes wide open and mouth agape, he hurled whatever came to hand. Just then he saw Guru Rinpoche above him. In front was a monk riding a lion and wearing a summer hat. He pelted the monk with stones, *zor*[195], and other things. The monk was humiliated and vanished. At the same time, the local guardian deities of all the nearby mountains — both large and small — that we see from our retreat place, came humbly in person before the terton on their mounts[196], wearing their ornaments and special clothing, and carrying their implements. Seeing the terton, they vanished like a rainbow.

All the local deities who lived on the banks of the Sib River in Ngom fought among themselves. The weak deities were killed, those of middling strength fled, and the great ones survived. Over a period of four or five days, the terton saw the deities fighting many times. An arrogant man who assumed he was a chöd practitioner said the event meant that bloodshed had been averted. The terton healed the local deities who had died, and called back those who had run away to create an auspicious circumstance and end the conflict between gods and demons. He made a *sang* offering by mixing many substances, offered a white torma and performed a kago ritual. After he controlled the evil spirits through his powers, the dharma protectors experienced peace and happiness but the spirits were annoyed and tried to create obstacles for both of us, teacher and disciple.

We threw a leather bag filled with disease as a lasso for the evil spirits;

because we practiced luminous meditative stabilization they could not harm us. The local deities who were staying far away sent us amusing messages. Some offered their life force mantra; others made prophecies in poetry. A few described their previous lifetimes, including their sorrow and happiness. Since the terton said these should not be revealed to others I have noted them only in his secret liberation story.

On another evening, the terton's mind was extremely troubled. His face changed its color and he scolded furiously. At that moment, he saw Guru Rinpoche, Shakyamuni Buddha, and Amitabha all sitting in the sky above. Two men, one black and one white, appeared and fought fiercely, hurling between them the torma that was the support for meditation. Guru Rinpoche constructed a stupa on the black man's head and as a sign of suppression placed upon it a crossed vajra and a figure of Mount Meru.

Later that night, a defiled traveler arrived and caused the terton to weaken, twisting his head around towards the back. He was about to fall unconscious. Thinking he might have been defiled, I did a mantra incantation, but he said:

> Rahula has promised to protect me from defilement so I am sure it is not that. All these problems came from an evil spirit with a red complexion who arrived just then and searched the entire room. He is standing behind me now. I did a visualization of suppression and he ran away, only to reappear. I repeated the visualization and again he ran.

I told the terton that if the evil spirit appeared again he should visualize and hit him with a vajra, curved knife and other implements. The spirit did return and the terton struck him with those items. His skull cracked open and his brain spilled as he ran down towards the valley.

INITIAL SIGNS OF OVERCOMING THE OBSTACLES

On another night, Terton Migyur Dorje dreamed of the protector Shenpa Marnag, who assured him that he was not suffering from any diseases, not even soglung. Nothing could help him recover except taking a short nap. If he could not sleep, he should meditate on sleeping and that would help him get better. Recovering quickly would be inauspicious, he said.

As prophesied, the next day the terton once again suffered a long bout of mental disturbance and had the following experience. Shenpa Marnag appeared to him in person and repeated what he had said in the dream. Suddenly two black birds appeared and transformed into four evil spirits

who grabbed the terton's feet. Just then, a crow came into view within the expanse of the sky; hurling a golden vajra at the four demons, the terton liberated them. He transformed into a lion and liberated four men he thought were the obstacle-creating enemies. He thought he would liberate some more, but Guru Rinpoche came and stopped him, saying it was enough. The terton returned to his human form.

One night, he had a vision of a body with hundreds of thousands of heads holding a hundred vajras in his a hundred right hands and a hundred daggers in his hundred left hands. His two legs were coiled with a snake. Using his meditative power, the terton dissolved innumerable Dorje Drolods into the body. The innumerable heads became eyes, so the demon attained the state of Drolod Hungdrub. Instantaneously, he transformed into peaceful Guru, wrathful Guru, Samantabhadra, Amitayus, Chemchog, Garwa Marnag, Gonpo Maning, Sogdud Tagshed and others in sequence. "Clear away the obstacles by doing a kago practice," he commanded. His body turned into a great fire, went towards the small throne, brought out a black bag, removed a black ball from the terton's body and disappeared.

In a little while, a naga spirit appeared into whom the terton dissolved Manjushri Narak. It transformed one after the other into Nagaraksha, Red Garuda[197], King Trisong Deutsen, Pema Jungne, Guru Loden Chogse, Nyima Ozer, Senge Dradrog, Padmasambhava, Pema Gyalpo Shakya Senge, Dorje Drolod and others. The terton supplicated and made aspirations before each of them. Thus he had visions of twenty-three deities in an instant.

One day, many of our monks encountered a heavy snowfall while going to fetch barley. Brandishing a half-burnt stick from the fire, the terton hit out many times and said:

> A newly come spirit from China called Mikun who holds blue clouds and water in his hand made this heavy snowfall descend. I am striking him with this firebrand so the monks will face no problems and can complete their journey. Buddha Amitabha sits in the sky above their location and is transforming Guru Rinpoche and his eight manifestations one by one into the Great Compassionate One, then into the twenty-five disciples, all of them holding firebrands.

At dawn the next morning, the twenty-five disciples appeared with firebrands in their hands, and the sixteen arhats, all with walking sticks, arrived and walked towards the opposite mountain. The monks did not suffer from snow-blindness, escaped the snowstorm and safely reached their destination. Everyone considered this an auspicious sign of

accomplishment.

One night I suffered a mental disturbance. The terton asked me not to burn incense and suddenly fell down, unconscious. Regaining consciousness, he threw his vajra and everything else he could lay his hands on. Mouth agape, he cast angry looks and assumed dancing postures. Just then, Guru Rinpoche appeared in the sky, said someone must be subdued and that the terton should go. When he left, a frightening black man came to fight with him, but the terton hit him with a vajra, crushing the man's skull and liberating him. When the terton returned victorious, he saw Guru Rinpoche preparing to bestow an empowerment on him.

For a long while no rain fell and bad drought hit our area. The rainmakers were unsuccessful and people fell into great despair. Even though I, Karma Chagme, turned the water-powered prayer wheel and so on, whenever it was about to rain, the wind scattered the rain clouds away. Terton Migyur Dorje saw that two evil spirits from the east and south named Damra Chen were united with the god of wind to stop the rain. With his spiritual power, he summoned the three of them to come before him. Furious with their actions, he struck them with all his hand implements. He told me they were difficult to subdue, and that I should concentrate single-pointedly on the steps of visualization. After acting as though fighting them for quite some time, he finally said he had subdued them and that they pledged not to harm others anymore. All three offered the terton their life force essence. Rain then fell for a long time and I felt the two samaya violators had been subdued.

The terton performed the jangshu for his deceased father without experiencing any heartache or concern about his father's rebirth or other matters. When I fell slightly ill, however, he shed tears of sorrow. Considering his master more precious than his father was a certain mark of a noble being.

SUCCESSFULLY OVERCOMING THE OBSTACLES

The terton gave me the following instructions for overcoming obstacles to the propagation of the Namchö teaching:

Make many tsakali using all the required paints,
Paste them around the retreat house and
Conceal them after few days of accomplishment practice.

To make gongdu[198] *paintings,*
Make a painting of the protector Red Maning and the mantras using all

the proper colors
Then carry out the accomplishment practice.

Although you need no substitute for the treasures
To symbolize the substitute,
Using the correct colors
Create images of Guru Rinpoche's eight manifestations with the mantras that are the most beautiful that anyone has ever heard of or seen
And engage in accomplishment practice on them for two weeks.

Make a few beautiful treasure containers with clay
And put precious substances with those images.
Conceal the container.
Simply concealing it does not make it a treasure
Without an accomplishment letter giving instructions about how to transform the container into a treasure, it will not become one.
The letter should not be seen by everyone.

Torn pieces of the accomplishment letter should be placed all around.
Scatter in every direction paintings of deities and mantras drawn on wood and then accomplish those practices.
Recite the mantra, and putting samaya substances[199] *in water, sprinkle this over the paintings from time to time.*

Draw a wheel and paste it on a stick;
On certain occasions, brandish this in the ten directions.
Write mantras in Sanskrit letters on the top and bottom of the retreat house and recite them until accomplishment.

Using bamboo, rolls of paper, a vase, begging bowl, curved blade, wooden board and so on I accomplished this in a few days. Because of my great faith, respect and diligence, I could carry out all of the terton's commands without any mistake. Otherwise it would have been very difficult for anyone to complete them all.

These practices gradually enabled Terton Migyur Dorje to recover from his many health problems: the skin disease that caused pus to ooze, arthritis, dyspepsia, occasional crippling paralysis, phlegm and the others. He still sometimes fell unconscious, but said this was neither drib nor soglung. When I asked about the cause, he told me the harm was caused by the new Chinese spirit that had originated in these degenerate times. I advised him to supplicate Guru Rinpoche to protect him from the Chinese spirit's

harmful actions.

Guru Rinpoche appeared in the terton's meditative experiences as well as in his dreams, and said,"The Chinese spirits cannot harm you; the suffering you are undergoing is a sign of this instruction coming." Guru Rinpoche then gave a profound instruction to protect him from the Chinese spirit. I asked the terton to concentrate on the spirit, and in his dream he bound it under oath. The spirit offered not only his heart and life force but also an instruction to protect him from harm.

After this, Terton Migyur Dorje gradually recovered from his bouts of soglung, his mental disturbances, insomnia, paralysis and so on. With the passage of months and years, he transformed from an aggressive person into a calm and peaceful one.

This concludes the seventh chapter, describing the various mental disturbances, unpleasant experiences and confusion Terton Migyur Dorje experienced as a sign that he was about to reveal the Namchö treasures, how he gradually overcame all the obstacles created by demons, gods and evil spirits and finally became victorious.

8. REVELATION OF THE NAMCHÖ TREASURE TEACHINGS

(191.4 — 216.3)

Now I will explain how the hearing transmission of the Namchö Mind Treasure took place, answering the following kinds of questions: How old was Terton Migyur Dorje when he revealed this treasure, and what was the year, month and date and time? Who gave the teaching and what type of dress and ornaments was he wearing? How it was recorded? The Namchö teachings actually specify these details. The accounts clearly mention that the history of this particular teaching's revelation accords with prophecies made in sutras, tantras and historical biographies of accomplished masters of the past. Doubts about the authenticity of this treasure teaching are clarified. All of this I will briefly describe.

TERTON MIGYUR DORJE RECEIVES AND PRACTICES THE TREASURE TEACHINGS

Initially, Dharmakaya Samantabhadra appeared in the terton's dream and bestowed through signs a long-life empowerment called the Nectar that Clears Obstructions and the empowerment of the six clairvoyances[200].

Later, in a meditative experience, the Great Compassionate One conferred upon the terton the most extensive empowerment of Thugje Chenpo[201] according to the specific Geu tradition. In the same way, from Buddha Amitabha he received the ocean of sadhanas, empowerments and oral transmissions of about forty deities, which he recorded later. Next, from the Great Orgyen in person he received the four empowerments: the vase empowerment, the secret empowerment, the wisdom empowerment and the word empowerment. After this, the Great Orgyen manifested every day in the form of a different deity and bestowed the deity's empowerments, sadhanas, and instructions. Guru Rinpoche also showed him the Sanskrit words that should be written at the top and bottom of these teachings. The terton wrote the teachings down without making any changes, and this gave him the power of perfect memory. When he finished editing them, the original words vanished from his mind.

When the Great Orgyen finished giving him the teachings in person, without telling me that he needed to transcribe something, the terton became briefly annoyed and scolded me. I realized he had to record something and required my help. He stopped reproaching me and calmed down as soon as I took out a piece of paper and a pen. I had to write as he spoke, catching every word he dictated. If I stopped in the middle and asked for clarification he could say no more. I asked him to speak slowly and he recited the teachings as fluently as though he were reciting the six-syllable mantra, which is quite easy to do. I memorized them and they became clearer than before. In this way, I recorded everything he said without any editing to improve the phrasing or anything else because I felt this would be inauspicious and I lacked the courage. The terton also had me write down sadhanas, entrustments and liturgies personally offered him by various wisdom and mundane dharma protectors.

Some secret things in the texts needed to be concealed. To my surprise, the terton wrote down thirteen unfamiliar Sanskrit words as quickly as he wrote Tibetan. He also recorded a few Sanskrit words at the top and the bottom of the treasure texts along with various coded sign letters of protection and some drawings that I did not understand. Most of these letters appeared to him directly; some came from his meditative experience and some from his dreams. Once some miraculous letters dropped into his hands without anyone noticing, and the terton copied from what he read.

I always shared my bed with the terton and followed him everywhere, whether he was sitting, standing, or bathing. Although we never parted for

even an instant, I never saw him writing letters on a scroll or parchment and was thus astonished when one day he took a scroll from his pouch, a sadhana text of Guru Pema Gyalpo[202] that should be transmitted to only one person. He also removed a *Yangbu Shariram*[203], a samaya substance personally received from Guru Rinpoche that looked like a reddish brown pill.

Terton Migyur Dorje practiced and accomplished the treasure texts exactly according to Guru Rinpoche's Kathang:

As the sun on a high mountain is quite unpredictable
Everyone cannot be trusted.
Without knowing how to nurture treasures, a terton will face many unexpected difficulties.
People are smarter than demons and their emotions more coarse.
The letters of the parchments should not be shown to others since they could be harmful and create disputes.

As the buddhas' words are undeceiving
A terton should make great effort to practice the treasures until signs of accomplishment occur.
Wherever profound dharma flourishes, dark and evil forces of spirits also grow stronger.
Without practicing the teachings, do not preach to others.
Showing the revealed treasures prematurely causes jealousy to arise.
Therefore, my heart advice is not to spread treasure teaching at the wrong time even to someone important.

Heeding this advice, the terton did not spread his revelations before their time had come. He kept the Namchö teachings secret from everyone except those near him, and these he made swear before him to reveal nothing.

At this time, the terton accomplished practices that he needed to do himself: Guru Loden Chogsed in a blue robe and Chagna Dorje Thaye[204]. I, Raga Asye, minister of the Namchö treasures, carried out my part in the approach and accomplishment practice of Chagna Dorje, Namkhai Dagpo and Uparatsa. We also engaged in the accomplishment practice of Lama Dorje Chenpo[205] that must be done by the master and the disciple together. While I was recording the Namchö Treasures, the terton also gave me the oral transmissions and empowerments, and we practiced together. We both ensured that the preparatory practices of most of the termas were completed, but we did not engage in minor practices such as deity sadhanas, malignant mantras, yogic activities.

THE ORIGIN OF THE DZOGCHEN INSTRUCTIONS

Now I will recount the origin of the stream of Dzogchen instructions. The terton saw the Great Compassionate One who subdues beings. He taught the terton each session of visualization and I recorded them. For the first two or three days that he meditated upon the instruction, he had no visions, but then he had a vision of the Great Compassionate One, who led the terton through the stages of meditation for two months. We meditated together, so I also received the instructions.

After this meditation, the terton saw the nature of his mind and increased his level of realization. I received an instruction in Namchö Tummo[206] from him that I practiced for a moment during one winter night; my body heat rose as though I were sitting before a fire, and I realized with certainty the teaching's profundity. I felt that the terton and I, the minister of treasures, had together revealed many doors to the Namchö treasure. When he could not practice some parts of the teachings, he would ask me to do them, saying that we two were no different.

Togden Pema Rigzin[207] was a prophesied holder of the Namchö teachings. He came and made offerings to both the terton and me, after being sent by Terton Dudul Dorje, who said: "It's time for Migyur Dorje to come; he is now in the area of Ngom." I felt that Dudul Dorje had predicted that Terton Migyur Dorje would be a holder of the Nyingthig teachings. Since I had not met Dudul Dorje, I wanted to receive Nyingthig teaching from Togden Pema Rigzin. I asked the terton if we should receive it together and he replied, "You receive it and I can get it from you. According to a prophecy of the Great Orgyen I'm not allowed to take it from him." Pema Rigzin said he would examine whether it would be proper for him to receive Namchö. That night, the togden remained in the state of clear light, and was quite happy in the morning, saying he could receive it.

The terton then opened a new mandala of the Great Compassionate One and conferred its empowerment upon me, Togden Pema Rigzin and Lama Thinley. When it was finished, the terton suddenly became silent and preoccupied. His body straightened and stayed that way for a long time; then he spoke like one waking from sleep:

> When I was giving the empowerment, wisdom and mundane dharma protectors assembled like a gathering of clouds filling all of space. The entire land was crowded with innumerable gods and demons, as well as local deities both major and minor, all of them laughing out loud. I thought they might be making fun of me since I know

little about empowerments. I asked them, "Are you laughing at me?" Rather than insulting me they said they were laughing from joy, happy with the flourishing of Lord Buddha's teachings. They pledged to protect the Namchö teaching and offered their life force mantra.

I did not record their essence mantras as they were similar to the previous ones. I did add most of the local deities' essence mantras that had not been recorded before, but I could not document the life force mantra of many unknown gods and demons as the terton kept these to himself. As an auspicious circumstance for others to meet him, the terton offered some empowerments and oral transmissions of the new Namchö treasures during the first fifteen days of the sixth Tibetan month of the Tibetan Monkey Year.

Terton Migyur Dorje practiced Dudul Dorje's treasure teaching, the sadhana of Pema Obar[208], Terton Namkha Jigme's[209] practice called the Accomplishment of the Vidyadhara's Life Force, the union of HUNG and HRI, and others. He also practiced many sadhanas of his own Namchö treasures. When Lama Thinley and his students made a small offering to the terton in order to receive Namchö empowerments, water from the offering bowl rose up like a tide, and though it was summertime, the water did not spill over. The water protruded like the pupil of the eyes.

Once the terton wanted to eat meat, but could find none. He wrote the letter *sha*[210] on a piece of birch wood, and calling it an auspicious circumstance, he chewed the wood. On the next day, someone came and offered him meat. When he ran out of kindling, and could not find any, he drew some on a piece of paper, put it inside an iron pipe and acted as though he were inhaling from it. To my surprise, smoke came from that pipe. One day we were about to run out of tea and the terton made a drawing of a brick of tea, fashioned a wooden knife and acted as though he carved tea from the brick. Immediately we had plenty of tea. I often fell ill and he treated me in a playful manner so that I recovered in an instant. The liberation stories of Yangonpa[211] and Phagdru[212] tell of such occurrences as they treated illnesses and the harms caused by evil spirits as though they were playing.

The Namchö Mind Treasure teachings include the following previously unknown teachings: the tantra of Amitayus, the tantra of Gongdu (Gathering of all Intentions), the small tantra of the nine deities of Gyalwa Gyatso, the White Light of the Great Compassionate One tantra, the Etymology of Names Tantra, the Lehur Tantra, the Guru Dragpo Tantra, the small tantra of Roza, the Tara Tantra, the red Chakrasamvara tantra, the Detu'i

Tantra, the Senge Dradog *Dharani*[213], the four tantras of the four holders of the tantras, the four expressions of realization (liberation stories), the Drag Tsal Thog Tantra, the Horse Dharani, the Wealth Dharani, the small tantra of Uparatsa, the Gondu Dharani, and the dharanis of Lilavajra that are included in the teachings of Lord Buddha and the tantras. Also included are the peaceful and wrathful aspects of Amitayus, Hayagriva, Kajye (Eight Herukas), Vajrakilaya, Mashin and so on, which were already known, as well as the Holder of Roza Tantra, Detu and Le Hur Ma, the Wisdom Bhairava, Uparatsa, Dorje Goed and others whose names had never been heard before and were not previously known on this earth.

The Namchö teachings contain so many tantras, sadhanas, empowerments and yogic activities, and the attributes of so many deities that we have never known and cannot differentiate that even a person with a sharp intellect cannot recall them. No other treasure teachings have this quality, which is a wonder of wonders.

The Bodhisattva Shantideva, an emanation of Manjushri, said in the Bodhisattvacaryavatara that the text contained nothing the Buddha had not already taught. Likewise, no scholars can compose a new tantra text or a sadhana of an unknown deity. Terton Migyur Dorje neither composed the Namchö treasure teaching on his own nor did he make any personal fabrications. The Namchö teachings thus have major significance; those who have doubts should consider this properly.

CLARIFYING MISUNDERSTANDINGS ABOUT TERTON MIGYUR DORJE MEETING GURU RINPOCHE

Some people who are neither learned nor of superior intellect believe that Guru Rinpoche now resides in Chamaradvipa[214], the southwest land of rakshasas, and appears on the morning of the tenth day of every month. When they hear the terton's claims of having been with him for three years without meeting or parting, and of having many visions of him, they doubt whether Guru Rinpoche could possibly have come so often even if he traveled back and forth towards Jambudvipa one hundred times.

Generally the manifestations of body, speech and mind of completely enlightened buddhas pervade both samsara and nirvana, and those whose karmic obscurations are extremely subtle can always see them. Those whose negative karma and obscurations are somewhat subtle can see them in meditative experiences and dreams, but those whose negative karma and obscurations are coarse would not have the fortune to catch a glimpse of the

buddhas even if they were sitting nearby. Guru Rinpoche has spoken briefly on this topic in the advice to future tertons in the Pema Kathang:

Now I will not stay in Tibet, but will go to the land of Oddiyana.
For beings who supplicate from the heart
I neither go nor stay.
One hundred thousand times one hundred thousand manifestations of me will appear.
There is no reason to say that I will not come in the future because I did not come before.

In giving his final advice, Guru Rinpoche said:

When the last cycle of five hundred years has come,
In order to benefit samsaric sentient beings who are deceived by the five poisons
I, Pema Jungne, will conceal treasure teachings both beneath and above the earth.
Since twilight cannot illuminate a dark room, sentient beings become lost in the darkness of ignorance.
Therefore, some people will come and reveal those concealed treasures;
My emanations will tame all sentient beings
And possibly lead them on the path of ripening and liberation.
When Lord Buddha's teachings degenerate and are on the verge of extinction
Beings with pure perception may see me in person;
Like a wish-fulfilling jewel, I will accomplish all their aspirations.

As revealed in Ratna Lingpa's treasure teaching called the Middle Length Prophecy, in speaking to his twenty-five disciples Guru Rinpoche said:

My manifestations will be unfathomable
Every morning and every night I will benefit beings of Tibet
In particular, I will personally come on the morning of the tenth day of every Tibetan month;
To those with deep faith in me, I will come in actuality.

About the virtuous qualities of the tenth day, the *Jangter*[215] says:

On the auspicious tenth day of each Tibetan month,
If the fortunate ones of the future generations and
The male and female dharma practitioners

Display immaculate offerings and supplicate from the depth of their hearts
With devotion, respect and powerful yearning
I will come to the place of assembly and compassionately display various manifestations.
If anyone makes aspirations at that time, their wishes will be fulfilled
And many different auspicious signs of being blessed will occur.
Specifically, they will be cheerful, filled with delight and their minds will be clear
With ardent desire to sing, dance, and play.
Some of the devoted ones may see me in person;
At that instant, do not control your emotions but do what you like
Rainbows, haloes, sounds and rainbow colored patterns will occur.
Know this as my — Pema Jungne's — miracle and make aspirations.

Ratna Lingpa's treasure teaching called Remembrance of Guru Rinpoche and how to spend the tenth day advises:

Fortunate beings practicing dharma in the future:
If anyone has resolute faith in me
I will be sitting right beside him or her.
Whenever the tenth day of the month comes
Whoever commemorates me will never be parted from me.

E MA HO! In ultimate reality, I am beyond going and staying;
Yet, in relative truth, they will not see my face
Whose dualistic and habituated minds are not free from the enclosure of the physical body and
From samsaric habitual tendencies, and whose obscurations need to be cleared.

Those free from the obscuration of negative emotions
Will see me in person and be privileged to converse with me.
Yogic practitioners who are on the path will see me
In meditative experiences or in dreams.
In truth, whenever a virtuous mind or boundless compassion arises within you,
When the mind of renunciation is involuntarily generated, or
When you remember me spontaneously
This is the same as seeing me in person.

Towards those with resolute faith in me, my compassion will be uninterrupted
In the ultimate sense, I am beyond going and coming;
Whenever one's karmic obscurations are cleared away, one will see me.
In the relative sense, due to the aspirations of beings, and according to their perceptions,
I am now staying in the land of rakshasas,
Yet my compassion is unceasing and
I will be right beside anyone with faith in me.

There is no point in saying much
Since words are without essence like particles of husk.
In short, direct your mind and heart towards me
More blessings will come to those who have more faith; the opposite is also true.
Depending upon your resolute faith and respect
There is no doubt that you will receive blessings in proportion.

Just so, the fortunate ones should act accordingly.

GURU RINPOCHE'S PROPHECIES ABOUT TERTONS

The section of Ratna Lingpa's treasure where Guru Rinpoche speaks about specific tertons asserts:

I will show you how treasure revealers who are fortunate ones will come:
If Terton Migyur Dorje overcomes the dangers to his life
He will surpass all the tertons of Tibet in terms of extensively benefiting beings.
The Goddess Saraswati herself will come to write down his treasure teachings,
Such a powerful being of great wisdom.

When Guru Rinpoche makes prophecies about treasure revealers, the text says:

To the place called Ngom will come a person bearing the name Dorje.
Fifteen fortunate ones will personally
Have auspicious connections with you (Ratna Lingpa).
Even if not, they will propagate your teachings in the future.
They are fortunate since they are the beings to be tamed by you.

Avoid distraction; the dakinis will create the auspicious circumstances.
Never be distracted if the dakinis utter any prophecies, but keep the words in your mind.

Bestow upon all of them the long-life practice called the Vajra Garland,
The cycle of Sangwa Dupa[216] *and the command-seals*
That will dispel obstacles to their lives and fulfill the purposes of both self and others;
Even if they face obstacles in their lives, they will fulfill these purposes.
Since they are famous ones with authority over the long-life pill and the mind pill of brahmins[217]
They will know about their share of samaya substances through prophecies and reasoning.

Do not confuse authentic and inauthentic tertons;
Differentiate them by supplicating to me.
O Son of the Noble One, you may face uncertainty between true and false tertons.
Whoever has a relationship with you, either large or small,
Will become your follower in the future
And will ultimately be born in Sukhavati. Such is the prophecy.

If, through carelessness, an auspicious connection with you does not occur in the future
Like a son following his father's footsteps, your lineage holder will at a young age renounce the worldly life
And accomplish the purpose of both self and others.
Through the pure motivation of bodhicitta, with much patience he will propagate your teachings.
O Noble Son, he is one who is a special being.

In accordance with this prophecy, I received an entire set of Ratna Lingpa's teachings from a distant place. When he looked at them, Terton Migyur Dorje sadly said, "I have not met Ratna Lingpa" and wept for a long time. To console him, I said, "Since you always have visions of Guru Rinpoche, why do you need to see Ratna Lingpa?" He cried even more. I told him to carry the volumes of Ratna Lingpa's scriptures on his back, and to circumambulate the text around the Pema Kathang and images of Guru Rinpoche as a sign of respect so that he might be able to see Ratna Lingpa.

During the day, Terton made the circumambulations and at night he

saw both Ratna Lingpa and his consort in his dreams. He received the empowerments and oral transmissions of all of Ratna Lingpa's treasures. After receiving the supreme empowerment according to the path of desire, when the sun rose the next morning he had a clear vision of Ratna Lingpa in the space before him and received from him the outer, inner and secret versions of Ratna Lingpa's Guru Sadhana, of which no one had ever heard. Therefore, I feel I possess the close lineage of this teaching. Since I once again received from Terton Migyur Dorje the cycle of Ratna Lingpa's teachings, torma empowerment, and scriptural text empowerment, the lineage I have is very close and the blessings swift. This I consider to be one of the most wonderful things that ever happened to me.

FINAL REVELATIONS

During the period when the Namchö treasures were being revealed, an accomplished master from Chamdo sent a letter and offerings to the terton. The letter said that near Chamdo a being would incarnate who would be a terton in the future and should be sent to him. He wanted Terton Migyur Dorje to go to Chamdo. I, Karma Chagme, was worried about this because if the terton needed to leave without completing the revelation of the Namchö treasures, he could face obstacles to his life. Warily, I repeatedly expressed my concern about this sudden event. Although Migyur Dorje said that Guru Rinpoche was looking upon him with compassion and assured me that nothing would happen to him, I was quite dismayed since the time was also unfavorable.

Terton Migyur Dorje then had many spontaneous visions of Guru Rinpoche in the forms of the three kayas, and of many assemblies of the three root deities. They prophesied that no obstacles would result from his going to Chamdo. Dharma protectors, including Shanpa Marnag and others, appeared before him promising to protect him until the Namchö teachings were completely revealed. He supplicated the deities and protectors, and received permission to leave his three-year retreat even though it was not complete. I arranged for a messenger to accompany him to ensure that those along the way served him properly.

When the three years of retreat were almost completed, the terton told me that the revelation of the Namchö treasures was about to end. He suggested that I should tell him if I needed to receive any important empowerments and oral transmissions, because this was the right time for

him to bestow them. He said I could have whatever I needed since he could ask the deities for the specific teachings. "When the Namchö treasures are completely revealed, there will be no more visions," he said; even if he had some, he would have no opportunity to ask the deities.

I wished to ask him for some of the old treasures but I felt it might hinder his revelations of earth treasures. As I had no auspicious connection to receive other new treasure teachings, I was satisfied with the Namchö teachings I had already received. I thought that even Guru Rinpoche had relied upon the immortal vidyadhara Mitra Zoki[218] as his lama, and that there was a tradition of many new close lineage teachings, including the Six Cycles of Mitra's Instructions, which had been given to Jalud Repa when he requested masters like Karmapa Chodrak Gyatso and others. With this in mind, I asked Terton Migyur Dorje to give me the Six Instructions of Mitra, the Secret Accomplishment Practice of Mitra, and *Semnyid Ngalso*[219]. Agreeing, he presented elaborate offerings and made supplication prayers for a long time.

As a result, he had a vision of the Mitra deity and drew a complete picture of the deity in color. He asked me to carefully display upon the altar the scriptural texts of the six instructions, the mandala of the six empowerments, elaborate offerings, and empowerment substances like the torma and so on. As he concentrated deeply and made fervent prayers of supplication, Mitra Zoki suddenly appeared, manifesting in many forms with different complexions of white, yellow, red, green and other colors. Each manifestation gave separate empowerments and oral transmissions, and so I received the six instructions and their respective empowerments: *Kasung*[220] practice; the Secret Sadhana of Mitra, its empowerment, oral transmission and the yogic applications; and the Semnyid Ngalso of the completion stage. Thus I received the entire teachings of the lineage of Trophuwa and Girti Ratna.

He also transmitted to me the unknown and wonderful Guru Sadhana of Mitra with its instructions. The deity Mitra himself promised to give his blessings up to the seventh generation of the lineage holder if his teaching is transmitted to only one person at a time. If transmitted to two persons at a time, he promised to give his blessing up to the lineage holder's second generation. Mitra gave me permission to transmit the teaching to many disciples, by instructing me to open the seal of secrecy. I thus received Mitra's empowerment and the oral transmission, and transmitted these teachings along with the seal of secrecy to a few selected disciples.

For those of us with resolute faith in this Namchö teachings, the kindness of Terton Migyur Dorje is both unfathomable and wonderful. When the treasure teachings of Namchö had been completely revealed, he stopped having visions. As presaged in Ratna Lingpa's treasure, volumes of the Namchö treasure teachings were packed in silk brocade, put inside a box and placed upon the throne. As an auspicious circumstance, a grand feast offering was made; people prostrated, circumambulated the texts, and made one hundred mandala offerings with elaborate offerings of incense, butter lamps and so on. The sangha performed one hundred rituals of mending samayas and breaches as well as supplication prayers to the three roots: lama, yidam and dakini. Following this they consecrated the text in an auspicious way, also making supplication prayers to the dharma protectors.

This concludes the eighth chapter which includes the revelation of the Namchö treasure, accomplishing them and opening the mandalas.s

9. OPENING THE DOOR OF SACRED PLACES

(216.3 — 264.4)

TERTON MIGYUR DORJE TRAVELS TO CHAMDO

I fulfilled the promise of completing a thirteen-day retreat. Lama Chowang and Lama Kunsang were in retreat as well. Many patrons expressed their desire to receive teachings from me, and Lhopa Rinpoche also told me to come out of retreat. The time for finishing my retreat was near, but I thought I should have the terton stay in retreat for a few more years, staying in retreat with him and serving him. However, the terton said he should go to Chamdo to receive the novice vows as soon as he completed his three-year retreat. I feared that doing so might cause obstacles to his life, and if he passed away prematurely, treasure revelations and the opening of sacred places would remain unfulfilled. Prophecies found in many treasures suggested that the terton should not be allowed to go but should remain with me and that disease, famine and conflicts could destroy his entire family.

With tears in his eyes, the terton said if we did not allow him to go he would be forced to go anyway and that he would die. I then made offerings to him and prepared to send him to his father's place. I ended my retreat and started giving empowerments and instructions to about three to four thousand people who had gathered.

At that time, many Chamdo people came and gave the terton the prophecy that he belonged with them, telling him the detailed story. They insisted that he definitely must come to Chamdo. Although his half-brother offered him his crown hair, many riches and also land, insisting that he remain, Migyur Dorje did not listen to him. In the end, he went to Chamdo, his uncle's place.

Opening the door to sacred places is itself a kind of treasure, and great upheavals and restlessness occur when the door of a sacred place is revealed. The Pema Kathang says that these treasures are very sensitive. Like a precious gem lying on the head of a poisonous snake, a skillful person can retrieve the gem safely, but someone unskillful could be killed. In the same way, opening the gates of sacred places must be done with care. Success brings great benefit, but failure portends disaster. Because *sater*[221] has so much power, a proverb states that men are as unreliable as the sun on a mountain top, and thus no one can be trusted. A student may be labeled a lama and sent to other places; a devoted disciple who is appointed as an attendant may call himself a tulku and go to another land.

In Chamdo, Terton Migyur Dorje had a castle, an estate and other property that had been confiscated by the local authorities. They also warned the terton and his party that they would be captured by an army of Mongols. Migyur Dorje's uncle, his half-brother and others fell ill; the terton himself fell into a panic and suffered great hardship.

In a dream-like meditative experience a small adult man with a good complexion manifested and approached me laughing with happiness, saying that Terton Migyur Dorje had now demonstrated signs of accomplishment, and there was no danger of any blunder. After he gave me this good news, I saw the terton in my dream wearing the hat of the five buddha families. He entered into the mandala of the peaceful and wrathful deities. I took this as a sign of his opening the gate of sacred places.

A GENERAL DISCUSSION OF SACRED PLACES

Now, I, Karma Chagme, would like to explain the evolution of sacred places in general terms and also how certain specific sacred places have been opened up. First, I will discuss the evolution of this universe. According to the non-Buddhist schools, this world was created by the great Mahadeva[222] who is therefore called the grandfather of this world. They therefore consider all the major and minor sacred places to be abodes of the great god Mahadeva and his consort. According to their belief, anyone who makes sacrifices at

these places will be blessed with the boon of prosperity in this life and will be led towards paradise.

The common Buddhist interpretation is that this universe is created by sentient beings' collective karma. One thousand buddhas will come to the Vajrasana, which is composed of diamonds and is a great source of blessing. Likewise, wherever buddhas and bodhisattvas come and stay, the blessings will match those of the Vajrasana.

The scriptures speak of great sacred places in Tibet as well. The Vinaya scripture says: "Bhikshus! To the north of Vajrasana, in the land of snow, even an inanimate thing like a stone will benefit beings." The Chakrasamvara tantra says that when this world came into being an emanation of Mahadeva called wrathful Bhairava and an emanation of Uma[223] called Du Tsan Marmo together captured Vajrasana. They manifested twenty-four wrathful deities and took control of thirty-two major sacred places in twenty-four provinces. Their emanations and re-emanations dominated different kinds of sacred places, including minor and very minor sacred sites. The tantra and the sadhana of Mahadeva were taught and propagated, and thus all the people of Jambudvipa were led on the path of non-Buddhist schools.

At that time, from the Akanishtha heaven, the great Buddha Vairocana appeared in the form of Chakrasamvara, and the female buddha, Dorje Yingkyi Wangchugma manifested as the great mother Dorje Phagmo, Vajravarahi. Twenty-four male bodhisattvas displayed themselves as Viras and twenty-four female bodhisattvas displayed themselves as Virinis[224]. An entire mandala of Chakrasamvara containing sixty-two deities came from the Akanishtha heaven to this world of Jambudvipa. The principal deity of Chakrasamvara and his consort stood on the corpses of wrathful Bhairava and his consort Du Tsan. In the same way, the Viras and Virinis trod upon the corpses of twenty-four wrathful male and twenty-four wrathful female Hindu deities.

Just like taking over one's rightful home, Chakrasamvara and his consort blessed all the major and minor sacred places of Mahadeva and his consort to be their own sacred places. Without gathering back the emanations, the assembly of Chakrasamvara deities, including the principal deity and his consort, actually reside at the various major and minor sacred places of Jambudvipa. Great blessings come from these places, and therefore yogis who practice secret mantra at such sites will swiftly accomplish spiritual attainments.

Wherever self-arisen lingas of Mahadeva and self-arisen signs of Uma

Devi's yoni[225] manifest, these are sacred places of Mahadeva and Uma Devi. Such sites are also considered sacred to Chakrasamvara and Vajravarahi. The great tantra of the four-armed Mahakala called the Boiling Lake of Blood states:

In the sacred places of Jambudvipa
Self-arisen images of Mahakala and protectress Palden Lhamo will appear
And will be protected by the four guardian kings.

The Nyingma tantras, including the eight classes of Mayajala tantra as well as many authentic Indian Buddhist texts predicted that when the teaching of Buddha Kashyapa was near its end and before the coming of Lord Buddha Shakyamuni, a rudra called Tharpa Nagpo would appear. He would summon all the haughty gods and rakshasas and make them his servants. The *shingkyong*[226] of the major and minor sacred places, and the worldly viras and dakinis would become his slaves, and he would take control of all the major and minor sacred places. At that time, Hayagriva and Vajravarahi together bound under oath the male spirit Rudra and female spirit Krodhima and consecrated all the major and minor sacred places they controlled as places sacred to Hayagriva and Vajravarahi. Images and implements of Hayagriva and his consort Vajravarahi are found at these places. The twenty-eight Ishvaras[227] along with their retinues also offered their sacred sites to Hayagriva and Vajravarahi, and they were blessed as sacred places of Hayagriva and Vajravarahi. These events are clearly mentioned in the Lungten Kagyama and other sources.

Many religious histories of Tibet including the Mani Kabum, Songtsen Gampo's teachings, say that when Buddha Shakyamuni lay dying, Buddha Amitabha, in the western pure land of Sukhavati, asked the exalted Avalokitesvara to go to Shakyamuni Buddha and supplicate him not to pass away. Although Amitabha sent Avalokitesvara with a thousand-petalled golden lotus, when Avalokitesvara made his plea, the Buddha replied that since he had already tamed the beings he was to tame, he would pass away.

Avalokitesvara insisted, saying the Buddha had not walked in the Land of Snows and that the light of his body had not reached Tibet. The Buddha answered, "That land is not to be subdued by me; it is the land you are to subdue. You should tame the people of Tibet." When he spoke thus, multicolored light emanated from his face. Reaching Tibet, the light touched the snowy rocks and mountains, causing self-arisen images of the Buddha, stupas and the Buddha's mantra[228] to appear on them.

Avalokitesvara returned to Sukhavati and told Buddha Amitabha what had happened. Amitabha said,

> As Lord Buddha has spoken, you are to tame the land of snows. Tibet is a land covered by snow, and the cold hells lie beneath. When the snow melts a country will appear; there you should increase the human race. Manifesting in the form of kings, first teach the worldly dharma and then gradually lead the people to the sublime dharma. In the end bring them here, to Sukhavati. I will help you benefit those beings.

The Great Compassionate One agreed, saying, "I will bring to you those sentient beings who establish a connection with me." He traveled to this Jambudvipa world and from the top of Mount Potala looked towards Tibet and emanated light from his body. Beneath Tibet the realm of cold hells was like a closed casket, which he cut into four parts and brought to Tibet. The snow melted, turning the land into a big lake. He then radiated light and blessed the entire land of Tibet. The lake receded and the land emerged. The light touched the rocks and mountains, producing self-arisen images and letters, including Avalokitesvara's six-syllable mantra and so on.

Later, Avalokitesvara himself manifested as a monkey and the goddess Tara took the form of a crag-demoness. From their union, the Tibetan people first came into being and increased. Subsequently, kings like Nyatri Tsanpo, who were blessed by the Great Compassionate One, ruled the land and taught their subjects how to live a proper mundane life.

During the eighth century, the great Dharma King Trisong Deutsen invited Acharya Shantarakshita[229], Guru Padmasambhava, Vimalamitra[230] and others to teach. He had Indian Buddhist texts translated into Tibetan and established the monastic discipline, Buddhist study and practice. He built one hundred and eight monasteries, including the great Samye[231], and one thousand temples, like Thadul and Yangdul. At that time, Guru Rinpoche prophesied that the royal law would collapse in the future and that gradually the monasteries would also be destroyed by armies coming from the frontiers.

The king wept when he heard this and, offering Guru Rinpoche a golden mandala, beseeched him, "If the monasteries and temples that I have constructed are impermanent, you must through your compassion provide supports for the beings of degenerate times, indestructible representations of your body, speech and mind." Guru Rinpoche and his disciples, the king and the subjects, instantly produced innumerable manifestations and blessed

the major and minor sacred places. Guru Rinpoche consecrated those that already existed and appointed kasung as lords of the sacred places. He predicted the names of the individuals who would open the hidden sacred places, and ordered the kasung to break the seal of secrecy when the time came for these holy sites to benefit beings. He commanded the kasung to protect them until that time arrived.

Since Guru Rinpoche had ordered and bound the protectors under oath to protect these sacred places until the appearance of the one who is to open them, they remain unknown and hidden to ordinary beings. Although a few people might know about them, they could not write guidebooks or show their sacred nature to others. Even if they did so, beings would not benefit. Guru Rinpoche said that if emanations of evil spirits with eyes able to see the sacred places tried to open them, the kasung would be enraged and would cause calamities to befall that region. Thus, although many great beings visited the holy sites of Bum Dzong, Pomne, Chijam and others, they were not opened and remained ordinary because no prophecy had been made and the right time had not come.

TERTON MIGYUR DORJE OPENS SACRED PLACES

Speaking of how Terton Migyur Dorje would open up hidden sacred places, Guru Rinpoche wrote in his biography, Stainless Crystal Garland: "My actual emanation, Terton Migyur Dorje will open sacred places, reveal treasures, and remove negative forces."

On a night when Terton Migyur Dorje was staying at his nomad uncle's tent and was sleeping under the pillar support he dreamed that a guidebook of the sacred place of Bum Dzong fell into his hands, its red letters written on white paper the color of conch. The next morning he saw Bum Dzong Mountain and immediately felt immeasurable devotion, respect and resolute faith. On that night the nomads moved to Bum Dzong and the terton dreamed that a beautiful dakini ornamented with jewels told him, "This is my house and should be owned by you; so come quickly." In the morning, when the terton told his companions to go there they refused. The same dakini appeared the following night, told him she would wait for him to come tomorrow, and then dissolved into a rock.

On the following day, Terton Migyur Dorje told his companions, "If you are coming we will go immediately; otherwise I will go alone. I am going to see the retreat cave of Mase."[232] Accompanied by Pema Senge, the terton opened the sacred place of Bum Dzong. After he pointed out some self-

arisen images and letters, when both of them were halfway into the cave, they actually saw the Great Orgyen in Nirmanakaya form holding a box in his hand. Four tents of rainbows adorned the four sides of the box, and in each tent appeared the words "*Kyon Med*."[233] As soon as the Great Orgyen Rinpoche dissolved into the cave everything became clear in the terton's mind. He knew where the self-arisen images were and what they were, whose footprints were there, whose sacred place it was and the benefits of circumambulation. The words Kyon Med referred to a situation when the terton was greatly afraid of being scolded by the Chamdo chieftain and to a prophecy regarding reconciliation of two disputing parties.

After that, the terton went to Maja Yong Dzong, where he saw Orgyen Rinpoche in actual size near the rock cave. At the door of the cave was a ruined wall of an old monastic temple that was haunted by gyalgong spirits. Reaching that wall, the terton's horse became sick and the spirits caused other similar obstacles as well. Using his yogic powers, the terton fiercely drove the spirits away and the wall immediately tumbled. He returned to Bum Dzong and, when he was writing the guidebook, he saw Vaishramana, one of the four guardian kings, deep inside the cave. I feel this corresponds to the explanation in the Glorious Mahakala Tantra that the four Guardian Kings protect sacred places and self-arisen images. The terton gave a three-day oral transmission of Guru Yoga practice from the top of Puru rock and saw a large gathering of dakinis brandishing many victory banners. During this time, the dispute between the people of Chamdo and Shunang was settled.

I had thought that once he came to my place Terton Migyur Dorje would never again visit his home, but I received a prophecy in a dream indicating that he would. Thus, he actually did return home and received his properties as well as the castle. His grandfather Anu Namse invited him to Motod,[234] where he was staying, and some people saw that the terton's and his grandfather's tents were bound by rainbows.

The next day, Migyur Dorje said he had to go to the top of Dabgyal hill, no matter what the circumstances. When he reached the summit, he made a billowing smoke offering and sat for a while. He saw a monk riding on a dog and when he started to chase him, the monk dissolved into the hill. The sun, moon and the stars gathered in the sky above, and he had visions of Buddha Amitayus,[235] the Great Compassionate One and Buddha Maitreya.[236] In the cave of the sacred place, a lay person who was sitting there told him: "I am the servant of Drubpai Gyalmo, and I must give

you this place of mine." Suddenly, the guidebook to this holy site clearly appeared in the terton's mind.

Inside the cave was a narrow opening that no one except skilled hunters could enter, but Terton Migyur Dorje and his friends entered without any harm. He recognized it as the sacred place of Drubpai Gyalmo, and from the very opening of the cave until deep inside he revealed the self-arisen images and letters one by one and recorded all the details. I myself achieved certainty about the self-manifested objects, including the eight kinds of *tsa-tsa*[237] and the figures of the sun, the moon and footprints. The terton said, "Some minor sacred places remain to be opened here, but the time has not come. I must wait to open them at the right time."

When I visited that sacred place, in some nearby caves, monks saw the self-arisen image of Dorje Drolod, footprints, and letters. Astonished by these miraculous discoveries, they thought of showing them to others when suddenly from nowhere, with no one throwing stones, accompanied by the sound of *shir*, fist-sized rocks hit their heads, almost breaking their skulls. They later said they dare not reveal the images. This incident clarified what the terton had meant when he said that the time to open those sites had not come.

Now I will explain how Terton Migyur Dorje opened the hidden place of Pomne in Kham. Though Wangdrag Gyatso had been born near Chamdo, obstacles caused him to change his realm of existence and he passed away to the pure land of *Zangdog Palri*,where the Great Orgyen conferred an empowerment on him and foretold that in his next rebirth he should open the sacred place of the rocky mountain of Pomne. Terton Migyur Dorje clearly remembered Guru Rinpoche holding his hands and telling him to strive for this. He had often spoken before about a sacred place in Pomne with many self-manifested images and letters and now the right time had come for him to open it. He went to the area and after sitting for a moment at the opening of a cave a black man with a camel's head appeared, but vanished when the terton chased him. I spent a night at Motod at that time and dreamed of Terton Migyur Dorje sitting in the middle of the *Shitro Mandala*[238] and introducing the Shitro deities to a few people. This dream assured me there would be no obstacles in opening this place.

The terton made a smoke offering and then opened the sacred site, revealing many self-manifested items, including a stupa. In the middle of the cave, he saw Guru Rinpoche with a dark blue lotus hat. In his dream that night, he saw many people melodiously singing the six-syllable mantra, and

he was told that someone from Tsang Sar[239] would be coming to invite him. He thought the gods and demons of that place might be calling him. The next day, ten men from Tsang Sar did come, and the terton went there by a roundabout route. On the way he saw three panditas[240] having discussions and said they might be manifestations of some of the Great Orgyen's twenty-five disciples. In the midst of clouds, he clearly saw Samantabhadra with his consort. We stayed a few days at Jomo Mede[241] where the local protectors offered the terton their life force mantra in person, in meditative experience, and in dreams.

One night we were staying at Drugthog, near my monastery and just as Terton Migyur Dorje was about to sleep many local guardians — both large and small — appeared to him amidst great thunderous noise, being led by a naga spirit. Saying they had come to see the terton on his way, they prostrated to him nine times and vanished. The terton went into his bedroom to meditate and Goddess Ozer Chenma[242] appeared to him, with a saffron complexion and riding on a pig.

When the terton was traveling through upper Tibet, I dreamed of him rejoicing with amazement after he revealed a wonderful bronze image from a crossroad. I asked whether the auspicious circumstances of opening sacred places in the upper region could still occur. He replied that he would proceed further on the tenth day; to mark the auspiciousness of that occasion, he made special feast offering. The Great Orgyen appeared in person and spoke to him, saying:

> *On the way, you will meet a malevolent spirit that you should now subdue;*
> *Otherwise, you will not be able to tame it.*
> *During this year in particular you will encounter obstacles when you face steep rocks and the bases of stupas.*
> *If you overcome hindrances in these areas, you will have no further problems.*

As prophesied, he had some minor mishaps, falling off his horse and suffering from illness. Continuing nonetheless, he reached Zedar and stopped for three days. Despite the winter season, early the next morning several traveling companions heard a cuckoo singing three times from the top of the nearby mountains. Moving on, the terton stopped for the night at Bashing Gal and dreamed that when he searched his visualization for the evil spirit the Great Orgyen had said he needed to subdue he discovered that the spirit wore bird and rat skins and rode a yak. Chattering its teeth, it

imitated a dog. The terton hurled his vajra and broke the yak's leg, making the spirit run away. As soon as he reached the main road of Yel he met the evil spirit Rata Mayi Sogpo Nagu, who brings all kinds of unfavorable circumstances, along with the demon Genmo Chiglang Tsirad, both running down the road away from him.

Halting for the night in the lower part of Zodkyi Lhakhang valley, the terton found the malevolent spirit he had to subdue. The yak he rode was dragging its broken leg, and the demon shouted for help from all his fellow spirits yelling: "He is coming to my place. Please help me stop him!" Innumerable devils immediately gathered but, using the meditative power of his generation stage practice, the terton humbled them all and they paid him homage by lowering their heads and withdrawing.

A black man armed with a spear came next, clenching his teeth in his attempt to harm the terton. Emanating into Dorje Drolod, Terton Migyur Dorje grabbed the man's neck and banged his body on a nearby rock. Keeping his teeth clenched, the man's spear broke into pieces and the terton trampled his body beneath his feet until the man wailed in pain. Thus did the terton subdue another powerful spirit who promised to follow his word henceforth. Revealing that his name was Rede Gonyag Pang, the demon king offered his life force mantra and the terton bound him under oath.

Carrying on, Migyur Dorje reached a rock called Lhakhangma, renowned as the door of a sacred place and of a treasure called Zod. Everyone asked him to go ahead, but the terton refused since the circumstances were not auspicious. I implored him, saying he should continue since I knew of no other sacred places in the area. Listening to me, he strove to proceed but failed because of a heavy blizzard. When Drigung Shabdrung, a master of the Drigung tradition later visited that place, he recognized it as a sacred site called the Space Trove Cave where the Great Orgyen bound a *theurang* spirit[243] under oath. He discovered that it held the entrance to both a sacred site and a treasure that would be revealed by one of his future reincarnations.

Wondering where the spirit he was to tame would be, Terton Migyur Dorje saw that the yak the spirit was riding was in the water. It ran away and dissolved into the top of nearby rock; when the terton, who was chasing him, reached the foot of the rock the spirit emanated as a red dog munching a mouthful of thorny shrubs. Using his meditative power the terton focused on the spirit and brought darkness as though earth and sky had turned

upside down. He intensified his visualization and the spirit found no way to escape; finally, revealing his original form, the spirit offered Migyur Dorje his life force and heart.

The terton told this story to some monks from Yelphug, where there was a big rock that killed all cattle that approached it. Believing that since the spirit had been subdued, the animals would probably no longer die, the people of Yelphug rejoiced and praised him. When he reached Yelphug, a tent of rainbows appeared. Going to visit the nearby mountains, the terton saw the precious Great Orgyen in a small size. He showed the monks footprints of one foot and of both that had not been seen before. Their faith in him became unshakeable. Proceeding to Senge Nam Dzong, the terton met a spirit called Dzanang Red Monk, and chased him. He banished the spirit by producing an avalanche from his hands. Previously, Senge Nam Dzong had been a famous place of accomplishment, but later whoever stayed there fell ill and suffered disturbances. As he approached, the terton saw the spirit fleeing.

Without anyone knowing or hearing about it, he reached Namru Barma and opened another sacred place. At the opening of the cave, he saw a red man riding a red horse and a bear tied to a chain like a pet dog. Initially afraid, the terton gathered all his mental power and pounced upon the bear; all of them — man, horse and bear — instantly vanished. He called his companions and introduced the sacred site in detail, returning with local chieftains called Thram and others. The cave opening was quite narrow; people struggled to enter and became afraid. Yet without any harm, everyone did enter and the terton pointed out the treasures. At the back of the cave, he saw the Great Orgyen, who remained for a long time. The terton asked his companions to sit and supplicate while he melodiously recited the Vajra Guru Mantra. The Great Orgyen raised both his thumbs, pointed to the west of the cave and disappeared. When the terton opened a way to walk around the cave he had a vision of Guru Senge Dradrog[244] riding on a lion.

Reaching the supreme retreat place of Palchen Galo, Ratsa Dzong, the terton recited the supplication prayer for the lord of treasures. Although night had fallen, the sun shone and everywhere was light. He explained the many visions he had had of the sacred spot, and continued on to visit Tana, where people witnessed rainbow tents shaped like flowers around the sun. He noticed that his speaking image of Yelpa caught fire. On the way, he saw a yellow-hatted monk who ran away and dissolved into a nearby lake. From Tana, the terton went to the opening of Ratsa Karbel, another sacred site, so

extremely narrow that no one could enter it easily. He encountered a black man carrying a piece of lung, fought with him and snatched the lung away. He was upset, and the others were frightened. The monk who had assumed this form was badly injured in the fight and fled with his skull crushed but in no danger of dying. In that cave, the terton saw the Great Orgyen only briefly. Introducing half of the cave he stopped and said it was not yet time to open the rest.

Spending a night in the Gyabre valley after showing a few of the self-arisen sacred objects in the cave of Migye, the terton dreamed of the deity Tsedong Gomsho, who revealed a body print and two footprints of the Great Orgyen at the crossroad of Tragam. The next day when he reached Bum Dzong he had a vision of Avalokitesvara surrounded by twenty siddhas and an assembly of dakinis and dharma protectors gathered like clouds. The terton wrote a song of praise about this. Returning many times to this sacred spot as well as others, he discovered new retreat caves, explained the visions he had had, and revealed self-manifested objects. The guidebook of this holy site thus has numerous sections.

On one occasion when Terton Migyur Dorje went to Nabun Dzong and halted for the night, he dreamed of a dakini who told him the time to reveal the sacred place had not ripened since an auspicious circumstance had not occurred during an earlier visit. Whether a treasure is to be revealed or a sacred place opened, the time must be right — neither too early nor too late. For instance, when Vidyadhara Ratna Lingpa tried to reveal the treasure of Guru Dragpo, the treasure guardian Genyen Nyokha created a circle of weapons. Although Ratna Lingpa asked: "Why are you stopping me? This treasure is mine to reveal," the guardian said it was two days too early to reveal the treasure.

The terton climbed to the top of Nabun Dzong's rocky mountain and the sun created a wonderful rainbow tent like a white umbrella. Everyone there saw a huge gathering of people, and developed unshakeable faith. After that, he showed many amazing self-arisen objects the likes of which no one had seen or even heard of before. The guidebook that he revealed in this place was extremely wonderful and an object of faith. Everyone was very happy because of the many marvelous signs that occurred in accordance with the following prophesy made in Terton Khyungdrag's Old Treasure:

Now, you Shubu Palseng
Practice this teaching as it contains the essence of all the Buddha's doctrine.

After a few lives, you will return as Terton Guru Chowang;
In the central land of Tibet, armies from the frontiers will gather and make war.
At that time, in Dokham province, near to Nabun Dzong
A person named Dorje will come holding the key to profound treasures.

From his mind treasure the terton revealed the details of the complexion, implements and life force mantra of Genyen, the king of the naga spirits, who lived at Nabun along with his entourage. I wrote down the spirits' supplication and *sang* prayers, and sent them to the person who guides others to the sacred sites.

CHIJAM: THE MAIN SACRED PLACE

Now I will write about the main sacred place of Chijam, and within it Kyodrag Go, which has a white rock shaped like a jumping lion. The middle version of the Pema Kathang says:

To the right of the sacred place called Chijam,
Where self-manifested images and offering objects arise
Is a white rock like a pouncing lion.
This sacred site will not be left unrevealed;
With auspicious signs, a great terton called Migyur Dorje will open it.

Samye Dorje's prophecy in the new treasure revealed from a casket appearing from space declares: "You, the great and supreme one, Shubu Palseng, will come manifest as Dorje Dudul Rolpa Tsal (Migyur Dorje) from Eastern Tibet and will reveal Senge Dzong, the sacred place in Chijam." Furthermore, the brief version of Pema Kathang, a new treasure, asserts: "Migyur Dorje Dudul Rolpa Tsal will open up the sacred place of Sengdrag in Kham. He will protect the teachings of Lord Buddha and stop the invasions from the frontiers."

Ratna Lingpa's treasure prophecy also states:

At Chijam in Kham, during the time of Choying Dorje,
Terton Migyur Dorje will come.
He will reveal treasure from that place and
Will have authority over a hundred different treasures from Kham.
At the right side of the sacred area of Chijam
Is a field like a mandala plate, with a huge mountain like Mount Meru in the center.
Shaped like a right-turning white conch, it resembles the Vulture Peak in

India
This is my (Guru Rinpoche's) sacred place.

Karmapa Choying Dorje and Terton Migyur Dorje were contemporaries. When Choying Dorje was fifty-six years old and residing in Jang, Migyur Dorje turned sixteen and opened the sacred place Senge Namchöng in Chijam. He revealed various treasures of wealth, including dharma treasures, sacred substances, wooden treasures, sacred regions and sites, water treasures, images, religious instruments, armor, arms, ornaments, clothes, food, cooking utensils, colors and others too many to mention. Regarding treasures, the Pema Kathang says: "Except for the corpses of dogs, treasures can be of any kind."

Opening holy sites is one kind of treasure revelation since — although the self-arisen images of buddhas and bodhisattvas, the letters, stupas and other things already exist — the kasung conceal and hide them so they are invisible. People may see them without recognizing them. Noble beings who reveal sacred sites prematurely do not benefit beings much. When the time comes to open a sacred site, a terton with authority over it will open it, write a guidebook and seal it. When the proper time to benefit beings through these activities arrives, it will help purify obscurations. Meditative experience and realization will arise for whoever practices there. Thus, a sacred place is a treasure that can be revealed.

When Terton Migyur Dorje was fifteen and staying in retreat at his father's place an unknown protector manifested before him one day, saying: "I do not live here but have come from afar." He made a prophecy in many verses about the flourishing and degeneration of Lord Buddha's teachings, telling the terton it was not mere empty talk, but was serious and should not be forgotten. He left after making aspirations to meet the terton in the future. This seems to be the first time Genyen Chenpo, lord of the sacred place, invited him.

Reaching the age of sixteen, the terton spent a day at Chamgyi Shor and that night dreamed of a woman with a shining black braid who told him: "You should be my lord. I have a good place I must hand over to you. Since it belongs to you, won't you come and see it?" The night Migyur Dorje approached the western land of Kumbum, the same woman appeared in his dream and said:

Tomorrow when you go to my place, carry weapons
Since unruly gods and demons will attack you on the way.

You will also meet someone with a mustache wearing a seal as a locket;
As an auspicious sign, for three days eat nothing from his hand.
I come from the region of Chijam.

In his dream the terton asked, "Do you stay usually at that place?" and the woman replied, "No, I do not, but when we heard you were coming many of us gathered and are about to make a tsok offering to you." The next morning, a few people came and offered the terton butter, but as advised in the dream he did not eat it for three days. As an auspicious sign, he did visualization practice and saw in his meditative experience that he overcame conflicts and chaos created by the gods and demons. He next approached a place called Kyodrag Kyokho where he had a vision of innumerable dakinis dancing, filling the entire area. Gradually he revealed the sacred places and their self-arisen sacred objects, having many miraculous visions of deities, including the Great Orgyen.

Entering the cave of Senge Namchöng, he spent a day and slept there, seeing Orgyen Rinpoche in person, his right hand brandishing in the sky a vajra tipped with the syllable AH. The same night, he dreamed of a beautiful lady ornamented with precious jewels who gave him a skull cup filled with nectar. Making a *sang* and tsok offering, the terton created an auspicious circumstance. At the hill called Garze Changjang to the right of Datoed Chijam near the white rock of Senge Namchöng, he showed extremely wonderful images — the six syllables, footprints and other things — that were previously unknown. He went to Nyima Cave, a place of accomplishment of the Great Orgyen, saw Guru Rinpoche in person and showed his companions several spectacular self-arisen objects.

The terton pointed his finger toward places he could not himself go and, giving detailed descriptions, commanded: "Go there! You will find self-manifested images of deities, letters, footprints and other wonders." Following his words, the Tibetans and Mongolians accompanying him went where he indicated; finding everything as he had foretold, they were overjoyed. Among them was a leader of many Mongolian regions who was supporting him in establishing a translation school. The leader told the terton that many masters had visited the place without showing any special self-manifested objects, and he wondered why they had not spoken about them. "Did they purposefully refuse to speak out of ill will, or were they simply ignorant?" he asked. "If they knew nothing, how were they any different from me?" He developed great devotion and respect for Terton Migyur Dorje.

On another occasion, twenty noblemen came from Mongolia and confronted him: "The Tibetans say you are the Great Orgyen in person. Show us your signs of accomplishment as a support for faith." The terton replied,

The Great Orgyen himself will not come now;
I am a terton that he has prophesied.
I have no signs of accomplishment worthy to support your faith
But I will open this sacred place.

Hearing this, their faith blossomed; they received an empowerment and also kago.

The terton told them the following story. In order to suppress the forces of evil spirits and rakshasas, Orgyen Padmasambhava built a black stupa made of baked earth in this sacred place. Two years ago, on a day of clear skies, an inauthentic terton came and senselessly removed the precious substances from within the stupa. Darkness immediately fell over the entire area and a fierce storm gusted, obscuring the path for everyone. In the middle of an open field, the furious wind blew up a rain of rocks the size of soup bowls. For a long time afterwards, thunderstorms nearly destroyed the houses of Datoed. Fiery hailstorms also occurred, an inauspicious sign. Epidemics followed this false terton wherever he went. Many people where he stayed suffered diseases such as madness and paralysis. When he performed protective rituals to ward off the obstacles, the situation became even worse.

Terton Migyur Dorje saw that great harm had come to the local people from this evil man's deeds of destroying and removing what was inside the stupa and smashing the beautiful casket-shaped rock Guru Rinpoche had crafted to conceal a guidebook to the treasures. He thought the community would benefit greatly if he restored and re-consecrated the stupa. The Great Orgyen himself used his dharma robes to bring the slate from the land of the nagas to help the terton rebuild the black stupa. The slate was unique — white inside and black outside. Unable to find either black earth or good clay, the terton revealed black earth as a treasure and filled the stupa with many kinds of precious gems and samaya substances as well as a wish-fulfilling tree that he revealed as a mind treasure. Thus he restored the stupa and re-consecrated it after hoisting many flags of Mongolia and Tibet.

The noblemen all lived in fear of this false terton, and although many people asked Terton Migyur Dorje about him, he said nothing insulting.

He simply commented, "The rock he destroyed was the ornament of the place, but did not contain the treasure casket, which could be either below, or to the right or left of it." After he left, the false terton heard what he said, broke the rock into pieces, burnt them, and ground the remains into powder. After throwing the rock powder in the water, he dug the earth where the rock had rested.

The Mongolian noblemen approached the false terton, saying, "Yesterday Terton Migyur Dorje came, opened the sacred place and revealed many wonderful self-originated objects. If you are like him, show us such things or reveal treasures in front of us. Otherwise, we will destroy your home." I heard that the 'terton' ran away that night, and that everyone living there, both monks and lay persons of Tibet and Mongolia, stable in their deep faith in the terton, served and made offerings to his monk followers with great respect, welcoming them and bidding them farewell whenever they visited.

OTHER HOLY SITES

After opening various sacred sites in Chijam, the terton went to Chenmo Do where many gods and demons, including Chenmo Yagdong, offered him their life force essence. On the way to Parnge Cave he met many gods and demons with whom was already acquainted, who had made prophesies and invited him to visit the previous year. When he left Parnge Cave, an image of a wrathful *ging*[245] formed on the clouds in the sky and the terton thought he would go in search of a few sacred places. He dreamed that night of two young women with complexions like white conch; one was in his bed and the other was seeking a gate to the sacred place. When he crossed the Jidag pass Dakini Sengdongma came in person; and the terton had a vision that he and Sengdongma walked together holding a cobweb. The female protector Beri Sonam Palzangma commanded the local protectors and the lord of the place, and they pointed to the sacred site.

Although it is considered inauspicious and likely to bring calamities to say there is no meat during feasts in sacred places controlled by malicious spirits like Senge Namchöng, a monk in the terton's entourage made this statement when they reached a place near a lake where the kasung Genyen Nyokha resided. The food that had been cooked to serve the terton as he was coming on the way spilled, indicating that malevolent spirits controlled the place to be opened up. Many disasters befell the travelers: their horses and livestock drowned, some monks suffered sudden mental disturbances and everyone experienced difficulties. However, despite the gyalgong spirits'

harmful magical displays Terton Migyur Dorje was not harmed; he opened the sacred place of Ku Dzong Chagmo and wrote down the directions for how to reach it. That night he dreamed of a naga giving him the special powers of a naga, and the next morning he experienced well-being of both body and mind.

The terton went to Karma and made a supplication prayer. In the ear of an image of Maitreya, he found many rolled up scrolls. When he spent the night at the community hall in Karma, he actually saw Karmapa with a crown protrusion, which only partially covered by the black hat he wore. Karmapa described to him the guidebook to Karma.

A month before he went to a certain sacred place in Karma, the hat on the image of Drowai Gonpo[246] spontaneously fell off. The older monks wondered why it happened and assumed that the Karmapa and his spiritual son were arriving. When the terton saw the image of Drogon, it miraculously moved backwards and when he pressed his fingers on its cheek, the flesh was soft as a human's. When he removed his fingers, the image took its original form. A relic appeared from nowhere, evoking faith in everyone and later becoming quite famous. The sacred sites Karmapa showed him were so vast and numerous that the terton could visit only a few. Reaching Damchen Gag, he met Damchen Garwa Nagpo in person on the top of the nearby mountain. After the terton performed a kago for him, the protector showed signs of accomplishment.

I have given only brief, random and rough descriptions of the sacred places that Terton Migyur Dorje opened, recorded and introduced. He said that he had innumerable holy sites to reveal in the future. To sum up, he revealed the following sacred sites: Karma, Bum Dzong, Drab Gyal, Pomne Drag, Namru, Ratsa Dzong, Karbel, Kyodrag Go, Chijam, Lu Dzong Chogmo, and Nabun Dzong. Out of these eleven, detailed guidebooks of nine major sacred places have been written.

Many visions were recorded in Ratsa Dzong and Karma and various self-arisen objects were revealed. All the eleven major and minor sacred places were revealed within a span of three years, between Migyur Dorje's fourteenth and sixteenth years. There were many other auspicious circumstances for gradually revealing even more sacred sites.

Some unintelligent people who have not studied the teachings may doubt the veracity of reports that a sacred place exists in some out of the way area and that whoever circumambulates it will gather countless merit. To such individuals, I say that the buddhas' virtuous activities and methods

to benefit beings are unfathomable, appearing as ships, bridges, rocks, earth, water, fire, wind and so on, whatever can benefit beings and tame them according to their mental capacities. The sutras and tantras show this in detail. Particularly, the Great Orgyen's blessings reached the Land of Snows as five regions, three valleys, one sanctuary, eight places of accomplishment, eight castles, twenty-one snow mountain peaks, four snow mountain ranges, one hundred and eight major sacred places, and one thousand and two minor sacred sites. The detailed and brief versions of the Great Orgyen's liberation stories, the Kagyama and the brief and detailed versions of Kathangs say that even if one journeyed without interruption from birth till death to all the sacred places blessed by the Great Orgyen, he or she could not complete the pilgrimage. All doubts can be resolved by reading these texts carefully.

Likewise, Rangjung Gyalwa's praise to the sacred place of Tsari[247] mentions that between Nepal, Khawa Karpo, Kongpo and other places in Tibet, at least one thousand branch and minor sacred sites are found. From the time that the Great Orgyen left for the land of the rakshasas until now, tertons have revealed only about one third of the total number of hidden sacred places. Ratna Lingpa's treasure teaching called The Method of Holding the Tenth Day in remembrance of the Great Orgyen declares:

I, Pema Jungne
With the motivation to benefit others
In every specific era, will manifest as a terton
Who will reveal profound treasure.
A major treasure will be found in each major place
And a minor one in each minor place.

According to their mental dispositions,
I will adopt innumerable methods to tame beings.
The kindness of Orgyen is not small, but vast.
Each part of Tibet will have a sacred place
That is like my memorial stone;
On each frontier will be a treasure
That is also my memorial.
Each monk will have a tradition
To remember me by.
Each village will have a ngagpa
As another reminder.

In the same manner, the many ways to bind the gods and rakshasas

under oath
Will remind people of me,
As will every method of overcoming malign mantras, spells and hailstorms.
Each month will have a tenth day
Also in my memory.

In short, the means to tame beings are unfathomable.
Every moment is to be celebrated in memory of me.
In the future, I will be right beside
All those who are fortunate, practice dharma
And have resolute faith in me.

Likewise, the great prophecy of Kagyama says that Guru Rinpoche will emanate as unimaginable self-manifested objects, such as the six syllables, to benefit beings and preserve the teachings for the future. Hence, abandon all doubts and have faith.

This concludes the ninth chapter describing how Terton Migyur Dorje opened many sacred places.

10. TERTON MIGYUR DORJE'S MIND TREASURES

(264.4-277.6)

Here I will describe how Terton Migyur Dorje revealed profound and visionary concealed teachings, mind treasures from the space of his mind. Though great gaps of time occurred between revelations, in order to ease understanding, I will condense all the revelations and explain how they came about.

During the revelation of the Namchö treasures, I once received a prophecy that a treasure index would manifest. On an auspicious tenth day, I arranged offerings, including tsok, and made supplication prayers. However, nothing appeared, neither signs of visions nor a treasure index. Some people learned of this, which I thought was not good. Feeling the cause may have been my own excessive craving, I despaired and was desperately unhappy. At that time, I had a dream in which I heard a noise exclaiming that on such and such a day, the index would come. I did not understand the dream but thought that while earth treasures had no specific time for being revealed, only Terton Migyur Dorje could write down his mind treasures.

HOW THE TERTON COMPOSED INSTRUCTIONS

Terton Migyur Dorje then told me that if he wished he could write instructions that had never before been recorded. He wrote down a few, and I asked whether his deity had spoken them. He answered that he had heard nothing from his deity. Did he then compose them in his mind? I asked. He responded by asking me how he could possibly know such a style of composition. Next, I asked whether he had written down whatever appeared in his spiritual experience, such as songs arisen from spiritual experiences. He replied that these instructions could not appear as spiritual songs. I again asked whether he wrote down whatever appeared in his mind without any forethought, and he said there would not be much benefit in doing that.

So I asked exactly how he wrote them down, and he responded that just as he could see very clearly whatever objects did or didn't exist in the house, he could in the same way see all the specific wisdom deities and mundane protectors, their complexions, their implements, and their mantras, as well as the methods required to accomplish them, regardless of whatever their respective collective domain of activities might be.

He could also see that major deities and spirits have life force mantras that can be practiced and he saw the specific activities that can be accomplished. He saw that some cannot accomplish any activities, and that some minor deities and spirits lack life force mantras. He knew whether or not they could benefit others if propitiated, even if they could not accomplish the methods for yogic accomplishment. He saw how specific mantras, substances and auspicious remedies could help cure different diseases but that these methods are not inexhaustible, and do not occur according to one's wishes. Some deities have rich yogic methods for accomplishment while others have only limited powers. Few instructions on this topic have been written in short form.

THE VARIOUS TEXTS TERTON MIGYUR DORJE REVEALED

One dayI made the following request of TERTON MIGYUR DORJE

> In the Lhadre Kathang (Chronicle of God and Demons), it is prophesied that during the degenerate times, the eight classes of gods and spirits will become perverted, giving rise to disease, famine, warfare and various other calamities. While it mentions that methods exist to overcome these, they are only partially revealed. I have not discovered the methods in other treasure teachings either, so please teach me about the methods.

The terton replied that he could compose such a text, and he later wrote eight separate small texts for *doe* for each of the eight classes of gods and spirits and one combined great ritual covering all the eight classes, thus totaling nine texts. I came to understand the prophecy about the appearance of an index for his mind treasure revelations.

When departing after completing his retreat, the terton said, "Even though I have more than this to say, I won't forget." I, Karma Chagme, did not have time to record it everything. The terton then revealed a mind treasure for an inscription that protects against hailstorms. His secretary wrote it down, and it was hoisted in a field belonging to his uncle. That year, while hailstorms destroyed most of the crops in the area, even fields neighboring the raised inscription were protected. Everyone spoke of their confidence in the terton's profound powers.

One time when people approached the terton for help during a drought, he had left the scriptures in his retreat house and thought he could do nothing. Suddenly, however, he revealed a mind treasure to invoke the rain. It rained instantly, just as they wished.

Once when the terton was traveling north, it rained excessively, and people could not stop the rain no matter what methods they tried. The terton revealed a mind treasure and asked the monks to perform it; immediately the rain stopped as easily as blocking a staircase. All the monks and the secretary concluded that the terton's mind treasure was more profound than any other existing instructions.

I had received many instructions from the terton, and thought it might displease him if I asked for more. That night, however, I dreamed of someone saying that the right time to ask for instructions was before the terton went to Chijam. I felt that there might be a whole set of mind treasures to be revealed before the terton began revealing earth treasures. As only a few instructions had been recorded, and no complete empowerment or sadhanas, I suggested that the terton write down whatever empowerment or sadhanas were included within his mind treasures.

The terton then gave the complete empowerments and sadhanas of Amitayus, the Great Compassionate One, Kagye, Dorje Drolod, Blue Huthing[248], the five deities of Troma[249] and so on. These were short and condensed in the nonelaborate style, and totaled only one volume.

The terton said the rest of the mind treasures weren't clear in his mind, and he didn't feel comfortable enough to write them down. Thinking that

perhaps his treasure teachings were finished, I practiced and accomplished some that I had already received. I found them all very powerful, sacred, immensely awe-inspiring and swift in delivering signs.

Once Lhopa Rinpoche said that he wanted to see a sadhana of protectors the terton had handwritten. He kept the scripture aside for a few days and found protectors gathering around it.

THE PROPHECY CONCERNING TERTON MIGYUR DORJE'S MIND TREASURES

I will now explain the source of prophecy concerning the revelation of mind treasures by Migyur Dorje. The Gyalpo Kathang states: "In the pure land of the Shakyas, from Dokham province in Tibet will come a yogi who practices mahayana tantra, someone named Dorje, Lord of tantra teachings."

"Lord of Tantra" indicates that Migyur Dorje is the last incarnation of Shubu Palseng who is inseparable from Berotsana, the great translator born in Tibet. He in turn was an incarnation of Ananda — the actual emanation of Vajrapani, Lord of Secrets, the lord of all mantras, dharanis and knowledge mantras who taught almost all the tantra teachings. Thus, Terton Migyur Dorje's mind clearly held many previously unknown teachings of mantra and knowledge mantras.

To recall how such things happened in the past, the great treasure revealer Ngadag Nyangrel Nyima Ozer[250] composed many mantras and visualizations derived from treasures such as Mignyopma and also practiced mantras to pacify demons and the eight classes of gods and spirits that Pema Lingpa[251] had composed when he was ill. Mind treasures are generally very rare as most tertons are not able to reveal them.

The Kalachakra Tantra discusses the cause of mind treasures, stating that naturally born yogis and yoginis reside in a hidden manner in the four continents and Mount Sumeru and in the mandala of Kalachakra, benefiting beings. Thus, when a newborn infant once appeared in front of Atisha Dipamkara and spoke Sanskrit, Atisha said it was a naturally born yogini preaching tantra.

Lord Buddha has also said that naturally born yogis assume the form of Tibetan fathers who practice tantra and reveal unassailable tantras never heard before. In the same way, the Sutra of Perfectly Condensing All Phenomena teaches that from the mental continuum of some bodhisattvas with utterly pure mindstreams all instructions and detailed instructions will arise.

THE BENEFITS OF NEW TREASURES AND SACRED PLACES

Therefore, to those who doubt the authenticity of new treasures and sacred places, considering old treasures to be better and doubting the benefit of new treasures, I would like to quote some tantras to clarify their misunderstanding.

The King of Tantras called Great Expanse says that even teachings which were originally natural and unfabricated will become fabricated despite the best efforts of people with sharp intellects. Therefore, new and unfabricated teachings are superior.

The Tantra called Flowing Ambrosia says that during degenerate times the teachings will be contaminated like milk that is sold in the market, and will lead beings to lower states. Guru Chowang has elucidated this widely in his treasure teachings, which I will condense. Even though at the beginning the teachings of authentic scholars and masters, as well as of tertons whose teachings are being translated or revealed, are full of blessings, duplication and omissions occur when they are transmitted through many individuals.

Although there are many teachings, they are not proofed. The lineage is long and becomes contaminated by people without pure samayas. Fabrication and contamination cause the teachings to be lost. They might seem authentic, but bring no signs of accomplishment. Tantra teachings also become distorted and spoiled. Even though they flourish or spread, they will not ripen beings.

Some treasure teachings have less blessing because their power to tame beings has been exhausted; some treasure teachings can benefit beings for only a specific number of years or generations and these may have lost their power. Therefore, the teachings of many earlier tertons have elapsed, and we cannot see or hear about these scriptures since the dakinis have already taken them away. Some scriptural texts of treasure teachings may exist without their empowerments and oral transmissions being available any longer. In other cases the empowerments and oral transmissions may still exist without a lineage of practitioners.

Guru Rinpoche referred to these possibilities in a prophetic letter of the Old Treasure: "Some unmindful persons fabricate my teachings by mixing up the treasure teachings, which helps neither themselves nor others." Ngadag Nyangrel spoke in the same way: "Within eight generations, my sons will reach the level of their father in terms of practicing the treasures; after that the virtuous and non-virtuous will come together entangled like threads."

Similarly, the teachings of Kagye Dragpo Deshed Duspa (Wrathful Eight Herukas as the Gathering of All Sugatas) say, "If it is not spread widely but passed down from person to person, the blessings will be powerful. But in the future, it will be contaminated by being spread too widely. At that time, the gods and demons will harm beings and the teachings will vanish." Such are the prophecies.

In Guru Chowang's dreams Guru Rinpoche prophesied that after passing his teachings to eight generations, only the lineage of empowerments and oral transmissions would remain and the blessings would vanish.

The Namchö mind treasures and earth treasures and so on are still very recent lineage teachings devoid of duplication or omission, fabrication or contamination. The warm breath of the dakinis' blessings has not vanished. If they are practiced, signs of accomplishments will occur swiftly.

In the same way, being unaltered, the sacred places and self-arisen images Terton Migyur Dorje revealed are also powerful. A story recounts how the self-arisen image of Tara at Longthang was painted with gold by devotees, leading the blessings to degenerate. The leg of a self-arisen image of eleven-headed Chenrezig broke after a slight inclination was straightened, leading to deterioration of the image. Phagdru's footprints circled like a wheel until they were painted with gold. Choten Karmo, the white stupa that that moved and grew taller each day stopped moving and growing after a canopy was raised over it.

Many such stories are told about how various powerful sacred places and supports for practice degenerated after a time. Even though Tsari and other sacred places are very powerful, they declined from being opened prematurely. This led to many calamities, such as barbarians from Do and Mon engaging in hunting, and the non-Buddhist practice of animal sacrifice prevailing there.

Exclaiming that Tsari is a place of tantrc teachings, novice and ordained monks flock to the area. Without observing their promise and vows perfectly, they are morally impure; and because their samayas are broken, the blessings of the sacred places diminish. Many old and new treasure texts mention such incidents, stating:

People of Do will cause the supreme place of Tsari to degenerate;
The stupas, banner, dharma wheel and so on will fall apart.
A citadel of piled meat will arise near Tsari.
Those who are neither lay persons nor monks will

Break their samayas and engage in other non-virtuous actions
Contradicting the teachings in my, Guru Orgyen's, sacred place of accomplishment.

Thus, many old and new treasure teachings prophesy that sacred places and wonderful self-arisen images whose blessings are vibrant will gradually deteriorate. Therefore, new sacred places are more powerful in terms of blessings. Even those sacred places that appear awesome, powerful and dangerous may have degenerated.

When many different kinds of people visit a sacred place, a variety of inauspicious events can occur. For example, someone once removed self-arisen sacred rocks from the holy place of Bum Dzong, causing miraculous signs that compelled them to return the rocks to their original places. A woman washed her hair in a lake of ambrosia, and nearly caused the lake to dry up. Another woman scattered her ornaments and someone else swore at the sacred place, causing it to be enveloped in flames. A whirlwind arose and from the next day the road was blocked so that no one could pass. Terton Migyur Dorje went and scattered some blessed grains, clearing the road and also reviving the lake.

This concludes the tenth chapter showing how mind treasures came to Terton Migyur Dorje and the significance of new treasures and sacred places.

11. THE BENEFITS TO BEINGS OF SACRED PLACES

(277.6-291.5)

Now, I, Karma Chagme, will speak of how Terton Migyur Dorje opened the gate of benefiting beings by revealing sacred places and the mind treasures of Namchö. After discovering the sacred place of Bum Dzong, the benefit to beings was unfathomable; two or three years after it was opened, the never-ending line of people circumambulating looked like a large rosary surrounding the site. The base of the mountain was packed with pilgrims like a military base full of armed soldiers.

Those who flocked to the mountain were not ignorant people who came without knowing its sacred significance. Both great and lesser masters came, as did realized practitioners and people with spiritual experiences, knowledgeable monks, geshes, ngagpas, doctors, Bon practitioners, kings,

ministers and groups of queens. Uncountable numbers of devotees gathered from faraway places we had only heard of. Some circumambulated the mountain hundreds of thousands of times, wearing out their rosaries.

The Pomne Rock also became famous and benefited many beings. Innumerable pilgrims from Tibet and Mongolia visited these and the sacred site of Chijam Senge Namchöng. Only a few devotees circumambulated Namru Drabgye, and due to its steep precipice Ratsa Karbel also failed to benefit beings greatly.

THE BENEFITS OF PRACTICING AT SACRED PLACES

People who visited these places engaged in virtuous activities like prostrations, circumambulations, meditation, making extensive tsok offerings, swearing to undertake meritorious actions, offering lamps and hoisting prayer flags. Thus did their minds turn towards dharma practice. Rich devotees unable to travel to one of these sacred sites paid others to circumambulate on their behalf, revealing that the right time had come for the place to benefit beings. In these ways unfathomable benefit for beings occurred.

People without learning and pure perception doubt the truth of the saying that circumambulating a rocky mountain multiplies virtue a billion times. However, generally, the three supports of practice — images, scriptures, and stupas — that are self-arisen are superior to those that are constructed. This is proven through logic and scripture.

THE BENEFITS OF CIRCUMAMBULATION

The Lungten Kagyama teaches about the benefits of visiting and circumambulating these three supports, saying:

To some beings, the body, speech and mind manifestations of buddhas,
Appear in self-arisen form in earth, on stones, rocks and hills, narrow paths and so on.
Those who see, hear or somehow come into contact with these will not be born in the lower realms.
The manifestations appear in various locations and directions.
Since the buddhas are impartial, their emanations appear everywhere,
And their time of manifesting is uncertain, as they appear at all times.
The time span is also unlimited and may continue till the end of samsara.

Thus, in these new sacred places,

Objects of offering by dakinis, gods and rakshasas are all found:
Representations of enlightened body — hidden and self-arisen images,
Representations of speech — hidden and self-arisen mantra syllables and treasure teachings,
Representations of enlightened mind — hidden and self-arisen images,
Representations of enlightened qualities — precious gems and sacred substances,
Representations of enlightened activity such as daggers, and
Power substances and treasuries of wrathful mantras.
Hence they are the perfect and supreme support of practice.

Lord Buddha has enumerated the benefits or merits derived from circumambulating such sacred places in the Sutra that Shows the Verses of Circumambulations.

Those who circumambulate sacred places
Will be free from being born in the eight unfree states of rebirth.
Those who circumambulate sacred places
Will be mindful, wise,
Good complexioned, intelligent,
And will be respected everywhere by everyone.
Those who circumambulate sacred places,
Will be born in human and god realms
With long lives
And will achieve great fame.
They will be born to a high status in the Jambu continent
With a pure father's lineage,
And born with wisdom.

Those who circumambulate sacred places,
Will have good looks,
Good complexion and skills
Will live in happiness and bliss,
Be rich and possess vast wealth,
Be generous without stinginess
And happy to engage in charity.
They will be charming and elegant,
Will have good complexions, and be pleasing to behold.
They will achieve extensive wealth
Be born to the supreme birth of kings, and
Blessed with offspring.

They will have power and perseverance, and
Be born in the privileged line of brahmins,
Learned and morally pure, and
Well-versed in traditional sciences
And tantric practices.

Those who circumambulate sacred places,
Will be born in good and superior households,
Will be wealthy and prosperous,
With grain and cattle.
They will be born as kings of the Jambu continent
With authority over the entire world
And will become virtuous kings and
Universal monarchs
Who possess the wheel with seven precious jewels
And rule the kingdom with the wheel of dharma.

Those who circumambulate sacred places,
Will not be harmed by
Meat-eating spirits and rakshasas.
They will be able to cherish wealth wisely.
Those who circumambulate sacred places,
Will not be born blind or hunch-backed
But will have excellent bodies.
Those who circumambulate sacred places
Will have good eyesight, and
Eyes that are wide, blue and beautiful.
They will obtain divine eyes.

Those who circumambulate sacred places
Will become the supreme lord of the thirty-three heavens,
The immensely miraculous Vishnu and the god Indra.
Those who circumambulate sacred places
Will become the king of Yama gods, Tushita gods,
Nirmanarati gods (those who delight in their emanations), and
Paranirmitavasavartin gods (those who control the emanations of others).
Those who circumambulate sacred places
Will be born in Lord Brahma's world as Lord Brahma himself and
Will be propitiated by ten billion gods.

Those who circumambulate sacred places
Will achieve the four applications of mindfulness,
The four immeasurables, the four miraculous legs,
Will understand the four noble truths, achieve the five ruling faculties,
the five powers, and
The seven branches of enlightenment and their fruits.
They will obtain the six clairvoyances, other uncontaminated qualities
And achieve the state of the miraculous arhats
Who have abandoned all afflictive emotions.
They will abandon all desires and
Achieve the ultimate fruit of the pratyekabuddhas who have overcome
samsara.
In the world, they will become completely enlightened buddhas
Who are adorned with major marks and have golden complexions.

Thus circumambulation is said to bring about prosperity, virtue and happiness, the perfection of the mundane world and also the completely enlightened state of buddhahood.

So far, because of Terton Migyur Dorje discovering and opening sacred places, vast numbers of beings — totaling ten million — have been placed on to the path of enlightenment and innumerable more beings will also be led towards the path. In the same sutra, Lord Buddha pointed out the benefit to beings of revealing sacred places.

The value for a wise person who happily takes one step towards a sacred
place of the buddhas
Is far greater than the value of one hundred thousand coins made of gold
from the Jambu continent.
The merit derived by whoever circumambulates sacred places,
Is greater than one hundred thousand boulders of gold from the Jambu
continent.
Opening sacred places thus benefits beings greatly.

THE BENEFITS OF OFFERING LAMPS AND RAISING PRAYER FLAGS

In the same way, many devotees offered lamps at the self-arisen representations in the sacred places. Lord Buddha explained the benefit of lamp offerings in The Sutra of Offering Lamps:

The fruits of offering lamps will be thus:

One will not lose mindfulness at the time of death,

And one's path will be illuminated after death.
One will see pure realms never seen before,
And will definitely be born in the higher realm of existence,
Understanding that one has taken a form within the god realm.

Those who offer lamps at places sacred to the Great Sage,
Will obtain sufficient wealth to gain renown,
Have perfect qualities and be born in perfect households.
In all rebirths, they will remember their past lives
And will have perfect servants and retinues.

Those who offer lamps at places sacred to the buddhas
Will be born as powerful universal monarchs
With youthful physiques that bring happiness to those who behold them.
As a result of their actions, they will live long
And experience purity and happiness,
They will not be harmed by diseases.
Such are the fruits of offering lamps.

Those who offer lamps to the buddhas
Will not be injured by robbers nor fined by kings,
They will not be killed nor their wives raped,
Their bodies will not suffer harm.
They will be happy with bountiful crops and freedom from fear,
Prosperous and wealthy
Their gardens will be full of garlands, vegetable and small leafy trees.
They will see the Buddha, lord of humans,
And will be very happy,
Supplicating him with respect.
They will abandon their kingdoms and become fully ordained monks.
Seeing infinite things and earning infinite praise,
They will possess infinite wisdom.

Offering lamps at places sacred to the buddhas
They will become bodhisattvas with infinite intelligence.
Like lamps, their light will pervade all directions.
Those who offer great lamps to illuminate the sacred places of the supreme beings, the buddhas
Will see pure visions and attain the enlightenment
That is free from contamination and affliction.
They will illuminate all the ten directions like a lamp.

Those who offer lamps at tplaces sacred to the buddhas
Will attain liberated minds and the ten powers[252].
In the same way they will perfect all qualities that are unknown,
Attain the eyes of dharma and become buddhas.

In the sacred places of Bumdzong and other sites many devotees hoisted prayer flags. The root Tantra of Gongdu praises the merit of hoisting flags, giving detailed explanations of the best way to increase one's wind horse[253].

On wooden poles which are not poisonous,
Print dharanis and mantras clearly on prayer flags.
Hoist them on the tops of hills, at monasteries, villages, cities
And where many people gather.

Doing so will free you from suffering and allow you to experience joy,
Increase the vitality of your wind horse and accumulate merit
Whoever is touched by the breeze off the prayer flags
Will be born in the specific pure realms of those dharanis.
As the merit derived is inexpressible
You should make every effort to hoist prayer flags.

THE BENEFITS OF MAKING PROSTRATIONS

As mentioned above, many devotees also made hundreds or thousands of prostrations in the new sacred places. The Sutra of Avalokiteshvara considers the benefits of making prostrations, saying:

Those who make prostrations will be free from whatever I have taught
about the eight unfree states.
In order to please the buddhas who come resplendently,
Those who prostrate before them
Will have perfect physiques and good complexions,
And will be adorned with the major marks.
They will be powerful and strong
And never lazy.
They will be rich, wealthy, and
Virtuous and will not suffer oppression.
They will delight the lamp of the world (Lord Buddha)
And will repeatedly pay their respects.
They will be born among the wealthy,
In families of traders, jewelers and the like.
They will be courageous and become patrons,

Engaging in charity without stinginess.

In all lands, they will be the lords and masters of the four continents,
The oceans surrounded by mountains, and
They will be dharma kings and universal monarchs with great miraculous powers.
They will possess the seven precious gems,
And while ruling the land, will repeatedly pay respect to the buddhas.
They will be born in the higher realms after leaving this world and will be devoted to Lord Buddha's teachings.
They will be lords of Mount Sumeru
And will become Lord Indra, the king of gods.

The virtue accumulated by prostrating at sacred places
In this degenerate eon will be far superior to
Paying respect to one hundred thousand, a million or a billion buddhas
For one billion eons.

In these ways, those who pay homage, circumambulate sacred sites, recite the six-syllable mantra, observe one-day precepts or promise to engage in specific virtuous actions and so on will generate great merit. Therefore, sacred sites benefit beings infinitely. Engaging in virtuous practice in great, middling and minor sacred sites multiplies the virtue of the actions, making them more beneficial than actions carried out in ordinary places.

The Lungten Kagyama and other texts declare that the merit derived from practicing in sacred, semi-sacred places and hidden places is unfathomable: "Practicing for a day in sacred places is more meritorious than practicing for a year in ordinary places. Disciples should know this." Thus, making one prostration, circumambulation or lamp offering in a sacred site is far better than doing so three hundred and sixty times in a mundane locale.

This concludes the eleventh chapter which shows how Terton Migyur Dorje benefited beings by opening the gates of sacred sites.

12. RECEIVING RESPECT AND FURTHER BENEFITING BEINGS

(291.5-311.1)

In this chapter I will discuss additional ways in which Terton Migyur Dorje benefited beings and how beings served and venerated him.

The treasure teachings of Ratna Lingpa contain this prophecy of Guru Rinpoche:

In the future, during the time of the five corruptions,
Many fortunate incarnate beings will appear
And practice my uncontaminated and hidden profound treasures.
They will gather together many noble beings who are bound by past karma
And they will extensively help many beings throughout all directions.
They will draw together all the knowledgeable scholars and masters
As well as many kind-hearted male and female devotees born to noble families.
If they benefit many beings through the righteous means of providing both material well-being and dharma teachings,
Then they are authentic tertons.
Local deities, treasure protectors, dakinis, and dharma protectors
Will support the terton in encouraging those beings to be tamed by my treasure teachings
And thus widen the benefit of my hidden treasures.

In this way, Guru Rinpoche foretold that Ratna Lingpa would become the root teacher of Tibetan chieftains, including Neldong, and would be served and venerated. This is briefly mentioned in his biography.

DEITIES, DEMONS AND HUMANS ALL VENERATE AND SERVE TERTON MIGYUR DORJE

Guru Chowang's biography notes that someone who is a terton should be enthroned by deities, demons and humans. Terton Migyur Dorje was enthroned by deities, as he had visions of deities and received instructions from them. Demons enthroned him by offering their life force after being bound by oaths. As for how humans enthroned him, the prophetic statement in the Namchö mind treasure teaching says:

From Nangchen, the door of benefiting beings will be opened;
In the Year of the Pig, many followers will come.

In this way, after he opened sacred sites early in the Year of the Dog, Migyur Dorje became known as a terton and gathered a few followers. At Nangchen Dranang Treltsha near the stupa being built by Orgyen Rinpoche, I, Raga Asye, offered the terton a horse that was hardworking and fast, a four-legged miracle. I also offered transport animals with Mahayana-like

attributes and cattle that gave milk like a stream of nectar. All in all, I offered more than fifty animals, as well as clothing made a fine and elegant cloth called panchallika.

In the Year of the Pig, the lord of the land Rinchen Namgyal, the most supreme king of Kham and Lord Brahma of the world, who held the highest rank among the ministers of the king who ruled China and Mongolia at that time, invited Terton Migyur Dorje and bowed with his crown at the terton's feet. The king, along with his family, ministers and subjects received blessings and empowerments. The king offered clouds of offerings as extensive as the ocean.

When the terton was invited to the royal palace at Sangdzong, a black gyalgong spirit was sitting on a rock. The terton performed the ritual of cutting off evil spirits and the gyalgong instantly vanished. A chöd practitioner who had been afflicted by a gyalgong, going mad and pouncing on people, leading to two or three deaths in that place, was cured, which could be the sign of the terton's subjugation of that spirit. The terton then bestowed empowerments on a great crowd. At that time, he had a vision of the Troma deity holding a human skin. Chidgyal Won, a local chieftain known to be an emanated son of gods and demons, offered his reverence, respect and service, as did others of lesser social status.

After the terton returned to his place, he grew furious and hit the person who was leading his horse, scolding that the horse's headpiece should not be touched. Later it was learned that the terton had seen the protector Maning Nagpo leading his horse.

On one occasion, when consecrating a stupa that Guru Rinpoche had built in order to subdue a naga demon, the terton saw a black naga with a serpentine upper body and a human lower body, its poisonous tongue darting. It immediately fled to the nearby water.

Many devoted followers like Drongbal made more than one hundred kinds of offerings and asked the terton for dedication prayers, teachings and empowerments.

Later the terton was invited to the complete gathering of masters, tantric practitioners, teachers and others, the crown jewels of those living in the eighteen mountain ranges, including the one called 'Secret Bodiless Vajra'. When he approached the door of Mantra House Yegu, he saw the space and earth of the narrow passage filled with black HUNG syllables. When he entered the dark room situated below, the terton saw action Mahakala in a

ferocious form with a crow's head.

Reaching the border area, the terton dreamed of a beautiful dakini wearing ornaments who prostrated before him and offered him nutritious butter. When he asked who she was, the dakini said she was equal to Samantabhadri, the mother of all buddhas, and that she was one of the terton's companions. She said his life and wealth would increase. He felt as though he had stayed with her.

King Lhabum, his uncles, nephews and brothers, his queen — who was the daughter of a Mongolian king — his ministers and subjects and others, altogether over one hundred devotees, made great and extensive offerings to the terton and received empowerments and instructions in return. The tradition in the area was for people, with great veneration, to build thrones for all invited lamas as though they were actually Guru Rinpoche. Needing rocks for the edges of their fields, they later dismantled the thrones. However, this time it was announced that no one would dismantle the terton's throne, as the throne would bring auspiciousness.

Terton Migyur Dorje once again consecrated stupas constructed by Guru Rinpoche, thus creating auspicious circumstances. When he visited a place called Tana, a procession of lamas ushered him in. To mark the auspicious coincidence, beautiful silks and ornaments arranged on the rooftops were displayed in a gesture of respect. Two lamas along with many monks made elaborate Samantabhadra offering clouds of over one hundred items. The terton gave them many empowerments, oral transmissions and instructions.

He next visited Dregu Kardon, where many gods and demons gathered and prostrated before him. The local female chieftain, Sakyong Sonam Palzang, offered the terton horses to ride, silk garments and other wonderful things and requested him to visit her land. The terton twice went to Pomne, where people from Beri and Marthang received him respectfully. Visiting Yeru Khirkhar, the leader sent his personal invitation.

The terton's grandfather Anu Namse had been involved in a dispute involving a mutual killing over which the two parties had never reconciled, but when the terton visited the opponents, they uttered not a single word of contempt but served him with great care, astonishing all who were present. In the middle of that night came a loud noise of drum beating and cymbals, and while the terton slept, he dreamed that a ferocious tsan spirit and his three attendants prostrated before him, saying that he was very grateful that the terton had accepted his life force, as this had benefited him. The tsan

requested that the terton offer him a *sang* puja before departing the next day, and he did so.

A fully ordained monk from Kyodrag called Karma Sangye made more than one hundred clouds of offerings, as did devotees from Shorda and Namrol. They felt the same faith they had for Guru Rinpoche. Monks of Phawang also made one hundred kinds of offerings to the terton, and when he twice visited Migyer, the incarnation of Drangme and Lhopa Rinpoche served and venerated him, receiving blessings and respecting him as Guru Rinpoche's heir. The two brother lamas from Kyodrag, Geshe Poruwa from Shorphu, and others also invited the terton and served him perfectly. When Drukpa Chiphugpa invited the terton, he witnessed the auspicious sign of a rain of flowers. Lamas like Sonam Gewa invited and served him, and he was venerated with excellent clouds of offering by the three different incarnations from Zurmang.

THE MANY WAYS THAT TERTON MIGYUR DORJE BENEFITED BEINGS

Wherever Terton Migyur Dorje went he was venerated by monks and lay persons alike, who made various offerings consistent with their resources. In turn he recited dedication prayers, burned the name inscriptions of the dead and bestowed empowerments and oral transmissions on the living. The devotees saw his face, heard his teachings, and received blessings from his hand. He performed the kago ritual for those plagued by spirits. Disciples who received parts of his clothes, urine, blood from his nose, blessed grains, leftover food, torma, sacred substances and so on considered these as valuable as scriptures to a yogin.

His blessings and kago rituals pacified diseases and harmful spirits. His urine and dried feces were given to cattle to ward off different diseases. Pills made of his urine, when worn around the neck, prevent wounds from appearing even though one has been bitten by dogs. Diseases of eyes and teeth were cured by the blessing of his breath. Some disciples dreamed that the terton came in their sleep with signs and prophesies concerning good and bad things. The numbers of miracles were too many to record.

In Ratna Lingpa's treasure teaching revealed from a rock at Gungthang, Guru Rinpoche spoke about the general condition of his teachings, saying:

> *Whether or not someone is a terton will be clear from the nature of the disciples.*
> *Syllables of the Mani mantra will fill the precipices and valleys.*
> *Beings will be gathered through miraculous powers and yogic discipline.*

The terton will be industrious in benefiting beings from an altruistic motivation.
A person with authority over treasures is a bodhisattva of final rebirth,
An authentic terton and a spiritually accomplished master.
Since simply being connected with such a terton — for either good or bad — makes life meaningful,
What need is there to mention someone who accompanies him for a long time?

Just as Guru Rinpoche prophesied, Terton Migyur Dorje did not have good clothing and possessions, but merely ordinary ones. Being quite young, he looked like a child. But, those who came to see him — leaders, great lamas, learned geshes and so on — regardless of their own pride and prestige, were outshone by his charisma when they entered his presence. They could not speak well and became cautious, indicating the auspicious coincidence of the terton being able to overpower the perceptions of others.

He used his material resources in the following ways. He sponsored recitations of the Kangyur, the complete canon of the Buddha's teachings. He pioneered the practice of reciting one hundred times the Prajnaparamita Sutra in One Hundred Thousand verses. He constructed citadels where hundreds or thousands of six-syllable mantras were inscribed. He paid remunerations, renovated old monasteries, made tea offerings to assemblies of monks, established the tradition of reciting *kangso*[254], printed scriptures of the Namchö teachings and so on.

Some people who did not understand the truth claimed that although the terton accumulated rains of riches through various offerings, he did not appear to have monk attendants who relied on this wealth but that his lay attendants consumed the offerings and that the inscriptions for the dead were not burned in time. Some persons spoke thus, but even if what they said were true, the prophecies state that the relationship was meaningful for whoever came into contact with the terton.

The new treasure prophecy revealing the reincarnations of Drogben says:

In the future, near Richen in Dokham province,
Someone named Dorje will come who holds the prophetic guide to treasures.
Whoever sees or hears him will not be reborn in the lower realms.

As this has been said, seeing the terton's face and hearing his speech will

seal the door to rebirth in the lower realms.

A terton from Trengpo named Sherab Oser, who was considered an authentic teacher by Drikung Zhabdrung Rinchen Phuntsok, Drukpa Ngagwang Zangpo and others, was in nature the same mind continuum as Terton Migyur Dorje, and both were definitely emanations of the great translator Berotsana. Terton Sherab Ozer's treasure teaching called Drolthig contains a prophetic statement in which Guru Rinpoche says, "Berotsana, you too will have three reincarnations and will open the doors of my profound treasures," indicating Terton Migyur Dorje's authority over earth treasures. The prophecy goes on to reveal how the Namchö treasures will come into being:

If you cannot reveal treasures completely because of diversions,
Devoted son, do not feel disheartened,
For I, Pema Jungne, will personally instruct you.

Concerning the qualities of the emanation of Berotsana (Terton Migyur Dorje), the prophecy continues:

I promise that there is no difference between myself, Pema Jungne, and
The person who reveals the Namchö treasures.
Whoever makes a connection with him in even a small way
Will root out the appearances of suffering
And be led to the pure land of Sukhavati.
Whoever has a physical connection with him
Will be certainly born in the realms of Oddiyana or of the Dakinis.

Whoever sprinkles the terton's blood or urine upon their body
Will close the door to the lower realms even if they indulge in the five inexpiable offenses.
After one rebirth, they will see the truth.
This can't be compared with ordinary kyedun rilbu[255].
Knowing and respecting this terton
Will be same as making offerings to the primordial protector, Samantabhadra.
Even those who disregard this terton
Will ultimately be liberated with one dedication prayer.

Thus, according to this prophecy, Terton Migyur Dorje will make meaningful the life of whoever comes in contact with him. Those who establish a good connection will accomplish their ultimate bliss; those

whose connection is bad will accumulate negative karma that leads to long rebirths in the hell realm. After exhausting their negativity, they will be free from it, and won't wander endlessly in samsara. Due to the power of Berotsana's aspirations, they will meet one of Berotsana's incarnations and emanations and thereby attain liberation. This does not happen from causing harm to the terton, but hearing, seeing or thinking of him establishes a good connection indirectly. Thus, even his urine, blood, clothing and so on benefit beings in boundless ways.

The Omniscient Mikyod Gyalwa[256] has said one should not take the form of a master to tame those who cannot be tamed by someone in that form. Assume the form of a lama for those who are tamed by lamas. The decision whether Terton Migyur Dorje was an authentic master should be based on the evidence provided in the old treasure teachings.

THE MERITS OF SUPPLICATING ONE'S MASTER

The Guhyasamaja Tantra[257] explicates the merits of supplicating the vajra master where it says:

Making an offering to a tiny hair of the lama's body
Is far superior for accumulating merit
Than venerating all the buddhas of three times.

Similarly, the Tantra that Outshines Dakinis teaches that the virtue derived from respecting buddhas and bodhisattvas equal in number to the sand of the Ganges River for as many eons as there are grains of sand in the river is nothing compared to the merit accumulated by applying oil to a single bodily pore of one's vajra master.

The Guhyasamaja Tantra also says that venerating and serving even a bodily pore of one's vajra master is far superior to venerating and serving buddhas and bodhisattvas equal to the sand in the Ganges River. The virtue accumulated by the latter would not equal even one hundredth, one thousandth, or one millionth of the former. Nor would the virtue accrued by the latter form a limited or infinitesimal part of the former.

In Dzogchen Tantras such as the Eight Classes of Gyuthrul (Mayajala Tantra) and others, Lord Buddha has said:

> The virtue accumulated by any noble son who properly venerates and serves for countless eons the teachings of shravakas, pratyekabuddhas or bodhisattvas prevailing in the pure realms of the buddhas would not equal one-hundred-thousandth part of the virtue accrued by once

properly serving a meal to a tantric practitioner or serving him or her for an instant. This is because the tantric teachings are the source of the doctrine of the shravakas, pratyekabuddhas and bodhisattvas. The lesser teachings are given as a step towards the tantric vehicle and hence are not ultimate. My manifestations bestow various teachings according to the needs of the beings. The qualities of tantra are unfathomable. The merit of any noble son who makes offerings such as flowers, rosaries, scents, canopies, fluttering victory banners or flags, or various musical instruments pervading the whole buddha realm filled with ordinary beings, shravakas, pratyekabuddhas, and bodhisattvas would not equal even one hundred-thousandth part of the merit derived from making a single offering of desirable objects that is devoid of deceit and stinginess to a single practitioner on the path of tantra. The reason is that the gathering of merit and wisdom needed to achieve a single bodily pore of a tantric practitioner excels the gathering of merit and wisdom of shravakas, pratyekabuddhas, and bodhisattvas.

Tilopa's biography teaches:

Making an offering to a single female tantric practitioner is far greater
Than making extensive offerings for countless eons to the assembly of ordained monks
Equal to the dust particles of the pure realms of the buddhas of the ten directions.
This is because Vajrayana is the ultimate vehicle.

THE BENEFITS OF TANTRIC PRACTICE

Terton Migyur Dorje's taking of feast wine, feast meat and so on is not the same as shravakas indulging in such activities since it is, in brief, an inner *kusuli* (fire puja) practice. To explain in detail, by offering the *ganachakra* (tantric feast), he accomplishes the virtues of the patrons, thereby pacifying their obstacles. The Chakrasamvara Tantra called Highest Definition states:

Increasing virtue by engaging in the practice of charity
To countless shravakas
Does not equal in number even one hundred-thousandth part of the merit
Accumulated by a small feast offering.

Likewise, since engaging in dedication prayers, burning the name

rituals and so on benefits both the living and the dead, these are meaningful activities. This is shown in the tantra called Holding the Qualities of the Guru where it states:

Like a calf following the mother cow
The merit of whatever virtues are accumulated for the sake of the dead
Will follow wherever the dead go
And will ripen upon the dead.

Thus, through the power of dedication, the virtues are definitely obtained by the dead. The Sutra of the Salted River states:

As a drop of water that falls in the ocean
Will never dry out until the ocean is exhausted,
The virtues dedicated to attaining enlightenment
Will never be exhausted till enlightenment is attained.

Therefore, many beings have been tamed by the power of properly using their material prosperity, and more will definitely be benefited in the future.

This concludes the twelfth chapter showing how, with the respect and reverence shown by people of all social status, monks and laypersons alike, Terton Migyur Dorje continued opening the door to benefiting beings.

13. BENEFITS TO BEINGS FROM THE NAMCHÖ TREASURES

(311.1-325.1)

In Ratna Lingpa's treasure, Guru Rinpoche prophesied as follows:

The actual signs of an authentic terton are these:
Many noble beings with karmic connections will gather;
All the learned scholars and masters will gather, as will
Scores of devoted male and female disciples
From noble families.
The signs of inauthentic tertons
Are that they will be unable to draw together
Authentic and great beings who are devoted
And blessed by the Triple Gem.

Many other treasures also say that due the power of their past aspirations, fortunate ones who are lords of treasure — unless they are obstructed by

demonic forces — will quickly be encouraged by dharma protectors and dakinis, and their disciples will receive empowerments and oral transmissions and wiill serve the terton through their three doors.

DISCIPLES WHO RECEIVED EMPOWERMENTS AND TRANSMISSIONS

Thus, although Drungpa, whom I, Raga Asye knew — because of unmistakable signs and auspicious coincidences — would be one of the best doctrine holders of Namchö, was not at first able to attend Terton Migyur Dorje's teachings, he recognized the terton's authenticity and ordered Nyenpa Tulku Deleg Nyingpo to go receive his (Drungpa's) share of the Namchö empowerments and oral transmissions. Drungpa said that after Deleg Nyingpo returned he and Garwang Konchog Tenzin would receive the transmission from him. Drungpa sent five horses loaded with offerings with Deleg Nyingpo, who received many Namchö empowerments and oral transmissions.

King Tashi Darma Tenkyong, who had been prophesied by Dritag Zhabdrung and others as the magical emanation of Dharma King Trisong Deutsen, also received many teachings as he was destined to be another Namchö doctrine holder. Likewise, Lama Karma Tenkyong from Tsangsar, Lama Karma Gyatso from Jangdra and Bhakha Tulku — who were prophesied as the emanations of the king and his subjects — as well as Lama Damcho Palzang from Ngari, who was prophesied in other treasure teachings as the emanation of Sangye Yeshe, all received teachings.

In the same way, I, Raga Asye, Pema Rigzin, Thinley Dhondup, Yangdag Thutop and others — a total of thirteen major and minor beings who had been prophesied — also received Namchö teachings. Superior, middling, and ordinary lamas such as Traleb Lama, his nephew and monks; the incarnations of Jamo and Tsedam; Palzangwa; Wangchenpa; Drugpa Sonam Gewa, his monks and masters; as well as a few lamas, masters and disciples from Zurmang Riwa received teachings.

Other masters who attended included: Khachod Wangpo, a realized togden master from Sikkim. He was a master who wore only a single cotton cloth, and who out of compassion went to prison in place of someone else, causing the king to become devoted to him, venerating and serving him. Another togden who wore only a single piece of cotton cloth was a realized master from Khawa Karpo who was descended from Milarepa and the teacher of the King of Jang. The Drungpa who was the nephew of the noble Anyen, several realized masters from Kathok, Tenpa Dhargye and his nephew from

Gojo, a minor lama who was the incarnation of Takra, a lama with the name of Choe from Zurmang Nangso, Kyitse Lama, Chophog Lama, two lamas from Jangyul who were descendents of Wapa, a lama called Mani from Tsawa, Lama Drugdrak from Khyungpo, Lama Ripa from Drangwa and his nephew, Zurchenpa from Puwo, and the assembly of monks from Ogmin Karma. Learned geshes, powerful ngakpas, doctors, priests and many other kind-hearted and learned individuals received Namchö empowerments, oral transmissions, and instructions.

THE SPREAD AND BENEFIT OF THE NAMCHÖ TREASURES

I, the yogi Raga Asye, also traveled everywhere from the upper part of Bojo to the place of Buddha Medpo, and to Khyungpo Lapa Ke above Ngom as far as Ogmin Karma, establishing connections with beings by giving empowerments and explanations. At that time, the treasure teachings of Ratna Lingpa and the Namchö treasures were more in demand than other old and new treasures. Everyone was eager to receive and record the teachings. There were no places where these teachings did not flourish. I later heard that some of those who received these teachings practiced them and even spread them to some extent.

These newly spread Namchö teachings instantly overcame diseases, famines, wars, conflicts and so on. People had bountiful crops with fewer incidents of disease and famine. Thus the teachings benefited many beings. Individually, they cleared away obstacles and harmful conditions, sowing the seeds of supreme enlightenment. Single-pointedly practicing the Namchö led to attainment of enlightenment in this life. In Sikkim, Namkha Jigme received a prophecy from a dakini about the benefits and advantages of the Namchö teachings. The prophecy said:

This is the life stone of the three roots:
Whoever holds these teachings will be free from disease, demons, bad actions, and obscurations;
Whoever sees these teachings will experience peace of mind and achieve wisdom;
Whoever practices these teachings will attain the irreversible state of the path.

This is the secret essence of the assembly of vidyadharas
With many symbols and symbolic miracles,
Containing kama, terma and also pure appearance teachings.
Whoever protects and uses these teachings for exorcism

Can overcome obstacles to beings and the teachings.

Any place where these teachings exist
Is the same as the pure realm of Pema Od.
Three hundred thousand beings connected with these teachings in degenerate times
Will be liberated, prolonging the essence of the teachings.

These teachings — the quintessence of the gathering of three roots and the vidyadharas —
Constitute the secret path of the immortal vajra supreme essence.
These teachings can be worn, seen, and recollected.
They are the nectar of immortality that can overcome all
Great obstacles caused by the ill will of evil spirits:
Despair, doubt, premature death, danger to life,
Hazards, disasters, and diseases caused by the four elements.

Whoever contacts or consumes the long-life pills, long-life wine and long- life water prepared according to these teachings
Will be born in Sukhavati,
The dakini pure realm, or in Ngayab Ling.
These teachings are an antidote to perverse views, degeneration,
Obscurations and hindrances brought by violation demons,
Demons from China and gongpo spirits.

This prophecy also applies to Terton Migyur Dorje's Namchö treasure since both are space teachings. In particular, the terton's treasures are considered to be superior since Namkha Jigme's Namchö is a teaching that appeared in his spiritual experience and dreams.

I want to go on to describe how the mind treasures that had sprung forth benefited beings. When the terton and I ended our retreat, I approached Lhopa Tulku, from whom I received the teaching of Gongdu. Lhopa Tulku, as mentioned in Lungten Kagyama, Drolthig and many other treasure teachings, was the final rebirth of Sogpo Lhapal, one of Guru Rinpoche's twenty-five disciples. Drikung Zhabdrung has said the same thing, and the Namchö itself clearly mentions in a prophecy that Lhopa Tulku was known as Sogpo Lhapal, one of the twenty-five disciples. When I was with this precious master, he said:

> Last year when I went to visit the sacred place of Chijam, I saw Terton Migyur Dorje in a dream. He spoke about our various past

connections, and I learned that this sacred place belongs to him. I am eager to meet him before I go to central Tibet. The best would be if Terton Migyur Dorje could come to my place; otherwise we can agree to meet elsewhere. Or would it be better for me to meet him later? There is only a slight possibility that I will return from central Tibet, and therefore I feel I should definitely meet him this time.

I told him that this year was not a good time for him to meet the terton, and that if they met there was a danger that some kind of dispute could arise with Chamdo. "At present the terton cannot make his own decisions," I said. If he really wanted to contact the terton in the future, he should create an auspicious circumstance by making some offerings for his long life. Lhopa Tulku then sent several different offerings through me: a newly made mattress, a large golden statue of Buddha Amitayus, a rudraksha rosary and the following long-life prayer for Terton Migyur Dorje.

OM SVASTI! By the power of the wisdom, compassion and capacity
Of Padmasambhava, who gained mastery over unchanging immortal life,
Arose the emanation of Shubu Palseng, protector of beings.
May your lotus feet be firm like diamonds!

You consider limitless beings as your own children
Having vowed from the outset to lead them
Towards the great state of Samantabhadra.
Do not forget your promise; never abandon beings and the teachings.
Hold firm your compassion!

By the power of your unchanging wisdom of supreme bliss
You have completely destroyed the army of the four demons so that only their name remains.
You have gained mastery over the immortal and indestructible meditative absorption and thus
I request that you stay for countless eons!

By the power of the marvelous wisdom, compassion and enlightened activities
Of the root and branch masters of the six great lineages
And by the power of protector Amitabha's long life and wisdom
May you always turn the wheel of dharma in this world!

Through the power of the mandala of the Kagye and Gongdu deities

As well as the buddhas and their heirs of the four times and ten directions
And the ocean of dakinis and dharma protectors,
May the life of the supreme emanation, Terton Migyur Dorje, be firm and
May he spread the essence of Lord Buddha's teachings in one hundred directions!

This was written by Lhopa, a holder of tantric teachings, as a long-life prayer to the Great Vidyadhara Migyur Dorje.
May you always safeguard me with the great wheel of your protection!

Migyur Dorje made the following reply spontaneously out of the treasure of his mind:

Lhopa Tulku, initially you
Took the form of Sogpo Lhapal
And though you are known to be his emanation,
For many eons until the present
No one has been aware that
All your previous incarnations were accompanied by
An evil spirit that creates obstacles.
To ward off the harm that this spirit has created,
I am sending you a specific dharani mantra with visualizations,
Along with the sadhana on a scroll
That looks like a thangka with a sheath.
I am also sending the story of your past lives in verse along with detailed commentary.
This will create an auspicious circumstance to clear away all hindrances.

Following Tulku Deleg Nyingpo's request,
I have composed long prayers combined with a history of his previous lives
Along with respective mantras to clear away obstacles
For Tserlungpa, Konchok Tenzin, Garwang Tulku, and Tulku Nyenpa.

Sending this made them happy and thus established auspicious circumstances. In order to send it, Anu Gonsung went to meet Konchok Tenzin, who expressed his joy, saying:

Terton Migyur Dorje's taking birth
Greatly benefited all sentient beings.
In particular he is extremely kind to our family of tulkus
And opening the sacred accomplishment place of Mase is a very auspicious circumstance.
He spoke thus and also gave good advice on both worldly and religious matters.

SPECIFIC EXAMPLES OF THE BENEFITS OF THE NAMCHÖ TEACHINGS

When the inhabitants of Riwoche asked for Namchö teachings to be sent, the terton opened from his mind treasure the history of the previous lives of their leader, the father and son, and sent the Namchö sadhana of Gegdor Tagtsen. When the Choje (Dharma Leader) of Chamdo asked the terton to send Namchö scriptures, he sent one volume, which included a text called Ten Places. For fortunate and devoted disciples, the terton drew from the compendium of his awareness and gave them the history of their previous lives.

In a place called Benub a disaster created by a demon was causing people to die of dysentery. Terton Migyur Dorje gave a profound instruction to benefit them.

When Tsangsar was born as a member of the retinue of dharma protector primordial wisdom Mahakala, in the form of the activity Mahakala known as Umuk, the terton composed a prayer from his mind treasure and gave it to Tsangsar's family. The prayer included the history of his previous lives, the sadhana and also the activity practice.

When a leader from Marthang died in a battle and was reborn as a tsan, spirit, the terton delivered a mind treasure in the form of a prayer and gave it to his family. It described the history of his previous lives and gave his life force mantra.

Dorje Monpa, a lama from Nepal whose name was not previously known, was reborn in the family of the Mahakala deity and the terton composed his sadhana and activity practice in detail.

At the request of a realized master from Jang in north-west Tibet, Terton Migyur Dorje composed a life force mantra and the means to protect against the harm inflicted by the one-eyed white-complexioned wealth protector of Jang. Also included were the means to increase the dynasty of the king of Jang, the life force mantra, sadhanas, activity practices of many major

A piece of Migyur Dorje's heart —
in the possession of the current Karma Chagme Rinpoche

A digtham (Scorpion Seal) — the personal seal of Guru Rinpoche considered to be the most supreme protection object. This treasure was revealed by Migyur Dorje.

The cave where Karma Chagme and Migyur Dorje stayed in retreat.
Located in Neydo Palritse, in the district of Chamdo.

Ladro or the Lifestone of all the deities of Kagyu and Nyingma.
Located below Neydo Palritse.

Foot prints of Karma Chagme at Neydo Palritse.

Hand print of Karma Chagme at Neydo Monastery.

Migyur Dorje's ku dung (tomb for the remains of a lama) in Mugsang Monastery near Palyul Monastery.

and minor local protectors, the means to propitiate them and supplication prayers that the terton taught. I wrote them all down and gave them to those who needed them.

When Yangri Shagrog was reborn as an evil spirit after death, the terton taught to those who needed help the means to protect themselves from harm — mantras, visualizations, mandalas of protection and so on.

Monks from Kathok wrote down a few mind treasure instructions such as the means for invoking rain and bringing about other similar assistance.

Generally, among past treasure revealers many have had good auspicious connections with doctrine holders and others have not. In the case of the Namchö treasures, prophecies have indicated that at least one hundred major, middling and minor doctrine holders would arise, but so far there have been only fifteen. If positive auspicious connection occurs, the tertons will be able to clear away obstacles and their activities to benefit beings will increase. Therefore, I pray that all tertons may meet with positive auspicious connections.

This concludes the thirteenth chapter that shows how the Namchö treasures benefited beings.

14. DISCIPLES DEVELOP FAITH THAT MIGYUR DORJE IS A TRUE TERTON

(325.2-355.2)

As everything is generally naturally interdependent, if there are buddhas, there should be evil spirits as well. Similarly, if there are gods, there should be demons; and if there are oath-bound dharma protectors, *damsis*[258] should also appear. If there are wealth gods, the owners of treasures, there should be *serags*[259]. As we have the supreme dharma, Bon and non-Buddhist teachings must also exist. If there is white, there must be black; if there is good, there should be evil. Likewise, if there is a mountain on one side, there should be a mountain on the other; and if there are higher rebirths, there should be lower rebirths. If authentic tertons can be found, inauthentic tertons must also exist. As there are profound teachings, perverted and corrupted teachings should be found as well.

THE DANGERS OF FALSE TREASURE REVEALERS

These are all relative truths since in the ultimate expanse of reality, neither good nor bad can actually be found; neither auspicious nor inauspicious circumstances, but simply supreme bliss in the primordial expanse. Yet, to those beings who do not understand this truth, things appear according to their own perceptions.

Regarding this matter, the Pema Kathang says:

Those who do not have the fortune to do so should not reveal treasures,
on pain of falling into hell;
If such a person appears, he should be told to keep them to himself
because of the danger.
False treasures and duplicate treasures are hindrances to dharma,
Those who reveal them are thieves of the teachings and are following an
evil path.

Identifying individuals with such evil thoughts is difficult;
They do not fear rebirth in hell, or they can bear such fears.
Such people do not have the same kind of aspirations as I do.
Knowing the source of treasures but lacking intelligence
They should abandon the desire to become tertons.
For one with wisdom, the whole world is full of teachings;
For one with devotion and respect, there is no one who cannot serve as
a lama.

A snow lion, which has eighteen qualities, can tread upon snow
mountains,
But can his ordinary companion follow?
A revealer of false treasures is like an ordinary lion.

In the same way, the Chronicle of Ministers teaches:

False treasures and duplicate treasures harm the authentic ones,
But the unreligious are defeated by the religious.

The five cycles of Kathang similarly state:

The degenerate times will bring forth
Beings with perverted minds, who neglect their samayas, destroy the
teachings and disgrace the dharma.
They take a form never seen before;
Non-virtuous appearances voluntarily arise in their minds;

They are influenced by demons and preach what is non-dharmic.

Lacking the ability to differentiate among the teachings,
Their negative emotions never decrease and they deceive beings.
Not being in accord with dharma, such beings are not authentic.
Not observing samayas, they lack compassion.
With undisciplined minds, they are greedy.

Such beings will come to Tibet, disgracing Padmasambhava;
Engaging in various prohibited activities and
Violating Lord Buddha's teachings
False tertons who confuse the treasures will appear.
Such individuals are unruly samaya breakers, half gods and half demons of the teachings.
Alas! They are the nine gongpo brothers
And the nine vampire sisters.
They are evil spirits, obstacle makers, perverted ones with five heads
And charlatans who concoct treasures of their own making.

Such beings will appear who will sell their own lives,
Disgracing themselves.
Deceiving others, they will ultimately deceive themselves.
Such beings harm all authentic practitioners.
Due to the spells of non-human spirits, people will see them as genuine tertons.
They seem to be leading the way in non-virtue.

Leading in war with black iron rods,
Dacoits of the teachings with heads of dogs,
Thousands of human-headed goblins fighting each other,
Red Yamshu with a human head,
Dukhang Nakpo with the head of a queen,
Mecham fomenting trouble between friends and relatives:
When hundreds of such things occur that never before happened in the human world
This shows Rudra's influence rising.
Five poisons increase and hatred grows —
This is Rudra's teaching.

With constant lamentation due to suffering
Beings will find not an instant of happiness;

Many will be unable to feed themselves.
Like the bursting of a bad spring in the land
Crowds of evil spirits and violation demons will emerge;
Malicious spirits will appear in vast numbers
Leading to disaster for oneself and others, displeasing everyone.
This does no service to Lord Buddha's teachings.

The treasure of Laton Jilbon also foretells the coming of war from Mongolia north of Tibet, saying that one of the Karmapas will avert the war. It goes on to relate the following:

At that time, someone will come claiming to be my emanation
Revealing false and forged treasures that destroy my teachings,
Deceiving many beings through teaching wrong views
He will pray by singing and using shamanistic methods
And will spread the tantric teachings in the market place.
At that time rely solely upon Lord Buddha's teachings.
We will all, both benefactors and priests, then gather in Tibet to benefit beings.

Ratna Lingpa's treasure contains a similar prophecy:

Thirteen false treasure revealers, very adept and holding perverse views,
Will harm my teachings with their limitless pretentious behavior.
Inauthentic and deceitful tertons
Have no warmth of blessings and cannot gather noble beings.

The naive, ignorant, those who lack confidence, and those with blind faith,
People who do not understand reason
Will be influenced by evil spirits and other similar ones.
They may join together momentarily but will be blown apart like feathers in the wind.
Those who are devoted and blessed by the Triple Gem,
Authentic and powerful people, will not gather.
Such bogus treasures will have no dharma protectors
And will therefore die away;
Meeting their pathetic end, nobody will have faith in them.

Such treasure teachings may harm those that are authentic but they will not prosper and will ultimately create inauspiciousness. They should be completely annihilated, refuted and criticized by authentic tertons, as this

will help genuine treasures to survive and will cleanse the teachings.

The Question and Answers of Langdok Jungne teaches as follows:

> When my tertons come, at the same time — influenced by the powers of evil — many false treasures revealed by intellectually perverted and false tertons will appear. Analyze them correctly and refute those that are false. This will serve as a condition to establish my teachings as genuine. Observe carefully which are dharmic and which not, which authentic and which not.

Guru Rinpoche's great prophecy also says:

Some people will deceive their disciples with false treasures
Displaying counterfeit scrolls lacking Guru Rinpoche's seven treasure letters and the four seals of order.
Inauthentic and hypocritical, they will bestow self-created empowerments,
Leave prints on rocks and call them signs of accomplishment.
Fabricating many teachings, they will hail them as prophecies.
During degenerate times, many kinds of individuals will appear in Tibet,
Just as in summer when many different plants grow.

Machig Labdrön's prophecy from Dorje Dronme's treasure states:

People claiming to be tertons will be everywhere.
They are emanations of evil spirits and gyalgongs,
Who cut trees, destroy rocks, pollute springs and lakes, and
Remove scriptures from inside reliquaries and stupas.
Saying they are tertons, they will engage in unmindful activities.
The authentic teachings of Lord Buddha and the commentaries
Will be neglected and many false teachings translated.
They will ignore the local deities who protect dharma.
As a result, the whole land will experience disease, famine and drought.
War, conflicts and many evil omens will appear.
Whoever connects with them will be led to the vajra hell realm.

The following story is found in the prophetic statement of Thunderbolt Vajra, the long-life practice found in Jatson Nyingpo's treasure:

Many false tertons will appear in the Ngalsum Valley;
Lacking transmissions, empowerments and instructions they will yet prosper.
Beings will have doubts;

Counterfeit treasures, non-treasures, duplicate and inauthentic treasures,
Will bring uncertainty to the people of Kongpo.

Bogus treasures contrary to Buddha's teachings of sutra and tantra
Will be concealed by non-Buddhists, male and female gods and rakshasas
Who are emanations of wrong views.

Although they are not gods, they act like gods and are prophesied by demons,
Teachings not in accord with the two stages of the path — generation and completion
Will be concealed as false treasures by an emanation of Bonpo Thangnag Shari Wuchen.
They may produce instant miracles but do not be carried away by them.

A sage named Ozer Troge with a perverted mind
Violated vows he took before me, Padmasambhava,
Concealed duplicate treasures and
Distributed evil substances calling them the sacred substance kyedun,
Thus leading a group of Tibetans on the wrong path.

At such a time, deceptive, false and hypocritical teachings appear repeatedly.
Such people never give up nonvirtue or follow wholesome paths.
Near places where I, Pema Jungne, concealed profound treasures,
Inappropriate persons like samaya violators have concealed inauthentic treasures.

Hence you must carefully investigate
Particularly when jealousy and suppression of the superior arise like whirlwinds, and
Reckless intoxication, highhanded behavior and gossip occur.

The Gongdu, Dudul Lingpa's treasure teaching, includes a section on the means to scrutinize tertons that states:

In the future, during an eon when the wild and violent rule,
False tertons will fill the land
Although they are not me, Padmasambhava, they assume my power and destroy the teachings.

People guided by bad karma will be carried away by them;
The unfortunate who have not accumulated virtue
Will be conquered by the iniquitous emanations of evil spirits
Those without virtue will surround them, but
Samaya violators cannot conquer noble beings.

Women, evil-minded persons and those intoxicated by drink can be conquered, but
Those who consider these treasures to be spiritual attainments are like dogs and pigs.
They will deceive ordinary lay persons and housewives.
Their sign of benefiting beings will be the birth of bastards, definitely leading all to the lower realms.
Preaching their fabricated teachings and spreading them widely
They go on creating bad karma.

Takra Lugang, Luseng, Palbar, Margyen and others —
Emanations of evil spirits —
Will conceal false treasures and reveal them,
Devastating whoever they meet by leading them to the hell of ceaseless torture.
Later chaos will occur;
Ordinary people, male and female lay persons,
Will be conquered by them and act on the whims of others.

They will propitiate mundane demons and rakshasas and speak a bit clairvoyantly;
They will consider themselves superior and harm noble beings.
They will conquer all the samaya violators and evil spirits
Their retinue of followers will include only ordinary men and women.
Fortunate beings will not follow them.
Even though they discover yellow parchment, it will be black and foul-smelling
And will have no dakini letters.
Such emanations of evil spirits will appear during degenerate times.

Like real demons they bring disaster to the land, but
Beings can be carried away by their spells and become devoted to them.
Whoever relates with them will fall into the realm of ultimate torture.

STORIES OF INAUTHENTIC TREASURE REVEALERS

As prophesied by Guru Rinpoche, in earlier times as well as the present, unlimited miracles by evil spirits have brought forth inauthentic treasure revealers. During Guru Chowang's time, thirteen bogus tertons appeared who had been blessed by the protector Pekar Gyalpo. In the same way, at the time of Ratna Lingpa, someone named Gongpo Achoe revealed false treasures, which Upper Lingtsang Gongma refuted. Through Gyara Sangye Yeshe he sent a letter of criticism. At first, many people in Kham and U-Tsang became Gongpo Achoe's followers; when they found him to be a fake, they abandoned him. Pawo Tsuglag Threngwa received a prophecy that some realized masters would reveal treasures and he thought it might be Genyen Khari's false treasures. When it was not revealed, then the sign of revelation faded.

A man with a slight degree of clairvoyance from U-Tsang revealed false treasures, which were refuted by Terton Raksha. In the same way, a man called Trodhiwa from Kongpo revealed false treasures and was annihilated by Jatson Nyingpo. Also during Jatson Nyingpo's time, the old treasure of his contemporary, Pema Ledrel Tsal contained the following prophecy about the lama Zhamar Choekyi Wangchuk:

During his time, a black earth female rakshas
Will take the form of a clairvoyant woman from the south
Who will lead to the lower realms all who come into contact with her.

The new treasure of Dudul Dorje also says that the demoness Margyen will be born in the southern direction as a nun and will wander everywhere from the center to the borderlands revealing false treasure concealed by Lukhang. Bad omens will appear immediately afterwards. Those who see, hear, or have any contact with her will be born in the vajra hell realm. As prophesied, a woman called Lhatse's chieftainess appeared in southern Tibet, possessing miraculous powers and clairvoyance. She revealed minor treasures and wandered everywhere from Central Tibet to the border before being killed by the Mongols and thus bringing about conflict in Mongolia.

In Kongpo, a person called Karma Rigzin claimed to be the incarnation of Raksha Terton. When Bhakha Tulku gave him a little recognition, Karma Rigzin became proud and revealed some minor treasures which were false. Being found guilty of this in the Kongpo court, he was thrown into a river and drowned.

From the region of Puwo Choezong Khola, Konchog Sung revealed false

treasures and was refuted by Dudul Dorje.

In Ngom, one named Tsewang Sung went to Tsari and claimed that he received a prophecy there. He later declared himself the reincarnation of Terton Pema Lingpa and deceived many people by pronouncing that he had many treasures to reveal, including religious objects, spells, curses, and the like. Many great and ordinary people, including the king of Nangchen Lodoe Gyalpo were fooled and he thereby gathered many offerings. His deception came to light when he went to Chamdo, and everyone saw him for what he was.

Pawo Bumchung also revealed bogus treasures like white conch shells and other religious objects, as well as spells and sorcery for burials. At first the population of Chamdo considered him great, but he later vanished after being reprimanded.

In short, after the great Orgyen departed for the land of the rakshasas, beginning with the treasures revealed by Prince Sena Leg, both authentic tertons who were emanations of noble beings, and emanations of demons who revealed counterfeit treasures came continuously. Nevertheless, no existing tradition follows the false treasures. As Guru Rinpoche had prophesied, there are no dharma protectors for inauthentic treasures, and their traditions cease with no one considering them to be authentic. When genuine tertons come, demons and gongpo spirits are said to compete with them by revealing many bogus treasures.

During Terton Migyur Dorje's time as well many individuals claimed to be tertons. One man who considered himself the incarnation of Oser Lama claimed to recollect his past lives as the bodhisattva dharma king Sangye Yeshe and others. He wrote this down and spread it, declaring that he would open the sacred place of Tsawa Dorje Drilkar. He bribed someone to carve footprints on rocks, but the man later spoke of this to others. He also concealed false treasures and later revealed them. His Mani mantra pills flew after a day of accomplishment. When the pills were placed with bone relics of great lamas, it was said that many images and ringsels were produced according to one's wishes. This caused much excitement and great lamas of Kathok monastery received empowerments and teachings from the false terton. After they saw the prophecy in Dudul's treasure, they discovered the reality and later with great remorse hid the pills containing his so-called sacred substances.

In Dege as well, a wise person claiming to be the incarnation of Oser Lama revealed many scrolls which were counterfeit treasures. Deceiving

Dege Drubthob, an accomplished master, and his retinue, he gave them empowerments and oral transmissions. The chieftainess of Dege offered him dzo, female yaks and goats. Stealing Dege Phuntsok's practice objects and a bronze image, he gave it to the Dege chieftainess and asked her to prostrate to it and circumambulate it, but not to show it to others. Phuntsok learned the truth and proved the deception, confiscating his hundred horses and mules. He escaped death, however, and I heard he became a lama in a small monastery.

A sham terton named Serang Lama concealed a golden statue and two other objects in a pit. On his way to U-Tsang, he announced he would reveal treasures when returning. Events did not go as planned and he couldn't bring anything to light. He carried many small keys in his pouch, claiming they were the keys to treasures. He declared himself an incarnation of Zhamar Choekyi Wangchuk and many other noble beings, and said he had mastery over the treasures in the sacred place Chijam. From a ruined temple, he dug up a volume of the Prajnaparamita sutra and proclaimed it was a treasure. Despite having received thirteen volumes of oral transmission of Kagye teachings from terton Dudul Dorje, he wrote critical letters saying Dudul Dorje, Migyur Dorje and others were not authentic masters. Dudul Dorje saw the letter and when the deceiver approached him to make prostrations scolded him greatly.

A monk from Gyara claimed that Dudul Dorje called him urgently, enthroned him and made prophecies about him. He opened a sacred place in the front of Lhateng and later went to Changyul where he opened a minor sacred place. Although he had not met Migyur Dorje or Dudul Dorje in person, he might have met them in spiritual experience or in dreams, and he announced that Migyur Dorje had prophesied that a monk named Wapa was the reincarnation of Pema Obar. I could not determine whether what he said was true or false, good or bad, but it seems that he opened minor sacred places in Gowo Phug. Many came to me asking whether or not he was genuine and I replied that I did not know, thus avoiding both praise and rebuke.

A son of a Bonpo from the Zagyud region became a Buddhist monk and claimed to have a prophecy. He discovered and opened a sacred place in the lower part of Ngom, and spoke of eight mandalas in Chamdo province. He claimed that all the treasures in the lower part of Tibet belonged to him, and the upper part to Migyur Dorje. By challenging Terton Migyur Dorje he became popular for a while. The people of Ngom asked him to produce rain,

but he failed so people did not hear much about him. Later, he claimed some fingerprints on rocks to be his own. He carried with him a vajra, a finger -sized stone lingam, and an icon of Zhamar which he said was revealed from treasure. He came to my dharma assembly and received teachings from me, saying that he had received a prophecy telling him to come to my place. He wanted me to take care of many religious objects he had revealed, and he asked me to declare whether he was a genuine terton or not.

When I analyzed through my dreams, he always seemed to be a gyalgong spirit. He used to chant by heart almost the entire dedication prayer, which he said had come as a prophecy. I gave him some empowerments and visualized during the invocation. He claimed to have the power to never feel cold, but I could clearly see from his complexion how cold he really felt. I said that I could not decide whether he was good or bad. I asked him to recite the prayer of Pema Obar and complete the mantra recitation, saying that if a clear prophecy resulted it would be an auspicious omen. However, if the prophecy was not clear, he was inauthentic. He departed, announcing that he had to open the door of sacred places and treasures in Drugu, Lhodrag and other areas. Dudul Dorje's teachings contain many general as well as specific prophecies. One of the general ones speaks of an unworthy emanation of a demon who is a Bonpo suddenly opening the door of sacred places, angering the oath-bound protectors and causing them to bring epidemics, thunderbolts and so on. I discovered that he was demon but kept it to myself.

A son of his went to central Tibet for six or seven years, made pilgrimage to the sacred mountains, and went to Kham, where he accumulated one billion recitations of the six-syllable mantra. He came to receive teachings from me and offered me his crown hair. After I gave him the new name of Pema Oser, he claimed to have received a prophecy and thereafter produced thirteen footprints near the cave at Gowo. He personally left handprints as well as footprints on a rock. He stayed for a long time with me, and I thought perhaps he was a person with good karma. Even Terton Migyur Dorje and Dudul Dorje said that he was a fortunate being from the class of spiritual heros. He left after saying that he had a prophecy about opening a sacred place at Khawa Karpo. The site opened naturally and I thought it coincided with the treasure prophecy.

Once a small boy vanished from Chakmo Hor[260]. After many years his appearance changed, with his face darkening, and he claimed to know about different places and homes through clairvoyance. Shamelessly he

deceived everyone, claiming to be an emanation of Orgyen Pema named Ratna Lingpa. Whenever he encountered a beautiful woman, he said she was Yeshe Tsogyal and took her away. He collected hundreds of offerings from Dege before Dudul Dorje revealed his falsity. Two months later he was captured by the Mongolian army and handed over to the Mongol King. After some time, he was killed out of contempt.

Once a man who claimed to be Gesar had many followers among the nomads. To heal the sick, he put them beneath a pile of boulders and would hurl giant stones at them. They didn't die but were healed. Nevertheless, the king later sentenced him to death.

Similarly a man from a corner of Lhadog village, who acted as if possessed by a spirit, could miraculously kill people by causing them to bleed. No one could control him and after a while he vanished on his own. According to a prophecy from the Namchö treasures, a *mamo*[261] spirit called Drizang Denma had possessed him.

A virtuous woman from a place called Rabgang who possessed miraculous powers and clairvoyance was captured by the Mongols, but could not be harmed by weapons or guns. I think she might have been the Goddess Rewa who wore a petticoat, as was prophesied in the Namchö.

A man from the frontier wearing only a single cotton cloth arrived in Zurmang and was considered an emanation of Orgyen. People venerated him by offering clothes, incense and the like, but this turned out to be just a rumor.

From Kyone, the young son of a hermit claimed he had received a prophecy and went to Gowo Phug. He did not succeed at anything, however, and simply vanished.

THE DIFFICULTY OF DETERMINING AUTHENTICITY

In the village of Gegye, a *lhapa*[262] who made accurate predictions and could cut through rock visited Terton Migyur Dorje and made offerings. He asked the terton to give him a name, but the terton refused, saying nothing good or bad. While this person might not have been unscrupulous, a prophecy in Dudul Dorje's treasure says that a number of people would resurrect in Kham and that from the northern part of Tibet, a group of lhapas would come. In Markham, a group of togden would appear. When all of Tibet was filled by inauthentic treasures, a demoness from Kham would display unsuitable miracles. All the persons mentioned above might belong to one of these groups. We can not prove that they are all false. Although we

lack the clairvoyance to read the minds of others, we must examine their activity according to the treasure prophecies. If I scrutinize them through my spiritual experience or dreams, I can to some extent determine their authenticity. However, since belittling even non-Buddhist practitioners violates strict tantric samayas and could cause attachment and hatred among their patrons, I will refrain from saying any good or bad things about them here.

Similarly, I heard that three miraculous persons who resided at the foot of Manyer Pomra Mountain claimed to be emanations of Guru Rinpoche, Gesar and Buddha. I also heard that a Nyingmapa master claiming to be Guru Shakya Senge came and established a monastery in the lower area of that region.

In the lower part of U-Tsang province, in a place called Gar, which is in Rong, a clairvoyant man named Ngon Khyen Pa revealed four volumes of space teachings. Likewise, in the upper part of Dagpo, someone named Sala Gangpa found a small volume of yellow parchment in the earth. A presumed terton from Gongmed fell on a river bed and left his body print. He stayed in retreat but no one ever heard or saw that he revealed any treasure teachings. I do not know whether or not these incidents were true, and as there is no point in analyzing them, I generally ignore them.

Drukpa Ural, a vidyadhara from the Kagyu lineage who was decended from King Trisong's family, opened the sacred place of Drejong in present-day Sikkim. Many other sucy masters came and passed away. Without revealing space teachings or earth treasures, they are considered to be tertons. Since this accords with the Kagyama prophecies i believe they are authentic.

Although the Pema Kathang says nothing because they are secret tertons, the following persons are all undisputed tertons: Karma Lingpa, Rinchen Phuntsok, Trengpo Terton, Ngari Penchen, Tashi Tobgyal and the three Letro Lingpas who came at three different times. Both Longchen Rabjam Drimed Ozer, who is the supreme of five uncontaminated tertons, and Namkha Jigme are authentic and renowned as the sun and moon even though they did not reveal earth treasures.

HOW FAITH IN TERTON MIGYUR DORJE DEVELOPED

The three different versions of the Pema Kathang prophesy forty-nine tertons from Sangye Lama[263] to Terton Migyur Dorje. All the others have actually appeared. Three or four different Letro Lingpas and two Shigpo Lingpas came.

No terton named Migyur Dorje has come before, although someone with the secret name of Migyur Dorje who was not a terton appeared once during earlier times. I also heard that a realized practitioner from central Tibet who was not Migyur Dorje wished to reveal treasures from Chijam and carried with him a prophetic guidebook. Due to lack of auspicious coincidence, however, he failed. Giving the guidebook to Kyodragpa, he set off towards China.

Except for Migyur Dorje, none of the renowned forty-nine tertons named in Pema Kathang is prophesied to be master of one hundred treasures. Hence, Migyur Dorje is the king of tertons.

Like gold found in the Jambu continent that is burned, cut and rubbed, one should not accept even the teachings of Lord Buddha without thorough analysis. Lord Buddha himself said that people shouldn't accept his teachings out of ignorance or respect. Examining this terton in the same way, we find him devoid of flaws and with perfect qualities, like the stainless essence of lapis lazuli. Scrutinizing him through scriptural quotations and reasoning, we can establish him as undisputed. The Kathang teaches the following, in detailing how to evaluate tertons:

> One should have faith and rely upon the general teachings of sutra and tantra as evidence, and as well investigate the terton's biography and outward appearance. The sutra and tantra teachings are the eyes that see all phenomena without obscuration, so they should be considered to be authentic and relied upon as evidence. Don't rely upon the teachings revealed by the tertons or upon the tertons themselves since they are partial rather than impartial.
>
> Listen to what all the people of the area say regarding the indications appearing in sacred places. From among many signs, consider which are authentic. Respect the tertons when signs occur. Consider authentic those treasures that accord with other treasures and those that are prophesied.
>
> Just as water and alcohol can be differentiated clearly, someone with a good knowledge of dharma should be considered authentic. Consider a treasure authentic if it tames the mind after being practiced. Even though one keeps gods and demons together, they won't become the same.
>
> If the terton and the treasure accord with what I have said, then follow them. Even though the gold is beneath the earth, its rays hover in the sky. Consider authentic those who are in accord with

the sutras and tantras.

Many Kathangs as well as in the five Kathangs and Ratna Lingpa's prophecy of general teachings and particular individuals, and also old treasures by Guru Khyungdra, all say that while they revealed treasures from different places, the three treasures revealed by Jatson Nyingpo and Dudul Dorje are similar.

Tsele Tulku, who resided in the lower part of Kangyul, said that a treasure prophecy predicting the coming of Rakshi terton and others, revealed the following signs concerning the time of Migyur Dorje's coming:

In the land of Kongpo, a human skin will change three times;
In Yegu Thang a self-arisen stupa will appear along with other signs.

He said this coincided with the present times and that if a popular terton called Migyur Dorje appeared from Kham, there should be no doubt about his authenticity.

Hearing this message, the Neydo chieftain sent a message requesting Migyur Dorje to come to consecrate the silver reliquary stupa of the Nyingma tulku from Bhakha. If not, he would make aspiration prayers that the chieftain receive the terton's advice no matter where the terton goes. He should also perform prayers for the leader's longevity and to increase his family lineage. The leader made offerings, including Bhakha Tulku's rosary, a crystal image of Gepa Shelri brought from the sacred place of Makung Lung and also a letter. Like a reflection on a mirror, Terton Migyur Dorje saw a small image of Goddess Namgyalma on one of the side of the Gepa Shelri.

Sonam Gyatso, the Drukpa Kagyu master who bestowed the empowerment of Dorje Threngwa in Gojo where nearly four hundred monks gathered, said, "I don't know about Dudul Dorje and other tertons, but the incarnation of Wangdrak Gyatso is an undoubted terton." Hearing this, many Nyingma monks came specifically to visit the sacred place and Terton Migyur Dorje. Likewise, some chieftains from other places declared that he was certainly Migyur Dorje, but that while they had faith in him, it was not convenient for them to meet him.

Therefore, when examining whether Migyur Dorje was an authentic terton, everyone developed the conviction that his authenticity was undisputed. This concludes the fourteenth chapter.

15. MEETING TERTON DUDUL DORJE

(355.2-381.4)

The Pema Kathang speaks of monks and laypersons with limited knowledge about treasure teachings who proclaim that two tertons cannot be together at the same time. They believe that such a meeting would prove that one is not a terton. To clarify such a misunderstanding, the Kathang teaches that while two contradictory treasures cannot appear simultaneously, the sutras and tantras clearly state that they can appear sequentially.

The Nirvana Sutra states that two universal monarchs cannot possibly appear in one kingdom, nor can two buddhas appear in one world system. The Kathang similarly says, "If one thousand buddhas could appear at one time, my tertons would also be the same." A tantra called Don Dzog[264] teaches that when the teachings of the tantras are flourishing, false ngakpas will engage in evil actions. Two nirmanakayas who see the truth will not come at the same time. Such an occurrence would be contrary to the sutras and tantras. Likewise, the Kathang states: "If it were possible during daytime for many suns to appear in all eight directions and intermediate places, my treasures could also appear in the same way."

The sutra called So So Drangma says, "If a lotus were born from a human being this would be quite surprising. In the same way, the coming of the supreme teacher, Buddha, is similarly unusual." And, again from the Kathang: "If during the night, many moons could appear in all eight directions and intermediate places, my treasures could also be the same."

The Gongdu Tantra states: "In one world system or on one continent, and at the Vajrasana in Bodh Gaya, India, during a single teaching I have not seen two buddhas who completed their enlightened activities teaching simultaneously. If such things were to occur, it would contradict the scriptures." The Kathang says this is similar to the truth that a running horse cannot chase a dog.

Likewise, the sutra of Jedrag Madrepa[265] teaches that as one waxing and eighteen cycles of waning of the length of a life cannot happen simultaneously, the occurrence of such an unusual thing must be criticized according to the scriptures of the Exalted One. The Kathang compares this to two kings ruling one place at the same time. Also, birth, old age and death cannot occur at the same time.

The sutra Requested by the Ocean of Nagas says clearly:

O Lord of Nagas, one who is prophesied,
Is one who directly perceives the reality of all phenomena!

The White Lotus Sutra clarifies:

He will speak many truthful things
But those who have not practiced the path will find it difficult to understand.

The Kathang says:

Like the offspring of dogs and pigs and the horns of deer
My treasures that are revealed are similar but not the same.

CLARIFYING HOW TWO TERTONS CAN APPEAR TOGETHER

Now I will explain the meaning of the above quotations. Generally, in all the sutras, tantras and instructions, various exceptions and restrictions are clearly set forth of which all scholars are well aware. While the vinaya sutras prohibit engaging in sexual activities, all the tantra teachings, including the Tagnyi Tantra (Condensed Version of Hevajra Tantra) teach that this is allowed for those who have mastered their bodily channels and winds. Eating meat and drinking alcohol are restricted in all sutras and tantras, but are used as samaya substances during feast offerings. Although vinaya texts prohibit the evening meal, it is permitted for those who are ill.

In the same way, the statement that two tertons cannot come at the same time but will come sequentially means that two tertons would not come at one time to the same place and reveal the same treasures. Many tertons come at the same time, however. Saying that two tertons would not come in one place would mean that two great tertons could not be found in the same location. No such restriction applies to minor and secret tertons. Many minor tertons encircle a great terton, like a chief and his entourage.

This is because the twenty-five disciples, the king and his subjects, or more extensively the one hundred eight fortunate disciples, have received the same empowerments and oral transmissions and have the same samaya with Orgyen Rinpoche. Since they have the same auspicious coincidence of bodhicitta and aspirations, they are inseparable until they attain enlightenment. When the actual incarnation of one of the twenty-five disciples comes and become a renowned great terton, the others display their emanations and re-emanations, send forth their blessings and radiate

lights of activities. Through manifesting as disciples, patrons, great and low devotees both ordained and lay, powerful persons and various hidden ways, they assist in spreading the treasure teachings and help open the gate to benefiting beings.

At that time, some of those great fortunate ones may individually reveal their minor treasures, while others may not show their revealed teachings to others, but will conceal and secretly practice them. Some will find it suitable to spread their treasures to a few disciples, and others will spread their treasures widely. Some treasure teachings will only be transmitted from one person to another.

In the same way many great tertons will appear at the same time in different places. Though two golden, silver, copper or iron universal monarchs would not come concurrently, two universal monarchs of power can rule at the same time, just as King Trisong Deutsen and the Chinese king were contemporaries. In this Jambudvipa continent of the World of Endurance, two Lord Buddhas will not appear simultaneously, but in the pure realms of Akanistha, Sukhavati, Abhirati and others, countless buddhas reside together. The statement that one thousand buddhas do not arise at the same time means that two buddhas do not manifest as the teacher at the same time. However, when Lord Buddha gave teachings on the tantras, such as Dzogchen and so on, he was said to be surrounded by one thousand buddhas.

Furthermore, two masters of teachings can occur at the same time. The tantra called Arali teaches that King Shuddhodana is said to be Manjushri; Mayadevi Avalokiteshvara; Ananda Vajradhara; Rahula and Vajrasattva. Have they not seen the truth? In the same way, when Lord Buddha taught each sutra, it is said that innumerable beings saw the truth.

While in the continent of Jambudvipa, eight suns do not rise, within the three thousand world systems one hundred million suns and moons rise concurrently in all the eight directions and intermediate spaces. Likewise, while in this World of Endurance, increase and decrease of lifespan does not happen at the same time, but in different world systems in the ten directions, lifespan sometimes increases and sometimes decreases at the same time. Some world systems form; others remain and still others are destroyed. At one single time, various uncertain things happen. In one land, two universal monarchs do not come, but in different lands, there can be many monarchs. This is clear in the Kathang.

One teaching given at the Vajrasana in Bodh Gaya clarifies the criticism

against two buddhas appearing at one place. Ratna Lingpa's treasure elucidates the meaning in a prophecy regarding the general teachings of Lord Buddha. Naming contemporaries of Ratna Lingpa who were treasure revealers, it says:

Others came at the same time as Ratna Lingpa.
In Zambuling, a courageous terton will appear,
After which the teachings will spread.
In the border region of Rutsam there will be hidden tertons
Who are like lamps for the teachings;
Their disciples will continue to hold the treasure teachings.

Tertons who reveal and practice profound treasures will arise in the upper region of south Tibet.
According to the times, beings will benefit to some extent.
In Bumthang there will be tertons who practice extensive treasures
Benefiting both themselves and others, and also spreading the teachings.
False tertons who reveal counterfeit treasures may also come
And destroy the authentic treasures.

While I do not prophecy two tertons appearing in one place
Or revealing the same treasures,
A few tertons may appear from various and intermediate directions, and
A major terton will be encircled by many minor tertons.
Like mushrooms rising within the grasslands,
In degenerate times, many tertons will come.
Some to preserve the teachings, some to benefit themselves,
Some to tame beings and some to practice in secret.

Pema Lingpa's treasure called the All-Illuminating Mirror predicts the coming of degenerate times when tertons will appear all over Tibet. Similarly, the treasure prophecy called the Supreme Light of Wisdom teaches the following:

When conflicting and extremely degenerate time arise in the future,
Tertons will appear like mushrooms coming out in the grasslands,
And like insects from the earth.
Like flowers blooming in the forest,
Tertons who practice profound treasures will appear.

EXAMPLES OF TERTONS APPEARING AT THE SAME TIME

If we look into history, Terton Drapa Ngonshe and Rakshak Terton appeared at almost the same time, as did Pema Lingpa, Ratna Lingpa and Kunkyong Lingpa. These three great tertons and many minor tertons were contemporaries. Moreover, it is well known that Drikung Terton Rinchen Phuntsok had five disciples who were certainly tertons.

From the tertons Ngari Penchen, Dudjom Dorje Zhigpolingpa and Drongbu Terton, Drikung Terton both received treasure teachings and bestowed his own treasure teachings in return. In the cases of Drubthob Ngodrup and his disciple Ngadag Nyang, and Ledrel Tsal and his disciple Ledenpa, both teacher and disciple revealed major treasures.

The brothers Ngari Penchen and Rigzin Chenpo were both known to be tertons. Nyida Sangye and Karma Lingpa were father and son, and revealed minor and major treasures respectively. Ratna Lingpa and Letro Lingpa were grandfather and grandson, and revealed major and minor treasures respectively. Jatson Nyingpo's disciple Namkha Jigme revealed space teachings and opened sacred places. Tsele Tulku, another of Jatson's disciples, revealed minor treasures. Jatson Nyingpo and Chagde Drubthob were from same place and both revealed treasures, having great faith in each other and receiving treasure teachings from each other. Since their treasures were different, they are not to be criticized. According to history, Sangye Lingpa, Goedem, and Zangpo Pal were also contemporaries.

In the same way, Dudul Dorje revealed earth treasures while Jatson Nyingpo was alive. From the new treasure revealed by Dudul Dorje, a condensed version of Pema Kathang states:

Among the four Duduls who were mind emanations of Pema,
Migyur Dorje Dudul Rolpa Tsal
Will reveal treasures from Sengdrak in Kham
Preserving the teachings of Lord Buddha and preventing foreign invasion.

Dudul Dorje Pema Garwang Tsal
Will reveal treasures from the Puri Dagdzong Phug cave,
Preserving the Dzogchen teachings and subduing armies of demons.

Dudjom Dorje Yeshe Khyungdrag Tsal
Will reveal treasures from Bhuch Terlha
Subduing the eight classes of spirits and preserving the Dzogchen

teachings.

Pema Dorje Dudjom Rolpa Tsal
Will reveal treasures from Marnag Raktai Tang
Preserving the teachings of sutra and tantra and preventing foreign invasion.

The prophecy says that if these four tertons appear at the same time, the teachings will prosper and beings will experience happiness.

Similarly, Migyur Dorje's Namchö treasure reveals that Terton Dudul Dorje is a emanation of Lochung, one of Guru Rinpoche's twenty-five disciples. Therefore, no one can doubt that both Migyur Dojre and Dudul Dorje are authentic tertons. Although it would have been auspicious for the two tertons to meet and they wanted to do so, the terton's relatives, who made decisions for him, opposed their meeting, saying the time was not right.

Ratna Lingpa's treasure prophecy states the following:

When rakshasas wandering through the sky enter
Into the throats of people
Divisive speech results, causing conflicts
And is a sign that the teachings in Tibet are degenerating.

As prophesied, people blurted out many divisive comments to cause disputes between the two tertons.

THE ACTUAL MEETING OF DUDUL DORJE AND TERTON MIGYUR DORJE

Eager to meet Dudul Dorje, I went to upper Tibet, but he had gone somewhere and did not return. Suffering great hardship, I was sad and depressed. For two months, I practiced in retreat, bestowing empowerments and oral transmissions at my home. One day I received a message that Terton Dudul Dorje asked me to come meet him. Terton Migyur Dorje had sent him a horse, a letter and also his share of dharma[266]. When I first met him, I asked many questions as a test. Faith arose in me as a result of his replies. He was extremely wrathful, and I told him this was inappropriate, but he just laughed and was not upset by my remarks. After a close and detailed analysis, he certified my prophecy, and gave me my share of dharma as well as sacred substances. He said:

Migyur Dorje and I have never separated from Orgyen's presence.
Today, by any means I should meet him.

We will meet at the sacred place of Pomne,
Have visions of the sacred place, open the remaining sacred area
And consecrate it, thus establishing an auspicious connection.
From accompanying each other every lifetime, this is my vajra word.
We will share our treasure teachings and I will
Certainly revere him as a crown ornament.
Please consider this.

With these words, he sent a horse as mount, a golden image, vajra and bell, his statement, and the following long-life prayer for Migyur Dorje:

OM GURU PEMA SIDDHI HUNG HRI
King of primordial purity, complete in the primordial ground;
In the five kayas, the awareness expression of three kayas is spontaneously present.
Lord of accomplished masters, the vidyadhara, sun of the Victorious One's teachings
May you be firm like a vajra for an ocean of kalpas!

Vidyadhara, renowned as Vajra throughout the three world systems,
In order to subdue the army of wild animals who hold wrong views,
May you long remain on the unchanging and indestructible seat,
Assuming the solid, firm and indestructible sphere of the rainbow light body.

From the magical display of the famous Samantabhadra
Complete and spontaneously present from the beginning in the pure primordial expanse,
Nirmanakaya, protector of samsara and nirvana,
May your enlightened activities increase and pervade space!

With the certain knowledge that Vidyadhara Migyur Dorje
Is definitively a buddha,
I, the Great Vidyadhara Dudul Dorje offer
This long-life prayer that is like a crossed vajra.
SARVA MANGALAM!

If two treasure revealers meet and succeed in receiving each others' teachings, it is a very auspicious circumstance and both of their obstacles can be pacified; but this is difficult. Prophecies indicate that demons will cause obstacles. Thus, both Dudul Dorje and Terton Migyur Dorje became seriously ill: Migyur Dorje before starting the journey and also on the way.

After a few days had passed, he revealed and composed a mind treasure containing some methods to pacify obstacles. This prevented the situation from worsening, and the two tertons were able to meet. When Terton Migyur Dorje embarked on his journey, a rainbow appeared in the sky. In the morning when the two tertons met, clouds and rainbows like long white silken scarves appeared in the eastern and northern sky, smooth and unwavering. At times, the sky was clear and cloudless.

When Terton Migyur Dorje approached Terton Dudul Dorje's tent camp, Dudul Dorje's party greeted him with incense and the music of Tibetan horns. As soon as Migyur Dorje arrived, Dudul Dorje stood and everyone prostrated simultaneously. Dudul Dorje shared his own seat with Migyur Dorje and showed him great honor and respect, making nine kinds of offering, including earth treasures and horse armor. He also authorized the transcription of the four volumes of his treasure teachings and appointed Migyur Dorje custodian of his teachings. He presented Migyur Dorje a pandita's hat, his own clothes, an empowerment vase, bronze trumpet, small trumpet and drum, a vessel used for consecrated water, a conch and other gifts, a total of twenty-one items.

Dudul Dorje received about twenty different empowerments of the Namchö teaching, and the two volumes of various teachings of both the father and son[267] that was his share. The tertons established an auspicious connection and Dudul Dorje said he would send his scriptures and mentally give permission for Migyur Dorje to spread them. He went on to make the following statements:

Write down all the Namchö treasure teachings and send them to me,
I will spread them in Puwo and also send them to U-Tsang.
Whatever treasure teachings I have given
And those that I will send later on treasure parchment
Terton Migyur Dorje should spread to the best of his ability.
Our teachings are identical in being those of Orgyen
So we should both elevate their status.
In the same way, if authentic tertons come later
We should assist each other without criticism.
The Namchö teachings are very wonderful.
You should practice them exclusively and preserve them.

He thus gave advice on various spiritual and worldly matters.

I, Raga Asye, said that Terton Migyur Dorje was already well-known

and that he would reveal many Namchö treasures and sacred places. I asked whether he would reveal earth treasures. Dudul Dorje declared: "I say that he will definitely reveal earth treasures. When he reveals them, send me the teachings and sacred substances."

He made many balls of dough using Terton Migyur Dorje's urine and kept them. He said he would use this sacred substance as a multiplier for the vase accomplishment practice. He said he needed some of the terton's clothing and when I offered him one of Migyur Dorje's old white garments he touched it to his head with respect.

When he showed us one of Shigpo's treasures, a yellow parchment with an image of Orgyen Rinpoche, the terton saw a rainbow light tent over it. Dudul Dorje's wife, son and his monk disciples all received Namchö teachings and developed great faith in Terton Migyur Dorje. Both tertons newly revealed many self-arisen statues as well as some footprints. They consecrated sacred places and established the auspicious connection of bringing happiness to beings.

To mark the occasion, we performed a dharma dance and supplicated the dharma protectors. A realized master from Taklung called Ngonga and many Nyingma scholars and masters from Ngari, U-Tsang, Kathok and other places praised me, saying it was my efforts that led the two tertons to meet and receive each others' empowerments, oral transmissions and prophecies.

In the past, although Guru Chowang had revealed treasures, many people doubted his authenticity and abused him. Terton Ngadag Nyangrel went to Chowang's place and said, "Like a bowman knows the bow and the arrow man the arrow, I know whether he is a genuine terton or not. I am the lord of treasures, so show me." Being offered a scroll, he took it. Not looking at it, but smelling it he made the following statement:

This treasure teaching is beyond dispute.
Everyone in attendance should write it down and read it.
Those who abuse Guru Chowang will be born
In the hell realm as beings who spit fire.
Were I young, I would be eager to receive this teaching,
But I am old.
Since you are the holder, I return it to you, the owner,
Bestow the empowerment and give the authority to transmit it.

Guru Chowang answered, "I am the only holder of the transmitted teachings

of Nyangrel." This is all mentioned in detail in the treasure itself.

In the same way, Terton Migyur Dorje received the entire transmission of Terton Dudul Dorje's treasure teaching. Dudul Dorje said that since they both received the treasures from Orgyen and are like father and son, the terton did not need the oral transmission of his teachings.

In earlier times, when the great vidyadhara from Ngari and Shigpo Lingpa[268] revealed treasures at the same time, their monk disciples created a dispute that caused disharmony between the two tertons so that the two traditions are not in agreement with each other and hold wrong views. Drikung Zhabdrung Rinchen Phuntsok received teachings from and had a good relationship with both. He asked both tertons whether the negative statements written by each terton about each other in their treasure teachings were true or not. The abusive language was not found in the yellow parchments themselves, but was written by the tertons' secretary disciples. Rinchen Phuntsok heard this directly from each terton's mouth and later told this truth to Lhopa Tulku.

This harmed Pema Jungne's teachings as the Nyingma tradition was divided in two. The traditions do not exist in harmony with each other, and are like crows and owls. Through my efforts, the situation between Dudul Dorje and Migyur Dorje remained harmonious.

OTHER PROPHECIES CONCERNING THE COMING OF MANY TERTONS

In the five classes of Pema Kathang I saw Guru Rinpoche's statements that during these times there would not be simultaneous two tertons from U-Tsang, Ngari and so on, but that there would be eight tertons who would reveal minor treasures. These are: Sukhaphala, Peme Dragwang, Yishin Gonthur, Dechen Senge, Lopon Zare, Dati Gishri, Thugje Chenpo Machig, and Phagbum. All eight tertons appeared at same time, but they faced no obstacles and spread the kyedun pills. When these pills increase, benefiting beings, Tibet will also benefit as they will thwart foreign invasion.

The treasure teaching of Guru Ananta, the Cycle of Great Compassionate Supreme Light, says, "In the region of Phug is someone called Kunga or Nyingpo who practices the supreme La Ter (a guru sadhana terma) and is a mind emanation of Padmasambhava." In Dechen Sangphug a person called Tershed Nyingpo, who is Dudul Dorje, revealed treasures and opened the gates of sacred places.

Jatson Nyingpo's treasure teaching, the cycle of teachings on the Great Compassionate One says, "From the east, a person named Dorje Gyurmed

will raise the status of tulkus and spread the teachings." This prophecy refers to Migyur Dorje since Migyur and Gyurmed have the same meaning.

Moreover Guru Ananta's treasure prophecy also contains prophecies about the coming of future tertons.

Guru Rinpoche's teaching will remain be perfectly preserved for ten years,
And for five years his teaching will be upheld by five translators with superhuman qualities.
After thirty-five years have passed,
Pema's teachings will be like the rays of the setting sun.
In hidden places, beings will practice tantra;
Powerful persons who are supreme objects of refuge
Will also come in some numbers.

In Lhodrak of upper Tsang,
A mind emanation of Orgyen will come
Named Ratna, Bhu or Pema.
Blessed by bodhisattvas and very powerful,
He will practice profound treasure teachings and
Display various miracles to subdue the armies of demons.

In Gonsar of lower Kongpo,
A speech emanation of Pema will come,
Named Sangye or Lodoe, he will
Practice profound treasure teachings
To subdue the armies of non-humans.

In Nyang Kong Gyal, someone
Known to be an emanation of a bodhisattva will come.
A lord of treasure who is the treasure of Buddha's mind,
Named Pema or Tso, he will
Practice supreme profound treasure teachings
To subdue the armies of karma.

In Nyamgyi Dongtoed Rimo
A body emanation of Pema will come.
Named Sherab Shonu, he will
Practice mind treasure teachings
To subdue the armies of conflicting demons.

In Yorpo Dragtong Chedkyim
A mind emanation of Pema will come.
Named Tsun, he will
Practice the secret treasure teachings
To subdue the armies of the eight classes of gods and spirits.

To the south of Riwo Tsenga[269],
From the long-life palace of Longdo,
A mind emanation of Pema will come.
Named Dharmaprajna, he will
Practice the treasure teachings of Ati yoga
To subdue the army of Mongols.

At the foot of upper Tsang, in Sakya
An activity emanation of Orgyen will come.
Named Sherab Lamed, he will
Practice the treasure teachings of Dzogchen.

In Yortod Drayar,
The lord of treasure and mind emanation of Pema will come.
Named Ratna Orgyen, he will
Practice the supreme treasure teachings.

Likewise the treasure prophesy on the final incarnation of Shigpo Lingpa says:

In Dokham Gang will be born a terton called Sherab Ozer.
He will go to central Tibet and from the stupa at Zukhardo,
Will reveal long-life water and other things.
He will become the priest of a Tibetan king and will
Benefit the teachings.

The Kagyama and Pema Lingpa's treasure declare:

Why would the treasure teachings end
Before the end of Lord Buddha's teachings?
As long as the karma of sentient beings is not exhausted
The compassion of Pema Jungne will never be depleted.
As long as the fortunate ones are never exhausted
The tantra teachings will never end.

This nowhere contradicts the appearance of simultaneous living tertons in the present and the future.

The year that the two tertons met, rainfall in Chamdo brought forth a bountiful crop; despite great fear of widespread epidemics and famine, this did not occur. A few wise people, including the leaders from Marthang, said that the rain, good crops and abundant livestock were due to the meeting of the two tertons during the year. In this way, signs of auspicious circumstances occurred.

This concludes the fifteenth chapter discussing how the teachings and beings benefited from the meeting of the two tertons.

16. ANOTHER RETREAT AND MORE ACCOMPLISHMENTS

(381.4-396.4)

Here I will relate how Terton Migyur Dorje once again stayed in retreat and what he accomplished by practicing new and old treasures until signs appeared.

Many learned masters including Dudul Dorje, Tserlung Drungpa, Lhopa Tulku Rinchen Namgyal and others kindly advised Terton Migyur Dorje, directly and indirectly, that if he failed to stay in retreat, he could face dangerous obstacles. The Pema Kathang, moreover, teaches that if one fails to practice one's own treasure teachings, others will lack faith and respect for the teachings. Therefore, tertons are admonished to concentrate on this practice for their entire lives.

Ngagdag Nyangrel Nyima Oser had also prophesied that Migyur Dorje should practice the earth treasures he revealed when he reached thirteen years of age. Moreover, Ratna Lingpa said that people would use the Namchö teachings without practicing them, causing obstacles to occur before the terton attained the age of twenty. For this reason he needed to exert himself in healing practices. In particular, a harsh astrological trigram would occur when he reached seventeen years old, and obstacles were also detected for the age of eighteen.

In order to overcome these obstacles, the terton wanted to enter retreat quickly, and went to collect alms. He scolded me, saying that if he had earlier stayed for a one-month retreat in Rene monastery some auspicious circumstances might have occurred, but he could not do this because he lacked sufficient food.

ENTERING RETREAT

Later, at the end of the Year of the Rat, on the tenth day of the eleventh Tibetan month, he vowed to stay in retreat for three years practicing Peaceful Guru Rinpoche between the old and new years. Some people saw a rainbow over his retreat hut. He had various pure visions of receiving long-life empowerments in his hut. During this time, almost all the mind treasures were written down and he sat recording many major and minor sadhanas, as well as teachings on the Dzogchen practices of Tsalung, Thogal and Tregchod.

Certain highly analytical, talkative, ignorant or covetous people asked when the terton would reveal the treasure from Chijam, claiming that it would be an auspicious circumstance if this occurred before he reached twenty. They speculated about whether or not he would reveal it. These people should listen to the following prophecy.

When Terton Migyur Dorje was thirteen years old, on the fourth day of the third Tibetan month of the Year of the Bird, Guru Rinpoche appeared in person and gave him this prophecy.

GURU DEVA DAKINI HUNG

Hark! Noble son, you are Shubu Palseng, one of the twenty-five disciples whom I, Pema Jungne, have blessed. In earlier times, you were born as the prince Sena Leg; after many incarnations, you are his final rebirth. Raga Asye, a holder of tantric teachings, has made aspiration prayers during many prior rebirths not to be separated from you. The power of past aspiration has led to the awakening of past karmic tendencies in the present situation. The Namchö mind treasure and others — oral lineage teachings given by deities — should not be dispersed into the hands of ordinary people who lack good fortune or pure samayas. If the treasures are shown to others before the seal of secrecy is broken, there will be obstacles.

In particular, Terton, your thirteenth and fourteenth years, the years of the Bird and the Dog, are obstacle years; for that period, you should not visit any major monasteries or high lamas. If you do so without properly observing samaya, the oath-bound protectors and the spirits that own the property will become wrathful. Stricken by depression, you would meet your end soon, and all the treasures in Kham would be wasted.

Again, you should not practice anything other than the profound teachings of Pema Jungne. Apart from practicing Dzogchen tantra

teachings, you should not enter the vinaya or monastic tradition. If you become a monk, auspicious circumstances will be undermined due to obstacles, and you will die prematurely of depression, paralysis or leprosy. Were this to occur, all the treasures in Kham would go to waste. If the treasures are revealed simply with the passage of time, diseases, famines, warfare and poison will destroy the entire generation. If powerful evil forces compel you to unwillingly create unfavorable circumstances, wrathful protectors including Rahula, Ekajati, Dorje Legpa, Maning Khamoche, Dudgon Nagpo and others will suddenly threaten your life force with their punishment.

Therefore, Terton, if you ever practice something other than my profound treasures, you will be punished by the protectors even at the cost of your life. If you observe your samaya by protecting them, you will reveal many treasures from Kham. Over time, five noble women will marry you and you will have five magical sons who can benefit beings in the same way as yourself. The concealed treasures are of great importance; Dzogchen teachings will liberate beings. Many lay practitioners wearing white robes will surround you. Many realized masters will arise from among your disciples. At that time, the teachings of Atiyoga will flourish. Keep this prophecy secret. SAMAYA GYA GYA GYA.

When the powerful, firm and durable Year of the Female Iron Ox came and the terton entered his seventeenth year, he again went into retreat from the first day of the mighty Monkey month (the seventh month), a time particularly blessed by Guru Rinpoche. Initially he practiced Jampal Kingkang and then Dudul Dorje's treasure teachings Tsawa Marthag and Charka Black Kingkang. He clearly heard a prophecy saying that he would burn, subdue and eliminate all harmful obstacle-causing spirits and would never be harmed by them.

Terton Migyur Dorje then practiced his own Namchö treasures, beginning with two types of Jampal Yamantaka, followed by Betatsali, Goddess Rolangma, Nagmo Shaza Tselag, and later the red Manjushri, a teaching from old treasures. During his practice, he had a few of the signs of accomplishment as described in the teachings. He didn't write them down, however, since there was little benefit.

EXPERIENCES DURING RETREAT

Once the terton drew on paper a picture of how he actually saw Yamantaka during a major storm holding the sun and moon in his hands like a pair of

cymbals while his consort held a lasso in her hands. This Yamantaka was a very unusual and ferocious wrathful deity. Next, he practiced a form of Guru Padmasambhava wearing a *zor skin*[270] for forty-five days.. In a mixed state of dream and meditative experience, he found himself near the red Zangdag Mountain, riding on a splendid mule. He saw the bright sun appear in the east from Gangri Tsegyal Mountain. He was wearing a helmet made precious gems and holding a blazing sword and a short spear, among other weapons. He roared like a fearless lion when an obstacle in the form of a mule riding on a rabbit and clenching its teeth appeared,. He liberated many types of obstacles who had assumed the forms of humans, rabbits, cats and others. After liberating the small ones, he found a self-arising crossed vajra. He had spiritual experiences, dreams and pure appearances in which his body mandala completely changed.

When Terton Migyur Dorje was practicing Dorje Drolod according to Ratna Lingpa's treasure, he had clear visions, spiritual experiences and dreams in which his hair stood on end, a huge fire blazed from his body and he was holding a vajra and a long spear. Blue HUNG syllables completely filled the earth and sky. He sat in the posture of a bodhisattva on a lotus and moon seat resting on a crossed vajra. He was holding a lotus in his left hand on which was a horizontal vajra; in front of him were many different large and small crystal and coral rosaries, swastikas, and conch shells curled to the right. Such were his miraculous and wonderful visions.

During his practice of Yangdag Thug[271] from the Namchö treasures, the terton had a long-lasting pure vision of a golden wheel with a thousand points turning clockwise in front of him upon a saffron colored lotus. Someone gave him a wish-fulfilling jewel that was hoisted upon a wooden handle. Lapis lazuli in color, it had a pointed tip. One night, in the sky before him, he saw Vajra Heruka in the same form as himself, with his hair tied with many small golden rings. He saw him clearly until he was fully awake.

The terton next practiced the Red Garuda called Garland of Wild Fire Thunderbolts. He had a pure vision that reddish-blue fire blazed from his body and that the mountain in front of his house was a flower garden with eight springs of water with eight qualities. To the east were a precious jewel and lotus; to the south a conch shell and a turquoise colored dragon; to the west the sun, moon and a vase; to the north flowers, medicinal myrobalan plants, a crossed vajra and other emblems. A dakini in the form of a beautiful smiling lady offered him a bowl of auspicious yogurt.

After this, Terton Migyur Dorje turned in particular to the practice of Namchag Digpa[272], a Namchö treasure teaching. As a result, he saw clearly the entire earth and sky filled with wisdom fire and three or four gyalgong spirits in the form of monks eating the corpses of demons, birds, and wild animals. He later practiced the condensed sadhana of the eight manifestations of Guru Rinpoche for a little while, followed by a long period of a similar practice from Ratna Lingpa's treasure entitled the Wish-Fulfilling Jewel.

At this time, he received repeated prophecies about opening the gates of sacred places. He dreamed of going to the particular sites, where he clearly saw many self-arisen dharma wheels, lotuses, letters and other auspicious signs. He thought the letters were words from the Diamond Sutra. He also received a stone on which were inscribed guide letters to the sacred places and their contents. Guru Rinpoche's implements rode on rays of sunlight and dissolved into him.

The terton had many spiritual experiences, dreams and pure appearances, such as seeing a skull cup filled with white nectar, stirring it with his left forefinger and offering it to Dakini Yeshe Tsogyal, who appeared clearly in front of him. He had visions of his root guru on the crown of his head as Guru Rinpoche in nature, his body, speech and mind radiating white, red and blue lights that dissolved into his three places.

He also saw himself drinking a cup of nectar prepared from a mixture of the three whites and the three sweets[273]. He experienced bliss pervading his body after taking a cup of curd offered by a beautiful dakini with all the auspicious signs. He saw Great Orgyen looking at him and laughing happily.

The terton then practiced the Lama Dorje Chenpo (Great Vajra) from the Namchö teachings. During this practice he had a wonderful spiritual experience and dream: in front of him a huge poisonous snake stood in the sky hissing. Everyone ran as he thrashed the snake on the ground. Holding a trident with a flaming tip, he threw it at the snake, which fled south. Following it, he smashed the snake's head with a wrathful zor. Its brains burst forth, and fire emerged from its body that spread toward a nearby hill, enveloping it in flames and causing everyone to run away.

Next, terton Migyur Dorje performed the recitation and practice of an orally transmitted teaching from Ratna Lingpa's profound treasure called Wish-Fulfilling Jewel. When he made an extensive tsok offering, self-arisen tsok tormas appeared; when he scattered flowers over the human-

sized golden statue of Lord Buddha in his retreat house, the flowers formed an umbrella that encircled the statue. Many monk teachers and disciples joyfully performed a dharma dance, singing in unison and circumambulating the mandala. Both the sun and moon shone in the sky and many people who had come from the frontiers prostrated out of respect. The terton fully experienced bliss and clarity, and thereby increased his spiritual practice and realization.

He spent ten days in Vajrasattva retreat, practicing recitations and visualizations. In his dream, he saw a beautiful woman holding a white vase filled with water blessed with the dharanis of the deity Vajra Vidarana. She bathed him and dressed him in large, white and splendid clothing, making him happy.

Then, in a mixed state of meditative experience and dream, the terton heard Guru Rinpoche in the form of Raga Asye speaking the following words in the manner of an oral scriptural transmission:

Stay in one place and go everywhere.
Sit in the lowest seat and go for the highest one.
Cover your ears and listen to what I have to say.
Shut your eyes and look at the performance.
Stay alone with your friends.
It is and it is but it isn't and it isn't.
Just say GU GU MI GU MI GU

Subsequently, the terton undertook the Namchö mind treasure practice of the five deities of the Great Compassionate One during which he dreamed he was sitting in the cross-legged posture of a bodhisattva while holding an eight-petalled lotus and wearing a rosary of red coral around his neck. At that time, he saw the sun shining in the sky.

During a seven-day retreat on the practice of Konchog Chidu[274] according to Jatson Nyingpo's treasure, the terton had a dream and meditative experience in which he clearly saw himself wearing many excellent pieces of armor. He flew up into the sky, he saw the sun shining brightly. Other people witnessed rainbows appearing repeatedly over his retreat house. In particular, many clouds of rainbows materialized from the east. Some people heard the terton saying that the rainbows from the east would not let him rest in peace.

This concludes the sixteenth chapter describing what Terton Migyur Dorje accomplished by practicing new and old treasures until the signs

appeared.

17. KARMA CHAGME'S DEPARTURE

(396.4-403.4)

While the terton was in retreat, I could not easily serve him. Every year, however, I performed religious ceremonies for his benefit for ten days, including the great *doe* ritual according to Mahakala, fire pujas, long-life empowerments and long-life prayers as well as a specific ritual called Khandro Sundog[275].

TERTON DUDUL DORJE'S ADVICE

When Terton Migyur Dorje and the terton Palchen Thrakthung Dudul Dorje met, I made the following request to Dudul Dorje:

> I am a poor and simple hermit. Although I am not worthy to care for Terton Migyur Dorje, I looked after him because there were no other Nyingma lamas in this area, nor was there anyone else to look after him since Wangdrak Gyatso was not popular here. Though I have no clairvoyance, in my delusive state of spiritual experiences and dreams, I saw signs that if I failed to look after the terton, he would expire when he reached eleven years of age. Therefore, I cared for him despite my great fear of the degenerate times.
>
> With great perseverance, I made every possible effort, both religious and worldly, to perform all the rituals for his welfare. As a result, obstacles did not defeat him and you two tertons were able to meet. You are the father and he the son. You have said that you two have never separated from each other and that you have great compassion and respect for him. Now I have handed the son to the father, and you should do whatever you wish.
>
> The times are degenerate and obstacles are many. Therefore, please bestow a prophecy, advice, blessings and prayers for the terton's long life and for him to be able to reveal earth treasures. Make a prophecy about where Majo and others are situated. I am his attendant and also his teacher. You are worthy of being his root lama. Therefore, I hand the responsibility for his future to you now. I am now old and about to die. I vow to remain in retreat until my death.

To this, Terton Dudul Dorje replied,

> You have looked after Terton Migyur Dorje very well, and thus

> have served Guru Rinpoche and Lord Buddha as well. I appreciate this, but yet you must continue to care for him. I see you are an old vidyadhara who has stayed in long retreat. You need not remain in retreat anymore. I prophesy that you are one of the nine disciples who hold my mandala.

Dudul Dorje then gave me a wonderful pill sealed with the syllable Ah, and continued speaking,

> I will spread the Namchö teachings in Puwo and U-Tsang. You should increase the benefit to beings by performing empowerments, giving oral transmissions and instructions of all the old and new treasure teachings, including Namchö and my treasures. Especially, when beings experience difficulty realizing *trekchod*, teach *togyal*[276] so they can cut the intermediate state.

I thought this might indicate an auspicious circumstance and I agreed. As I was advised, I taught these teachings for three and a half years, experiencing no obstacles and seeing my activities to benefit beings increase.

KARMA CHAGME'S FINAL REQUEST ON DEPARTING

When Terton Migyur Dorje reached nineteen years of age, during the beginning of the first Tibetan month of the Year of the Rabbit, after completing all the rituals for his benefit, I approached him and made the following final request:

> Even though you are a buddha, you still look like a child. I have taken responsibility for looking after you in both religious and worldly matters. Now you are mature, physically and mentally. You might have gathered worldly wisdom due to your birth in a good family lineage and your upbringing by your noble father and mother. These times are quite dangerous. Even noble beings cannot stand on their own two feet. Therefore, whether you will stay in retreat or go elsewhere, whatever activities you carry out, be they religious or worldly, pray to Guru Rinpoche and then make your own decisions according to whatever appears in your mind.
>
> Please do not ask me what to do. As the saying goes, "Only if the arrow is fine, should one place it upon the bow". Were I to make any incorrect decisions for you, I would die of sorrow. When you have clear spiritual experiences, you should have clairvoyance; if your experiences are not clear, Guru Rinpoche will make prophecies for you. Otherwise, make proper choices through your own observations. Please make decisions based on your own mental process. Even after

following this advice, feel no regret if anything goes wrong; it is the ripening of past karma.

In the past, when inauspicious circumstances occurred during the times of Lord Buddha and Guru Padmasambhava, they proclaimed that these were the unavoidable fruits of past actions. Similarly, now you, Migyur Dorje, and Terton Dudul Dorje are two who are like the Buddha and his son, but you both, along with many other noble beings who are on the path of the buddhas, have shared the experience of often not having your wishes fulfilled. The noble ones do not regret or despair. Likewise, you should not lament if things go wrong despite your best efforts.

I especially appreciate that you are following the advice Dudul Dorje gave us by completing perfectly the two accomplishment practices of Tsawa Marthag and Yeshe Tsogyal. Never forget what Dudul Dorje said. Let me remind you of his words:

"After praying to Orgyen Rinpoche, make your decisions relying upon whatever appears in your spiritual experiences. The shining sun cannot be blocked by a stick. Do not listen to important people or great lamas out of diplomacy. Rely upon Guru Rinpoche's prophecy and your own wisdom. Do not be influenced by ignorant beings or listen to their flowery words. You will meet such people in Majo and Nangchen. Raga Asye will know about this if he makes spiritual investigations.

Do not drink wine except as tsok. Tobacco is very harmful and a great danger exists that you could be poisoned by it. Do not eat or drink anything without performing the ritual of clearing the poisons. You might be poisoned. If you don't face such dangers to your life, you will without doubt reveal earth treasures. Initially you will reveal an earth treasure named Senge from a rock. Though we are separate physically, spiritually we are inseparable and one in nature. If you raise Guru Rinpoche's teachings in the four corners, on the top of the glorious Copper Colored Mountain, we will all gather before Guru Rinpoche in the future. Sing a song of happiness and enjoy the Mahayana teachings. Please do not forget these words."

After saying an auspicious prayer, I left the terton, touching my forehead to his out of respect.

This concludes the seventeenth chapter, explaining how I made departing prostrations and said auspicious prayers.

18. MIRACULOUS SIGNS

(403.4-422.4)

While Terton Migyur Dorje spent eighteen months in retreat during the years of the Ox, Tiger and Rabbit, I, Raga Asye, also remained in retreat. I received a message from the terton saying that he had received repeated prophecies to go to Markham to open a few minor sacred places. He asked me if he should proceed. I replied:

> This is a great obstacle year for you. I think you should stay in retreat for three years. If you have a prophecy, I can't stop you, but if auspicious circumstances fail to come about this will cause obstacles. Hence, I cannot recommend that you go. As Tibetans and Mongols are in conflict right now, I doubt that you will be able to travel on your own. Think carefully before you decide.

Later, the guard who looks after the protector shrine came to tell me that the terton had decided to go and had ended his retreat. Monks, horses and essential commodities were all in short supply so he asked what they should do. I answered, "Although I have monks and horses to carry luggage, I cannot send them since our Chamdo leader might complain. The terton can ask for horses from his uncle and they can send some laypersons to assist. After passing Dzachu, he won't face any difficulties in finding monks and horses."

KARMA CHAGME'S ADVICE WHEN TERTON MIGYUR DORJE LEFT RETREAT

When Terton Migyur Dorje was about to leave, I wanted to meet him but suddenly felt intense pain in both legs and did not know what to do. I decided against going and instead wrote a long letter of request asking him to focus on long-life practice and to be certain to always offer kangso. I told him that before revealing earth treasures, he should increase his activity of spreading the Namchö empowerments and oral transmissions for a few years, as long as there were no prophecies against it. I requested that he not perform *doe* or other rituals but concentrate exclusively on practicing the oral practice instructions. I advised that if he met any gracious lady who was a genuine dakini, he should certainly take her as a companion without being influenced by negative gossip from common people.

I mentioned I had heard that many noble lamas reside in Kathok, and that if he ever went there he should examine them to see if he could

find anyone authentic and reliable. I said that he should receive whatever empowerments and oral transmissions of the old treasures he could. Since the scriptures are the heart gem for us Nyingmapas, he should print any teachings he might receive, and should collect those that were offered to him, keeping them as his heart treasure.

I admonished him to use all offerings he received for virtuous purposes, keeping any gold and musk for future needs when traveling to central Tibet. I told him that in general, the practice of tertons is to engage in the drubchen — the great accomplishment practice — of the treasure vase. Since the foundation of Lord Buddha's teachings is preserved by monks, I advised that he gather any good monks that he could find. I emphasized his responsibility to preserve and propagate Guru Rinpoche's teachings by practicing the union of the two stages and nonconceptual compassion for the benefit of all beings.

I concluded by saying that although I was very eager to meet him before he left and had tried to get up after completing the accomplishment practice, I was unable to stand due to a terrible pain in my legs. I entreated him to create the auspicious circumstances for us meet. As soon as I sent the letter, the pain vanished. From this I understood that had I gone and met the Chamdo leader, I would have been scolded for letting the terton leave.

TERTON MIGYUR DORJE'S LETTER ABOUT HIS EXPERIENCES

I made both oral and written requests that the Terton Migyur Dorje inform me through letters about the different visions he had during his travels. He later sent me a letter which I insert here with neither omission nor addition. It reads as follows:

> On the nineteenth night, from the east and the west nine thousand and nine hundred gods and demons headed by Magyel Pomra came to invite me. On the twentieth day, I completed a retreat. It appeared that in Nangchen Dranang, many groups of the eight classes of gods and spirits who had never been there before gathered like a whirlwind. While I was passing through Bumdzong, the dakinis held seven ganachakra feasts urging me to stay. It seems the gods and demons were more disappointed than the humans; they complained, "O lama, why don't you stay in our place?"
>
> Where the three roads in Karyor came togethet, I offered a torma to the protector Rahula after blessing it with the flesh and blood of enemies and obstacle-makers. However, Rahula refused to eat it. I scolded him, saying that if he refused to eat the flesh and blood of enemies

and obstacle-makers who harm the teachings and the practitioners, he should never return to this place. He then immediately devoured the torma.

One night when I was staying at Lithog, a large naga with a hood consisting of one thousand snake heads prostrated to me. Subsequently, many signs and miracles occurred at the entrances to the sacred places. In Kezhung, I met a man on the road riding a sheep; he suddenly disappeared. On the night I spent in Naro Sangphug, I heard someone say that two distinguished persons would come the next day, and in fact important people arrived from Dege the following morning.

One day I performed the liturgy of suppressing enemies. That night I dreamed of nine villages being burned by a thunderbolt. When I returned from Naro Sangphug, many people from Troziltram came to invite me. One god appeared, saying he was Zilgyal Gangra. I saw gods and spirits everywhere, gathered like a storm. On reaching Trabom Drag, I did some visualization for the gods and spirits, causing them to cry in unison and later fight with each other. They made many offerings to me. At one time, the fragrant scent of incense pervaded everywhere. In a pure vision, I saw Orgyen Rinpoche in person. In the sacred place of Jopho, I briefly saw Guru Rinpoche and his two consorts. A naga spirit named Tsonag offered me his life force and I named him Dorje Drajom and made him promise to look after Pomdrag monastery. I had many miraculous visions during that time, but I have forgotten them.

I reached the Dege palace, Yuldo. A small theurang spirit there ran many miles away. At the top of Nadrom, the water god prostrated before me. When I opened a sacred place at Drinyen Dong, I saw Dorje Drolod. I had many similar visions of deities and heard prophecies, but I will leave them for now.

Generally, from the time I left home until I reached Dege, I met a large number of gods, demons and naga spirits; rain also fell incessantly. When I saw the Dege palace from a distance, three women wailed and ran away. Reaching the terrace of the palace, we pitched our tent on the Dokham plain. I thought of performing an enemy suppressing liturgy, but that night, I had a dream in which I heard a prophecy telling me I couldn't do it. "If there is no enemy, what is the need for the practice?" I understood that one should not supplicate the dharma protectors without a need to accomplish something major. Hence, I did not perform the liturgy.

The Dege religious minister asked me to produce rainfall. I simply sprinkled naga medicine in all the fountains and hoisted flags. A few nagas gathered, saying that there wasn't much rain because one naga — Gyalpo Marchen — was holding the fire and water in his grip, stopping the rain. I visualized myself as Guru Dragpo and with the pride of the deity, I threw the naga a distance of one mile. I performed the visualization while waking and also during dreams. Still no rain fell in the mountains; when I shifted the prayer flags, however, the naga produced rain for one and a half days. He told me that although he was sick, he had no option but to come.

Previously, when I was riding a horse from the cave of Yelphug, a self-arisen small black stone marked with an image of a nine-headed scorpion with eighteen stingers and eyes the size of its body miraculously appeared in my hand. I later give it to a realized master, Pema Khachod.

When I was performing a tsok ceremony at Gegyal's house, a self-arisen crystal stone appeared and I later gave it to Takla Pema Norbu. When I was staying in lower part Kugyal, in front of the sacred place of Bumdzong I saw many self-arisen images on a rock, and a stone that burns at night. I placed both in the shelter of a house at Ongchung. Once when I was praying in one of the retreat caves, something solid came into my hand at night. I kept it on my pillow and in the morning saw it was a small crystal stone. This I gave to Lama Kunzang Sherab,[277] one of my foremost disciples. Another time an iron scorpion appeared on my pillow; to protect it from the harms of gyalgong spirits, I sent it to be placed in the golden reliquary stupa of Bhakha Tulku from south Tibet.

Again, in Dege, after performing a small invocation prayer and visualization, I found an extraordinary small crystal stone that I gave to Lama Namkha Tashi from Gojo. Many similar minor signs of accomplishment occurred that are too numerous to describe here.

When I reached Meling Drang in the north I had minor pure experiences of Guru Rinpoche appearing to me, in which he spoke a few words and stopped. I stayed one night in the Dege palace of Meshod. A few auspicious signs occurred. While travelling, I experienced some pure appearances in actuality that I could not tell the monks. I reached Terlhung and performed Tordog, a torma exorcism according to Ratna Lingpa's treasure called Wrathful Guru as the Wheel of Weapons. That night, I had signs from the protectors: I saw a big black lake, the Nyonkha Spirit Lake. A huge spider as

large as a frog appeared from the lake, followed by a nine-headed scorpion with eighteen stingers. I told myself that if I needed to draw a scorpion in the future, I should draw it as the one I saw in my dream and shouldn't forget it. Many similar accomplishment signs occurred that I had no time to record.

I experienced an unfathomable pure appearance after reaching Kathok Dorje Den monastery, where I performed the *doe* ritual of the Damchen and Maning protectors according to Ratna Lingpa's treasure. Many signs occurred in reality as well as in dreams. I thought of continuing farther, but Donyen Marpo, local protector, sought to prevent me from leaving. However, I refused to listen to his persuasive words, and when I started to move, a huge snowfall began and some monks fell ill. Despite these indications, I made up my mind and left. At that time, some good signs occurred, including prostrations from protecter Genyen Tser Bes. Near the river, an evil naga spirit created obstacles; three horses and mules died. Strange events occurred like cattle fighting each other, but no harm befell the humans.

As I proceeded further, seven beautiful ladies with shining hair came to meet me saying that they were from Mugsang Nenang. They said it would be an auspicious connection for me to visit their place. Behind Mugsang Nenang, I had two visions of Guru Rinpoche looking exactly like what appeared in my mind during visualizations. On the next night, five dakinis adorned with six bone ornaments came to me saying I was not respected and venerated in the human world and that no one listened to what I said. They urged me to go to their place where I would be properly recognized and served. Saying this, they vanished, and at once I found myself in a large city with mountains in flames all around. The scene was terrifying.

In a house made of gemstones, I saw two-headed Vajravarahi; when I sat before her, Guru Rinpoche came from the sky in the south, looking seven times clearer than how I had previously visualized him during meditation. Guru Rinpoche asked me why I was there and I replied that the four dakinis had invited me and I came. Guru Rinpoche commanded: "HUNG! Gathering of dakinis do not transgress your samayas. Return this boy to his original place. He must benefit beings." He placed his vajra upon my head and blessed me with his protection against future obstacles. He said, "Take him to his place. He will not have obstacles now." When Guru Rinpoche departed towards the southern sky, the four dakinis took me back.

Just then, I woke up from sleep. Tears welled up from my mixed emotions of devotion for Guru Rinpoche and sadness. May Orgyen Rinpoche take care of me!

On the fifteenth day, I set up the outer boundary by installing stones (gyal tho) and started group retreat practice on the sixteenth. More than one hundred monks participated in the drubchen practice called The Great Compassionate One as the Gathering of All Quintessence where we successfully prepared sacred mani rilbu[278]. A rain of flowers occurred and after five days sacred pills began to fly, followed by a slight white flower rainfall. The pills multiplied fourfold. From inside the mandala a loud sound was heard. From the beginning to the end of the drubchen rainbows constantly appeared, nearly every day. Many wonderful signs occurred in actuality. On the twenty-seventh day, the drubchen was concluded with the dismantling of the boundary and the recitation of auspicious prayers.

I went to Mugsang Nenang, where many auspicious signs occurred. I performed the Kingkang exorcising ritual and unmistakable signs of victory arose. The following night, I dreamed that after visualizing myself as the deity Kingkang, I killed nine enemies and tore open their abdomens, devouring their internal organs. I performed the Yagkang ritual according to Namchö Barma teachings and met the protector Tergon in person. When I performed an enemy-suppressing liturgy, I dreamed of a man sitting below me whose heart was being eaten by a dog. At that time, all the existing gods and demons of that place offered their life force, and I also had pure visions of Guru Rinpoche. I felt surprised at having reached that state.

I called upon the rain but had some difficulties. Rainfall was scanty. Certain demons and obstacles caused hindrances, but I had a pure vision of Guru Rinpoche clearing them away. On the thirteenth day of the fifth Tibetan month, I saw clouds forming images of Vajrapani and Avalokiteshvara followed by many beautiful and extraordinary rainbows. I thought of gradually opening the doors to sacred places and recording their guidebooks, but inside the sacred cave of Sese Bele, the protector manifested himself as a jackal and kept me from opening the place. Hence I did not succeed in my plan, and later learned that it might have been inauspicious. When I did open sacred places, I saw innumerable pure visions of Guru Rinpoche, and rainbows appeared followed by rains of flowers from the sky.

Many gods and demons gathered and made prophecies when I went to Chongka Do. I had a few pure visions of dakinis. When I saw

Namkha Senge's skull preserved at the great palace Chagra at Dege, five ringsel relics flew up. Having nowhere to put them, I simply ate them. Ringsels also flew from Ado Konchog Gyaltsen's skull, producing drops of nectar that I drank as a siddhi. I also witnessed innumerable images of deities that had appeared upon the skulls of nine masters, including Ado Konchog Senge. I recorded whatever I saw.

On reaching the top of a pass at Ngad I had a few pure visions and prophecies from dakinis. When I bestowed empowerments and oral transmissions, wonderful rainbows appeared; sun, moon and stars shone together; rainfalls of flowers showered down. These signs always occurred and were witnessed by everyone present.

In the lower part of Tsamong Dorje Drilkar I had several dreams that gradually came true. When we departed from Dorshi, a wonderful rainbow appeared and remained for a long time. We arrived at Zitra Menchen Gang, and I began giving an oral transmission to people who had gathered at the marketplace. At that time, I had pure visions of being blessed by Guru Rinpoche. As a sign of auspiciousness, rain fell heavily day and night; despite this I continued to give empowerments and oral transmission for seven days. When I sat upon the throne, the sun shone brightly.

As we journeyed along Tagzig's main road, a wonderful rainbow appeared and remained for a long time. I saw that on the Chokhorthang plain, gods and demons were restlessly moving about, like a storm. At Budathang plain, gods and demons served me greatly. We arrived at Dzong Mebu Gang and when I performed a doe for the Damchen protector; I saw thirteen men riding by on horses and making a great noise. I carried out the liturgy for suppressing enemies and in my dreams saw infinite signs of victory. Many gods and demons came to meet me when I reached Nyagshi. I saw some auspiciousness in that.

In Tsade, I saw a blue rainbow on the stupa that had been imported from China. At the sacred place of Bhadir, I had some pure visions of yidam deities. The mound of the protector of that place, Yonten Ritra — also called Ngangpa — had obstructed some lamas who visited. The protector showed anger toward me as well. When I came from the top of the pass, he assumed a ferocious form and looked at me from below. I visualized myself as Dorje Drolod Hungdrub, turned into the five deities of Troma and shouted PHAT!, which caused it to vanish. He was trying to create obstacles for me but I couldn't be

harmed.

We then reached Phubkhur monastery near the Drichu River. Starting from the twenty-first day of the following tenth month, I organized a dual accomplishment practice of precious vase and skull according to the Namchö treasures. Over one hundred lamas assembled and about seven hundred monks served. As a sign of accomplishment, the pills and the *phab ta*[279] flew. Fragrance pervaded the area; sound was heard; the pills multiplied six times and large numbers flew. Incessant rainbows appeared and rains of flowers occurred throughout the practice. On the thirteenth day of the eleventh month, the practice ended. The participants had accomplished the recitation of four billion Mani mantras. Many minor auspicious incidents occurred that I could not record. MANGALAM!

This concludes the eighteenth chapter showing the miraculous signs that occurred when Terton Migyur Dorje set forth to benefit beings.

19. STORIES FROM OTHERS ABOUT THE TERTON'S BENEFIT TO BEINGS

(422.4-427.5)

The following section of Terton Migyur Dorje's outer biography is based on what I heard from others. It recounts how he increasingly benefited beings.

The terton was invited and traveled to many monasteries including Damthog, Nulda, Chagra, Meshod, Kyile Thang, Nadrang Go, Kathok Dorje Den, Dechen, Tsade Tsuglagkhang, Horpo Dershod, Wati Karchen, Phurkhur and others. The monks everywhere venerated and served him like a buddha in person. He consecrated and blessed all the monasteries he visited. He established spiritual connections by bestowing empowerments and oral transmissions to assemblies of monks at Kathok Horpo Palbar monastery and monasteries situated in the region of Drigung and Markham near to the Gaje Tsera Chang River. Followers of the Kagyu, Sakya and even the Bon tradition all paid him great respect and service, and made auspicious connections by receiving empowerments and oral transmissions.

The terton also visited the palaces of many kings, such as Ling Gesar, Tongshong, Bumnguk and others. Through his charisma, he influenced kings, ministers, queens and other royal family members, dignitaries, leaders of many families, their wives, and skilled professionals from noble households

who were proud of their talents.

Like Guru Rinpoche appearing in person, the terton gathered groups of beings, both form and formless, who had not come together before. Wherever he went, hundreds or thousands of followers gathered — male and female lay persons, monks and nuns — like an army called up by a king. Huge numbers arrived from all directions to see him and hear him teach. The terton gave hand blessings to all. He gave their share of teachings to the fortunate doctrine holders; with those who were not doctrine holders but who had faith and respect and were appropriate vessels, he established a connection by giving at least one Namchö teaching according to their needs.

Thousands of monks who were holders of Nyingma traditions gathered to receive his teachings. They came from Kathok Dorje Den monastery, Phubkhur monastery, Mugsang monastery and others, and included throne-holders like Kathok Drungpa, lifelong retreatants like Sangye Tashi, tulkus like Kathok Tulku who purposefully take rebirth, teachers like Sangye Dorje, noble lineage holders like Pema Lodroe and Chokyong Gyatso, doctrine holders like Kunzang Sherab and personal disciples like Guru Khyentse Yeshe.

He twice gave major sets of instructions on Dzogchen and established many teachings on *tummo athung*[280] — the root of tantra as well as the essence of all teachings. About one hundred practitioners succeeded in wearing a single cotton cloth. After receiving the terton's teachings, many successfully accomplished *chulen*[281] without any obstacles. He taught the profound path teachings on phowa innumerable times. Within one or two day's practice of phowa, scores of practitioners had signs of accomplishment, such as swollen crowns oozing blood. Moreover, divinations made for people proved to be correct. Many incidents were told of people being cured of diseases after the terton blessed them or used his auspicious remedies. I have forgotten much of what people told me about his miraculous powers.

Like a heavy rain, material prosperity gathered effortlessly through many kinds of offerings: precious gems like gold, silver and others; clothing in silk, wool, and the like; bronze images and statues; musical instruments including gongs, drums, small and big cymbals, Tibetan trumpets and others; offering substances such as white conch shells; cups for water offering; food and drink, including tea, butter, meat, chang and so on; mounts such as horses and mules; and male and female yaks. Those looking after the wealth could not count the offerings received. Just as in an ancient story about the

perfect golden age: when the wish-fulfilling jewel was installed on top of the victory banner and supplicated, it first brought forth a cool breeze that cleaned dust and filth, followed by a rain of food, clothes, grains, precious gems, gold, silver, coral and so on, and finally, whatever one wished for — a rain of various sense objects.

This concludes the nineteenth chapter about how Terton Migyur Dorje increasingly benefited beings.

20. OPENING THE DOORS OF PROPHESIED SACRED PLACES

(427.5-436.1)

On the twenty-second and twenty-third days of the fifth Tibetan month of the Year of the Rabbit, Terton Migyur Dorje opened the sacred place of Dewa Phug cave, one of the seven doors of sacred places at Regla Karzong, which is near to Reg to the left of Lhoda Ngangma and beside Markham Keru Gangtrel. He revealed many images of the three roots including the Great Compassionate One that tames beings, Amitayus, Varjavarahi, Chakrasamvara, the innate Heruka, Avalokiteshvara with a thousand arms and eyes, the deities of the three families, Guru Rinpoche, Guru Rinpoche with his two consorts, Gyugur, Shingkyong, and the protector Mahakala. He also revealed footprints of Guru Rinpoche and Berotsana as well as the other twenty-five disciples, along with many self-arisen mantra syllables.

During the spring of the following Year of the Dragon, I was traveling with several companions near Dewa Phug cave, which Terton Migyur Dorje had opened. Without having any guides to show the place and knowing nothing about it, we made one hundred prostrations and mandala offerings. Suddenly, beautiful white clouds appeared in the clear sky above. The clouds were shaped like many utpala flowers with five-colored lights at the edges. Like the fine art of a skilled painter, leaves and convoluted patterns formed between the flowers. The beautiful scene filled the sky. In front of the area, we clearly saw the six-syllable mantra self-arisen on rocks. We heard the loud sound of gushing water from back and front. I understood all these as signs of accomplishment.

When we passed through the place and looked back, we saw two mountains at the sacred site shaped like white and blue Tara. Thus Machig Labdrön's statement that most mountains in Tibet are shaped like Avalokitesvara and Tara proved to be true. Looking in the sky, the clouds

and rainbows shaped like utpala flowers brought tears of faith and devotion to my eyes. People from Markham Gang, both lay and ordained, told us that they had been unable to meet the terton when he was in the area since he traveled so fast. They hoped to see him and receive Namchö teachings when he returned.

PILGRIMAGE AND MORE REVELATIONS

Terton Migyur Dorje spent a few months of pilgrimage at Trashod Pamdrag, a sacred place related to Tsari and others, where many accomplished masters had spent time in retreat. He composed an introduction to the sacred site that had not been known before, highlighting the visions he had and the images he saw there. He revealed many images, including those of Kharsapani, Chakrasamvara, Yaksha Mewal, Vajravarahi, Vajrapani, Vajrasattva, the innate Chakrasamvara, one thousand buddhas, the Great Compassionate One, Zambhala, forty peaceful deities, Guru Rinpoche, Shakyamuni Buddha, Amitayus, Maitreya, Black Troma, Gyalwa Gyatso, Hayagriva, Vajradhara, Akshobhya, and Vajrakilaya. He also revealed self-arisen syllables inscribed on rocks, including the six-syllable mantra along with footprints of Guru Rinpoche and his twenty-five disciples.

Near to Trashod Pamdrag, he opened the sacred place of Jopho Mountain, where one of Guru Rinpoche's practice caves is found. He revealed many images, including Avalokiteshvara, Zambhala, Dechen Gyatso, Namgyalma, Samantabhadra, Amitayus, Padmasambhava, Rolongma, and Guru Rinpoche raised by the protectors of the ten directions, along with a conch shell stupa, an image of Tsogdag, eight stupas of enlightenment, images of Guru Rinpoche with his two consorts, a conch shell stupa engraved with images of four-armed Mahakala and Vajravarahi, a self-arisen stupa of nirvana, images of Kharsapani, Guru Rinpoche, a black pig-headed yaksha, Lord of Death, Shakyamuni Buddha, Chakrasamvara with consort, Vajradhara, Gurgon, Ekajati, Durthod Dagmo, Ngodrup Zhal, Sengdongma, a stupa of miracles, Amitabha, thousand-armed Avalokiteshvara, Buddha Ratnasambhava and Guru Shakya Senge. He also revealed innumerable self-arisen images, footprints and mantra syllables.

On the seventeenth day of the seventh Tibetan month of the Year of the Rabbit, Terton Migyur Dorje opened the door of the branch sacred site of Nyandong situated on the banks of Drichu River. He revealed many treasures including a stupa of enlightenment, a golden stupa inscribed with AH, images of Amitayus, Hayagriva and Vajravarahi in union, Chakrasamvara, Vajravarahi, Guru Loden Chogsed, Goddess Parnashavari, Vajradhara,

three conch shell stupas, an iron and copper self-arisen image of Vajrapani, a rock inscribed with the landscape of the five-peaked mountain, as well as many self-arisen implements: vajras, vases and precious gems. In addition, he revealed rocks with images of Guru Rinpoche flying and the like.

The terton then opened the doors of the thirteen minor sacred sites at Mugsang near the blue Drichu River. At those places, he revealed a self-arisen stone tsa-tsa surrounded by Shakyamuni and his eight close bodhisattva sons, an image of Vajradhara, self-arisen mantra syllables like a single AH, three OMs, and five AHs. He also discovered images of Bodhisattva Semnyid Ngalso, Ksitigarbha, Buddha Shakyamuni, Miyowa, and footprints of Guru Rinpoche and his consorts. Finally he miraculously revealed two stone treasure boxes.

Following is the chronological order of the sacred places Terton Migyur Dorje opened: Bumdzong, Pomne Rock, Dramgyal, Namru, Ludzong Chugmo, Ratsa Karbeb, Chijam and Dragkar Senge Namchöng to its right. He also opened the branch site of Bumdzong called Maja Phug, Nabun Dzong, Yila Phug, Migye Phug, Tana and Ogmin Karma, where he had many visions and revealed many self-arisen objects. Some of the self-arisen objects were very clear and had never been seen before. This led to devotion and faith.

People living in these sacred places made prostrations, did circumambulations, offered lamps and hoisted prayer flags. Persons with spiritual experiences and realizations travelled on pilgrimage and made hundreds of feast offerings. Some stayed in retreat for a year, others for a month, and still more for a week. People with chronic ailments were cured following their pilgrimages, or were freed from the harms of evil spirits. A new tradition began of the rich paying others to do circumambulations for their welfare.

Tibetans as well as Mongolians, laypersons as well as ordained were immensely benefited by dispelling their negativities at these sacred places. Wonderful! The time to benefit beings had ripened.

This concludes the twentieth chapter which shows how Terton Migyur Dorje opened the doors of sacred places.

21. LEAVING HIS HOMELAND

(427.5-436.1)

During the summer of the Year of the Dragon, when I, the yogi Raga Asye, was traveling towards Markham, I stayed at an old nomad camp that had no malicious spirits. The next night rain and hail fell furiously, with powerful thunderbolts of lightning. On the following morning, I had a spiritual vision of three persons carrying bows, arrows and swords. One was black and rode a black horse; the next, riding a red horse, was red and had a cleft lip; and the third, riding a blue horse, was a blue man wearing blue clothes. All wore good clothes and were larger than normal humans. I was in front of the camp walking to and fro searching for something. I thought the men might be chieftains, and asked where they were from. They answered they had been to this place before. I realized they were the three Pudri brother protectors, and they vanished.

Seven weeks later, a messenger came from Terton Migyur Dorje with many excellent gifts, including a good Chinese drum and a letter. Calculating the days it took the messenger to travel, I found that he had left the terton's place the same night I had the strange vision. I understood that he had offered tormas to the three protector brothers and commanded them to protect his messenger.

I wrote the following detailed reply to his letter:

> While you have been staying in Burmo Dzong, I have had a clear sign in dreams that the leaders of Chamdo and others believe you have abandoned them. Although the leader of Dege has great faith, he will feel the same if you stay for a long time. I also fear that Dudul Dorje will be unhappy about your staying away.
>
> I think that as we are Nyingmapas, and Kathok monastery is the root of the Nyingma tradition, you should stay for a few months in retreat at the main or any branch Kathok monastery, wherever you wish. Don't stay in one place for a long time. Next year, during the Year of the Horse, return slowly; either come early in autumn or at least definitely come back between the Year of the Horse and the Year of the Sheep.

TERTON MIGYUR DORJE'S REASONS FOR NOT RETURNING HOME

Terton wrote a reply to my letter and sent it with some monks from Gojo. An exact copy of his letter follows, with neither additions nor omissions.

I offer this letter to the blessed feet of the great noble one who is my ultimate object of refuge. Where I am now staying, I can benefit beings in an unfathomable way through bestowing instructions and other teachings. If you think I should neglect my own benefit and concentrate solely on helping others, then even though I lack the courage to refuse your advice, I would still say that benefiting beings for three days here through giving empowerments, oral transmissions and instructions is far more extensive than benefiting beings for three years in our homeland. Benefiting the teachings of the new and old treasures is not even one hundredth part of what I am doing here. Although I have given empowerments and oral transmissions in our homeland, all my efforts have only served to please a few of our patrons.

Since coming to this place, I've learned that the same traditions we have of carrying out rituals and periodic religious ceremonies according to Namchö and Ratna Lingpa's treasure are also practiced here. While I couldn't receive teachings at the same time I was practicing, had I wished to do so, I could have found all kinds of empowerments and oral transmission continuously available.

Even though I am very eager to meet you, my teacher, I am not willing to return home since at this time I sincerely feel that here I am immensely benefiting the teachings, every single day. Unless it is convenient I won't come back within the next year; there is no particular purpose in my returning. My place is secure here, with no danger; I can sleep and wake up in peace. If things go well, I would like to meet you later, my teacher. Once again, having come to this place, I think that it would spontaneously benefit both myself and others for me to stay in this or any other flourishing Nyingma retreat center like Lhokang.

Remaining in my homeland, I would waste my life without benefiting either myself or others unless I could stay in a very strict retreat without meeting anyone. Otherwise, it would make me miserable. Life is like the sunshine that radiates from between the clouds; months and years pass with no awareness. Time flows with the mere desire to practice. I beseech you to bless me to be able to practice dharma. I supplicate before you that I may successfully attain enlightenment in this lifetime and benefit beings extensively. Enable me to spread the teachings of Guru Padmasambhava like the rays of the sun over the whole world, further even than the teachings of Lord Buddha. As a support for my request, I offer you fifty gold coins. Please bless me by

making my aspiration come true.

After receiving this letter I was like a thirsty man craving water. My mind turned towards the terton with a great desire to see him. Every month, I sought to send messengers to carry my letters to him. However, the king of Chamdo, his priest and others were in great disharmony with the Dege king, and many people advised me not to let anyone travel towards Dege but to be wise enough to stay in one place. I was as helpless as a traveler trapped by snow. I often saw the terton in my dreams, and I felt delighted, as though I had seen him in person.

Intelligent and responsible people with faith and respect in the terton frequently complained that the soil fertility in the area had degenerated after he left, resulting in poor harvests. They implored me to invite him back but severe outer and inner turbulence kept me from doing so. Moreover, even had I invited him, the Dege king had ordered that if Terton Migyur Dorje returned to Chamdo, he should not see other people. This was very inauspicious. Considering everything, I could not send anyone with an invitation.

In the spring of the Year of the Horse, my younger brother Lama Chowang passed away. At first I performed his death rituals, and then constructed the reliquary stupa for his body. These activities totally distracted me, and I neglected to write the terton. However, through Osel, I sent offerings, including a trident, an image of Guru Rinpoche and others asking the terton to perform dedication prayers for my brother. The terton sent me a letter and many golden articles that enabled me to swiftly finish constructing the reliquary, leading many of my senior monk disciples to praise his great kindness. It was not my qualities that led him to send many offerings, but the terton's own noble character.

Terton Migyur Dorje considered that the tantric teachings and practice were so important that to make offerings to a single hair of one's lama is greater than making offerings to the buddhas of three times.

This concludes the twenty-first chapter revealing that Terton Migyur Dorje made offerings of gold to his guru-vajra master and abandoned his homeland.

22. HOW THE TERTON SPENT THE OFFERINGS HE RECEIVED

(444.2 - 455.3)

Terton Migyur Dorje never thought of hoarding the material offerings he received, but used them instantly to accumulate merit. Between Richab Karzur and Kathok, he made offerings to great and minor lamas, tea offerings to all the monasteries, and five times expended all his wealth[282]. He arranged for a good scribe to write out one set of Namchö teachings, giving him a horse laden with gifts, including a tent. He constructed excellent gold-covered icons of the innumerable Namchö deities that are needed for empowerments. Based on his own instructions, he had the thangka of the Namchö mandala created, along with stories of his own past lives. He twice sponsored the accomplishment practice of the vase consecration and also twice sponsored the recitation of thirteen billion Guru Rinpoche and Avalokiteshvara mantras. Not letting anyone confiscate or misappropriate his offerings, the terton spent everything he received on the dharma.

This concludes the twenty-second chapter describing how the terton spent the offerings he received from devotees.

23. FAILING TO RETURN HOME

(445.3-448.4)

Toward the end of the Year of the Dragon, I suddenly heard that Terton Migyur Dorje was thinking of returning. I went to Marthang Palri to see Taklung Shabdrung. When I offered him the sadhanas of Neten according to Namchö and of the Sukhavati realm, he didn't say anything. The next morning, when I went to offer him my realization, his attendants dispersed, so we were only two: teacher and disciple. We had a detailed conversation. At that time, Shabdrung Tashi Paldrup told me the following:

> When Terton Jatson Nyingpo stayed in Taklung, he came to see me. Since I did not know him, however, I ignored him. Reading his biography someime later, I greatly regretted not receiving teachings from him. I am happy that you gave me the Namchö teachings. After reading them, I was quite moved with devotion. Where is Terton Migyur Dorje nowadays?

I replied that he went towards Kathok and that I had heard he would be returning this year. Raising his right thumb, he three times repeated that

it was not good for him to come this year. I lacked the courage to ask why, but I thought there might be great meaning in what he said. Relying upon Shabdrung Tashi Paldrup's advice, I decided I could not send an invitation to Terton Migyur Dorje. I later learned that Anu Gonsung, the terton's attendant, greatly lamented my failure to request him to return. But I find no mistake in this.

Anu Namgyal went to Mugsang and met the terton at his retreat house. He urgently requested the terton to return home since his mind and that of his guru, Karma Chagme, were inseparable. The terton did not reply. Anu Namgyal later came and told me he needed to return to the terton's place. I said that long-life prayers and rituals should be done for the terton, and that according to Guru Rinpoche's prophecy he should return as soon as possible if nothing was preventing him. I told Namgyal that in case the terton decided to come, he should send a monk asking how many people the terton required to help in his travels. I also sent some blessed substances, sacred items for protection and exorcism, and samaya substances. These amounted in size to a square box of tea leaves. However, Namgyal spent a long time in Chamdo and when he reached Tazig, he heard that the terton had already set out on his return. Without following through, he brought all the offerings back to me.

This concludes the twenty-third chapter that shows that I was unable to invite Terton Migyur Dorje and that he declined to come.

24. RECOUNTING TERTON MIGYUR DORJE'S LIFE AND WORKS

(448.4-452.3)

Incarnate lamas including Rigzin Dudul Dorje, Tsele Chogtrul, and Lhopa Tulku; and scholars and accomplished masters like Sangye Dorje and others offered their individual long life prayers to Terton Migyur Dorje. To record them would create a volume as large as the Namchö itself.

In this chapter I describe Terton Migyur Dorje's own works. He composed a prayer entitled, "The hundred thousand names of the thousand buddhas," a fire puja ritual of the four activities, grammar, poetry, spiritual poems, and other works totaling three small volumes. He also wrote extensive, medium and short versions of rituals for pacification, rewarding the protectors and *sang* practice, a ritual for exorcism by Yamantaka, and other compiled

ritual practices. He composed supportive teachings to Namchö, previously unknown empowerment icons and instructions for yogic exercises.

Not needing to learn, he had the knowledge of the major and minor fields of traditional studies, including the diagrams for medicine and Chinese astrology. Given the title of Terton Sherab Mebar (the terton whose wisdom fire blazes), his wisdom was most definitely blazing. Concerning his knowledge of Tibetan grammar, he wrote a book on one of the most difficult topics, a concise summary of where to put the post suffix letter 'SA'. Even renowned Tibetan scholars like Shalu Lochen[283] had not written on this subject. Monasteries in U-Tsang have a saying declaring that no concise summary on this subject exists, but the terton proved them wrong. He also composed a special style of poetry, the *Ling Tse Ma*, a form that only a few gifted scholars can write. But for the obstacles to his life, he would undoubtedly have become the second Longchen Rabjampa, a great scholar who preserved Guru Rinpoche's teachings.

REITERATING THE TERTON'S LIFE OF PRACTICE

When he was ten years old, at the end of the Year of the Horse, Migyur Dorje was recognized as an incarnated being and given his name. During the three full years of the Sheep, Monkey and Bird, he stayed in retreat with me, Raga Asye, his teacher. During the four years of the Dog, Pig, Rat and Ox, he travelled extensively to open sacred sites. Apart from this, he devoted his time solely to retreat practice. For the three years of the Ox, Tiger and Rabbit, when he was in retreat, he gave some Namchö empowerments and teachings, instructions on psychic wind, oral transmissions on phowa practice and other topics to a few devoted followers who came from far away.

While he traveled towards Drigung and Markham, it appeared to me that he mainly stayed in retreat at sacred places like Mugsang. In short, from the age of eleven to twenty-three when he passed away, half of his life was devoted to meditation. The level of his spiritual experience and realization can be understood by reading his spiritual songs and instructions, such as The Great Inseparable Taste and others.

I know for certain that he did not know how to compose poems when he was eighteen or nineteen. Later, due to his intense practice, his spiritual experience and realization increased and it seemed that all phenomena appeared to him as teachings.

This concludes the twenty-fourth chapter that shows how Terton

Migyur Dorje became skilled in teaching, debate and composition, and how he hoisted the victory banner of practice until he achieved perfection in his spiritual experiences and realizations.

25. ILLNESS AND HEALING PRACTICES OFFERED TO THE TERTON

(452.3 465.4)

Terton Migyur Dorje fell ill while staying in Phurkhur Monastery. He performed healing ceremonies, and sent me images of black Zambhala and others. He also wrote the following letter:

> When I prostrated before the Zambhala image, nectars flowed from its body. Hence, this is very sacred image that you should preserve well. I am far away from my homeland and tormented by sickness. I am here without any protection. Please bless me with your compassion.

I replied by composing a long-life prayer for the terton; as an auspicious circumstance for his being able to return, I sent my own horse. I pledged to compose a long-life prayer for him on every tenth day. Once, when I was distracted by many other things and forgot to compose the prayer, an inauspicious event occurred. Later, when I calculated the time, I discovered that this was when the terton's illness worsened. Considering it crucial, from then on I never let myself forget to write *tenshug*[284].

KARMA CHAGME'S HEALING RITUALS

For seven days I stayed in single-pointed retreat practicing the Pacification Activities of Obar as a healing ceremony for Terton Migyur Dorje. I had visions of the Obar deity holding lamps and also of rainbow tents appearing nearby. On the morning I finished the retreat, I had a spiritual experience of being the lord of power and strength upon which the red syllables RA GA AH were written. I also learned that the terton was fine.

I then began a long period of performing healing practices based on the long-life sadhanas called Thunderbolt Vajra, Fearless Vajra and the like. In my dreams, I found a tiny picture of someone in a sitting posture that grew from thumb-sized to life-sized after I showed it to others. I found the eight close sons of the buddhas and the four guardian kings in the picture as well as many self-arisen objects. Everyone present was astonished. I also saw the terton very clearly and approached to ask whether he still had Namchö teachings to record. He said "Yes." He wrote something and told the people

present that he had written that way before. He also told me that he could continue writing without obstruction. This generated faith in me. I also saw a life-sized clay image of Guru Rinpoche sitting in the east. I straightened its neck, which was turning backwards. At that time, the terton had signs of victory while some of his monks had soglung.

Along with fourteen of my monks, I performed a particular accomplishment practice of the Scorpion according to Ratna Lingpa's treasure. On the following morning I had a spiritual experience and heard the Great Dharma King (Lord of Death) saying, "From now on, those who harm you and your retinue will go to hell. SAMAYARAKSHASI HUNG! Those who harm you and your retinue will go to hell!"

When I learned that the terton was suffering from *bekan mukpo*[285], I performed the Namchö accomplishment practice of two-armed red Hayagriva, with the mantra that pacifies the disease. In my dreams, I was collecting herbs and preparing medicines. I collected two large dosages to heal major diseases and two small dosages for minor ones. I then asked Tsoje Zhonnu[286] for the treatment. I also saw many manifestations of Guru Rinpoche and Hayagriva. Sunrays fell upon my body and a conch shell appeared and seemed to float in front of me.

When Osel returned from the terton's place, I heard that the terton was recovering. Yet, I continued to do protection practice in the mornings and practice to revert obstacles in the evenings. I never forgot to visualize him in the bindu of the deity's heart mantra syllable. Like a beginner at meditation who never forgets the pebbles which are his objects of focus, I never forgot the terton. Like a thirsty man longing for water, I yearned to see him. Yet after examining the outer, inner and secret signs, I found no means to do so. In this way, time flew by.

DREAMS AND SIGNS REGARDING THE TERTON'S ILLNESS

Toward the end of the Year of the Horse, in a mixed state of spiritual experience and dream, I looked to a distant place in the opposite direction, and saw the terton suffering from a serious illness and about to pass away. Beginning from the first day of the tenth Tibetan month, I performed extensive fire pujas encompassing all the four activities as a healing ritual for the terton.

In my dreams I heard that the terton was wearing a silver colored auspicious long-sleeved open silk shirt and clearly saw him with my mind's eye. Although it seemed good and auspicious at first, according to the

methods of dream analysis, wearing silk clothes is a bad omen. Before this, I had performed a seven-day healing practice for the terton according to the Great Vajra. The night after finishing it, I dreamed of a religious object — probably an image of Lord Buddha of Ngom Tod — being left at my place. Many years had passed since I had it in my possession and I had thought of buying it but was refused since it belonged to the public. Neverthekess, it remained in my mind. I found out later that genuine ringsels of Lord Buddha appeared from that image. The right arm of this Buddha below the shoulder was as thick as three men's arms and it never got cold, rotten nor dried up. Golden in color, it was smooth and transparent. The palm and the inside of this arm were red as coral. I had blessings from that wonderful hand and thought that I received the hand blessings of Lord Buddha. Other people also received hand blessings. Considering this the wonderful wealth of my ancestors, I dreamed I was preserving it. While I thought this was a good dream at the time, I later learned that it signified the terton's remains — his heart, tongue, and bones — being brought to Ngom, and that they were meant for everyone. The relics would not belong to me alone, but were meant to be preserved in a stupa for all.

During the second half of the fourth month of the Year of the Horse, I sought to determine whether the terton would cross the Dachu River between the new and old years. The reply was negative. The examination revealed that the terton would start his journey between summer and autumn. I once again questioned whether he would come after the beginning of the new Year of the Sheep. I heard a sound saying there was an augury. Later, when further analyzing the situation, I dreamed of many people gathering and making a fire but I didn't know the reason why. I learned afterwards that this was the sign of the terton's body being cremated. On the tenth day of the eighth Tibetan month, I studied what would happen to the terton and I saw that a beautiful woman wearing ornaments removed some turquoise-like jewels from her head and gave them to me. I understood that this signified an obstacle, but was helpless.

At that time, Osel visited a few times. I couldn't sleep and was miserable. I heard the loud crashing of many cymbals. In my dreams, a young boy came to me and said he was from the terton's place. I asked him whether the terton was well and he answered that he was suffering from a serious illness. The boy's face was quite dark. Other people in the fortress also saw the strange boy. I told them that I needed to see the boy again, but they replied that I shouldn't leave because many people had run away, and the owner of the fortress might take it back. I advised them that during spring

of this year, the astrological trigram would be very harsh so that they needed to recite the Prajnaparamita Sutra once or twice along with the Long-life Sutra Dharani, perform minor rituals for the trigram, construct a painting of Vajrapani, make as many tsa-tsas as possible and pile them up in the four directions. I gave much similar advice. They asked me to look into the situation and after doing so, I dreamed I was searching for geomantic indications of where I needed to conduct the astrological investigation. I then burnt one corpse and found another across the river that was to be burnt. When I went to fetch it, I thought that Shamar Choekyi Wangchuk might have died suddenly and I was crying. I refrained from relating this dream because it might make people.

One day after lunch, I slept for a short time and heard someone saying that our lama passed away. This woke me and I was frightened. Again while briefly sleeping, I heard a voice saying that the Victorious One from the South had passed away. Instantaneously thunder sounded, accompanied with violent hail. Later thinking carefully, I realized that south meant Ngom, Migyur Dorje's birthplace.

Near the terton's place, the disciples performed the liturgy of amending and fulfilling, the tenth day puja and Gutor — the twenty-ninth day puja. With an assembly of many ngagpa lamas, they performed Khando Sundog, Khando Dribsel — Dakini's Purificatory Ritual, Chilu — Ritual for Ransoming Impending Death, Shinje Tsordog — the Reverting Ritual of Yamantaka, Tsordog — the Reverting Torma Ritual, *doe*, and other rituals of healing. The terton himself presided over the Great Accomplishment ceremony and the Reverting Torma Ritual of Jampal Yamantaka until the appropriate signs occurred. The devoted monk disciples performed long-life prayers continually. I, Raga Asye, the mantra holder, also carried out the Reverting Torma Ritual according to Jampal Yamantaka three times. The malign zor torma reversed itself. I repeatedly dreamed of searching through soil and ochre.

THE IMPORTANCE OF PERFORMING HEALING RITUALS FOR NOBLE BEINGS

Buddha, the Lord of Sages, although beyond sickness, showed signs of becoming ill. Once Buddha told Ananda that he had a headache and wanted him to recite the profound sutra from behind his back, thus teaching the need for future beings to perform healing rituals even for those on the high bhumis and paths. In the same manner, we find a story of Lord Buddha taking a pill for his illness. When his cousin Devadatta[287] sought to compete

with him by swallowing the same pill, he nearly died of an overdose but Buddha saved him with his hand blessings. Once Devadatta and King Ajatashatru injured Buddha's foot by hitting him with stones and causing incessant bleeding. Buddha's personal physician, Tsoje Zhonnu, stopped it with a balm made of white sandalwood.

When you hear that the noble beings also take medicine, do not hold the wrong view that they are like ordinary individuals who need medication and healing rituals at the time of serious illness. Know that those who practice chöd and *ro-nyom*[288] are not allowed to take medication or perform healing rituals. These are not primary practices, however. In fact, if someone practices phowa for himself without performing healing rituals such as chilu and taking medications, he accumulates the downfall of killing his body, which is a deity.

Failing to carry out phowa or similar practices, if you let death occur without any consideration, you accumulate the downfall of mistreating your body, which ultimately is Lord Buddha. Knowing this, noble beings engage in healing rituals. This does not indicate any great fear of death. Temporarily, performing healing rituals or offering long-life prayers may not bear fruit, but this does not mean that they lack meaning and effect. Requesting those buddhas who intend to pass away not to do so brings about unfathomable merit. In your next lives, you will enjoy long life, good health and happiness, and ultimately you will achieve the indestructible enlightened body. This is shown in Shantideva's Bodhisattvacaryavatara, where it states:

I pray with folded hands
To the Victorious One who intends to pass into parinirvana,
Not to leave beings in blindness
But to stay for uncountable eons.

This concludes the twenty-fifth chapter detailing the healing rituals and long-life prayers offered for Terton Migyur Dorje.

26. TERTON'S FINAL ACTIVITY: PASSING AWAY INTO PARINIRVANA

(465.4-492.4)

Terton Migyur Dorje first became ill with a fever while staying in the sacred place of Mugsang. When he finally recovered somewhat, he

began to suffer from brown phlegm, which later became more serious. He used most of his wealth to perform healing rituals, carrying out the practice of expending all that he had been offered, yet his condition did not improve. I, the mantra holder Raga Asye, had a brief spiritual experience one afternoon: a glowing sun appeared upon a mountaintop in the east. I first took it as an auspicious sign, but subsequently learned that this occurred when the terton had made up his mind to pass away for the benefit of beings. Shortly thereafter messengers arrived, saying that the terton was ill.

I intended to send the two monk messengers to invite the terton back, but they were afraid to go. Desiring to stay, they removed their cloaks. I again tried to persuade them to go, but they were terrified and burst into tears, wanting to stay at my place for a few months. I consoled them, fed them tsampa, encouraged and inspired them by promising that the terton would not pass away. I also told them it would not take long to bring him home and that they should serve as his attendants on the way. In addition, I sent a bold letter asking the authorities to allow the terton to return right away. The two monks then went quickly, taking no rest. I sent them within two days of their arrival.

While I was intensively practicing the rituals of creating the protection circle and the body offering ritual, many lamas were busy with traditional Nyingma rituals of averting obstacles, such as *doe* ceremonies and the like. Since the Sarma tradition's four-armed Mahakala was the terton's father's protector, I myself performed the five-headed Mahakala *doe* and additional averting rituals. Analyzing the situation on the night the messengers left on their return journey, I heard in my spiritual experience a voice from the sky stating that such efforts would succeed and also a vague whisper saying that though it was serious, it would not end badly. I considered this merely a consolation.

KARMA CHAGME'S EXPERIENCES OF THE TERTON'S DEATH

One evening at dusk, as I was falling asleep, I experienced an unusually intense fear. I felt oppressed by polluting demons and thought my heart was coming out of my mouth. I later learned that this coincided with the terton's passing on to another realm.

On another occasion, after finishing lunch, in a semi-sleep state, I had a spiritual experience of clearly seeing one of my respected great son disciples wearing a cotton cloth and passing away in a white tent sitting in meditation. I could not determine which disciple it was, but his body inclined to the

right. When I arose from that state, I felt great fear. I clapped my hands, recited mantras and did visualizations to ward off bad dreams. I was still unaware of the terton's death and diligently performed many healing rituals of protection circles and body offerings with great care.

On the twentieth night of the first Tibetan month, I had a spiritual experience of seeing a small boy on the throne in front of me. He was between thirteen and fourteen years old, and had a bluish complexion. Dressed as a monk, his hair flowed down his back and he was wearing a pandita's hat. For a long time he gazed at me single-pointedly with his hands folded in an attitude of great respect and devotion. I saw him as clearly as though he were actually present, but I could not determine whether or not he was the terton. I took this as auspicious sign. Later I felt that this occurred when he released himself from his meditative state. Since that time, I have not seen him manifest clearly in my experiences.

On the twenty-seventh night, a messenger informed me of the terton's death. That night, as the ceremony following his passing, I performed the ritual, recitation and practice according to the speech mandala of Shitro, the mind sadhana of Sambhogakaya and wrathful Rigdag. I was fifty-nine years old at the time and thought that stopping my retreat could endanger my life and lead to death at sixty. I also considered that as the Dege king was very influential and had great faith in the terton, he might appropriate all of his remains and not cremate the body but preserve it in a stupa, and thus enhance the fertility of the soil. In case an opportunity to cremate were found, many noble lamas from Kathok were available to perform the fire puja and other required rituals. I felt I had nothing special to do. Despite my to desire to meet the lamas of Kathok monastery who would gather for the final rites, the cold weather, my old age and infirm condition did not allow me to walk the trails or cross rivers for even a short time.

In order to reach the terton's tented camp, worldly knowledge was more important than spiritual learning. Feeling that my nephew Gyaltsen was far more competent than me, I decided to send him. The terton's paternal relatives had gathered and were saying that without asking them, the terton had been invited by "those wanderers", the monks from Kathok. Once the terton had left their place, crops failed and epidemics occurred. Now, they were planning to gather people from Chamdo to invite his body to their place. They demanded that I construct a reliquary stupa for his body, believing it would increase soil fertility, produce bountiful crops and thus benefit people of the locality. They spoke as well of the need to practice

prostration and circumambulation.

I replied that despite their positive sincerity of speech, the king of Dege would be annoyed if they demanded the return of all of the terton's remains. If they failed to observe samaya and neglected the teachings, the king would not pay them conventional respect. The terton had many devoted disciples, and all needed their share of his relics, including his bone fragments, ashes and the like as a support for devotion. Receiving the terton's heart would be sufficient to revive the fertility of the soil for the people of Chamdo. Hence, I told them to seek only a part of his body.

KARMA CHAGME'S LAMENT

Although his body remained in Dege, I experienced such faith that I felt he was still near me. As usual, I arranged cushions for his seat, and constructed elaborate images of Guhyasamaja and Thugdrub as his name inscription. I clothed them with white felt and displayed offerings of foods and drinks as I did when he was alive. I then performed seven days of the inscription ritual according to texts. Expressing grief and sorrow over the terton's passing, I sang the following song:

KYE KYE NAMO GURU YE
Residing in the pure realms in ten directions
Are the three roots, the buddhas and their heirs
With clear eyes and vajra ears.
Please listen to my song and give me your attention.

I, an old man, Raga Asye
Vowed to accomplish Avalokitesvara — the Great Compassionate One.
For thirteen years I continuously avoided speech, fire and sun;
With my seat not losing its heat, I practiced.
After ten such years, the Lord of Secrets[289],
The teacher of tantra, came to my retreat place
In the form of a small boy.

A golden sun shining in the high blue sky
You, Terton, fell upon my lap.
I thought this might be a siddhi of my accomplishment practice
But you said it was a past karmic connection.
You said we had not been separated for two hundred lives.

Gods and spirits of appearance and existence revealed themselves;
You bound them under oath when they offered their hearts.

Like a shadow, Guru Rinpoche followed you everywhere.
You spoke with him, a messenger between deities and humans,
Just like speaking to other humans.

You granted us thirteen volumes of Namchö teachings
Never known before in this world.
The Great Compassionate One himself
Bestowed on you the gradual instructions of Dzogchen.
You drew out treasures from the space of your mind,
And spent three years in retreat on one seat.
I received over one hundred empowerments from your kindness.
I remember this now, so hold me fast with your compassion.

After that we parted, we father and son,
While you opened thirteen new sacred places
And deities showed you their faces in many old holy sites
All the great ones revered you, placing you upon their heads.
Your fame pervaded the ten directions.
From the upper lands of Ngari and Sikkim
To the lowlands of the border between China and Jang
Fortunate ones gathered like swans flocking to a lake.

You went to the eastern land of Kathok Dorje Den
With all its scholars, disciplined and noble ones.
Generating faith like the father Guru Rinpoche himself,
You showered a rain of empowerments, advice and profound instructions
To thousands of monks who wanted teachings.

The sun-like secret mantra teachings rose
And you highlighted the specialty of Tummo,
Filling the land with practitioners who survive with a single piece of cotton.
You also accomplished the sacred substance of kyedun, which liberates on tasting
And produced auspicious signs — rainbow tents and rains of flowers.
You showered down the rain of teachings as well as riches.

On the sixteenth day of the third month of the Year of the Fire Sheep
I heard you had dissolved your miraculous body.
If this is a dream, it is beyond my understanding.

If it is real and if such a thing is possible
Compassionate father Padmasambhava,
How could you have so little compassion?

Compassionate father Avalokiteshvara,
Have you no sympathy?
Ocean of the gathering of oath-bound dharma protectors,
Is your power and strength so limited?
Have the virtues of beings come to an end?
Is the air filled with the vapors of demons and rakshasas?
Will ordinary beings not be led to the hell realms?
Has this event not thrown me and all humans into a pitiful state?

Who will suppress the demons, gods and spirits?
Who will hold the secret mantra teachings?
Who will reveal stainless treasures?
Who in fact will preserve Guru Rinpoche's treasures?
On whom shall I rely?

Alas, alas, what tragedy!
Today, on the tenth day of the fourth Tibetan month
May the father, the great Guru Rinpoche
Listen to my lamentation.

SEEKING SIGNS OF THE TERTON'S SITUATION

Including this wail of grief, without thinking I blurted out prayers for the terton's swift rebirth and many other prayers. I had no time to write them down. I did *jang chog*[290] for seven days. In my spiritual experience, I had a sign that the terton was not happy over this. Later I learned that when father and son have achieved high realization they need no inscription ritual. I visualized my deity in front of me as inseparable from the terton and performed puja as an offering to him until he moved on to his next life after forty-nine days. Every night I sought signs of his situation.

Wangdag Gyatso's biography declares:

> In the future, as prophesied in the Pema Kathang, I will be born between Kham Riwoche and Chamdo, as Terton Sherab Mebar, lord of one hundred treasures, who will reveal great spiritual resources from Tsari to Senge Namdzong in Kham. I will spread all the teachings of tantra widely and will have auspicious signs of benefiting beings in a major way. After passing away, I will be reborn as Terton

Migyur Dorje, a master of treasure teachings who will help beings extensively. When this terton dies, he will be reborn as Terton Namkha, another master of treasure teachings who will extensively help beings. After completing his activities of benefiting beings, he will become inseparable from the Great Orgyen in the pure realm Zangdog Palri and will finally attain enlightenment. Hence, there is an auspicious connection.

Dudul Dorje's opinion was that Wangdag Gyatso did not compose this biography himself, but that one of his followers who heard this from others recorded it incorrectly. Terton Sherab Mebar appeared before Wangdrag Gyatso. Ratna Lingpa's treasure prophecy says that Terton Migyur Dorje will come during Karmapa Choying Dorje's time, and thus this terton is undoubtedly the one who was prophesied. Dudul Dorje told me this personally. Regardless, mention is always made that after Terton Migyur Dorje, a terton called Namkha will appear who will dissolve into Orgyen's heart. Although I cannot declare the following to be true, according to what I have observed of my own spiritual experiences, I clearly heard that Terton Migyur Dorje would have twenty-one reincarnations. During his last two rebirths, obstacles kept him from revealing earth treasures so he did not benefit beings so widely. Throughout his twenty-one rebirths, he will appear as a tulku and will reveal treasures and open sacred places until he succeeds in revealing one hundred treasures. This is my opinion.

Some people say that treasures may become spoiled if not revealed within the proper time frame. Foolish individuals may first reveal treasures and then again conceal them. The earth would not hold them. Treasures that appear on their own have no owner and will be flawed. Even though someone may find them, they will bring no benefit as they lack blessings. Unlike this, treasures concealed by Orgyen Rinpoche will not go to waste by becoming spoiled. The treasure protectors will protect the treasures concealed by tertons as their heart gem, the essence of earth. In the future they will be revealed by the emanations of tertons. If even such treasures will benefit beings, what need is there to describe the benefit of those concealed by Guru Rinpoche himself?

I sought for two weeks to determine the terton's whereabouts. Spiritual experiences told me that he was having serious difficulties. Wangdag Gyatso's biography stated that he went through the bardo after his death. I understood from my experience that in the same way Terton Migyur Dorje was traversing the hell realms to liberate beings connected to him. I made visualizations and recited mantras and dedication prayers to clear

the obscurations of those who had a connection with the terton so they would be born in the pure realm of Sukhavati. This I did as a support for the terton's noble activity. Since the terton had given me parts of his offerings, the infallible law of cause and effect and of auspicious connection ensured that my prayers would aid them.

Six weeks after Terton Migyur Dorje passed away, I tried to discover where he was. I heard a clear sound from space declaring that the terton had arrived before the Great Orgyen, at the top of the Copper Colored Mountain. Nearly seven weeks after the terton's demise I still thought that he ought not have passed away. I wondered about why he had departed this world. Contemplating on this, I dreamed of a house with the terton's bedroom where I found his clothes upon the mattress as though he had just left. I saw his hand drum tied in front, and clearly remembered that he had died. I asked: "Where did the terton go?" Someone answered that he had to depart for the pure realm of Scattered Flowers to become the heir of Buddha Flower as he had passed into parinirvana. I knew that the pure realm of Scattered Flowers was not in this world but did not know where it was located. Realizing that Terton Migyur Dorje was no longer here made me grieve. Immediately, a voice from the sky said there was still one terton who did reside in this world. I realized that while the actual terton went to that pure realm his emanation would appear in this world. I also understood that he had quickly moved to this pure realm because dakinis had invited him, not as a result of obstacles or other unfavorable conditions.

DESCRIPTIONS FROM OTHERS OF THE TERTON'S DEMISE

I will now briefly describe Terton Migyur Dorje's passing according to what I heard from his nephew Gonsung, Khyentse and others who were present to attend to him, nurse him and to carry out the last rites.

The terton said, "I dreamed I was raised up and carried upon a palanquin. I flew in the sky and was followed by some monks. Khyentse, you were also flying. Nothing in this dream is bad, so do not worry. I was then made to sit on a throne as vast and high as the sky. When I looked down, I saw humans as small as ants."

This I assume is the sign of going to a pure realm. The terton also dreamed of doing life retreat. A terton wearing a single cotton cloth flew in the sky using his cloth as wings. Terton Migyur Dorje thought he was to follow him, but the terton told him to stay where he was and flew away.

The terton said that his health had worsened and there was little hope of

bestowing the remaining empowerments and oral transmissions. As the time of his death approached, many people saw the terton writing his testament on a piece of thin paper. After his demise, no one knew who had this letter. They said a lama could have taken it since many lamas were present at his deathbed. The terton could have hidden his testament between the wall cracks in order to prove his authenticity by revealing it to others after his is rebirth. Such things have happened. Whatever the case, the testament was not found.

At the beginning of the third month, the terton's health deteriorated further and he stopped giving the remaining empowerments and oral transmissions. Under such circumstances, on the eleventh day the terton told his attendant Khyentse that he was greatly tormented by the pain of his sickness and he wanted to make an aspiration prayer to his deity. He asked Khyentse to record what he dictated. In the style of prosody called Shintu Kyedro, the terton wrote a composition that was both an aspiration prayer and a testament.

On the morning of the fourteenth day, the terton saw on top of the mountain in front of him a glistening gathering of all the Kagye deities. He asked why he might be having such a vision. On the fifteenth morning, when the terton and his disciples were reciting the Namchö Treasure lineage prayer together, he said he saw all the peaceful and wrathful deities of the three roots and the display of their pure realms with their eyes neither open nor closed.

When Terton Migyur Dorje died, many lamas were near him but could not utter a word to ask where he would be going. They continuously recited his long-life prayer. Without experiencing intense pain, the terton sat upright in meditative posture doing his practice. On the evening of the sixteenth, loud thunder seemed to roll and the earth and the mountains shook violently. The terton consumed two cups of nectar, sat upright with his left hand turning his rosary beads. He remained speechless and his devoted disciple Khyentse requested him to look upon his disciples and followers with compassion. The terton nodded three times. That night, he dissolved into the expanse of reality.

RITUALS PERFORMED AFTER TERTON MIGYUR DORJE'S PASSING

In earlier times, a master named Drakpa Senge — an emanation of Amitabha — before passing away ordered his disciples not to touch his body for three days after his death. He said they should then clothe his body appropriately,

embellish it with ornaments and cremate it in a white stupa. Whoever sees it, or is even touched by the wind blowing from that stupa will not be born in the lower realms. Likewise, Terton Migyur Dorje's body was not touched or adorned. His followers found that his body remained straight and was radiant. Afterwards, in a large copper vessel, his body was washed with scented water from the ritual vase; he was clothed in silk and cotton as well as *khatas*[291] figured with deities. His body was dressed in his own clothing with a pandita's hat placed over his head. Numerous incense sticks, butter lamps, and other elaborate offerings were made and many noble lamas gathered over a long period of time to perform ceremonies pertaining to his passing. An ablution ceremony as well as offerings, prostrations and mandala offerings were carried out daily.

The cremation was perfectly done according to the Nyingma tradition. A cremation house was constructed of exquisite cotton and silk cloth in different colors. Four new canopied victory banners were hoisted at the four sides. Precious substances like gold and silver powder were burned along with the body. Many scholars and masters like Lama Nyima mourned the terton's passing with sorrowful moaning and weeping. Many hundreds gathered to prostrate, circumambulate and pray at the cremation. The scene brought to mind Lord Buddha passing away at Kushinagar.

Although the cremation rituals and mourning looked the same as those performed for ordinary yet important people, they were completely different. Lamenting the death of ordinary people only harms the dead, whereas mourning one's lama's death clears away obscurations that have accumulated for eons. Performing cremation rites for ordinary humans might benefit them, but cremation rites done for one's lama will amass infinite merit and ultimately lead to enlightenment.

Vajra Tent, an explanatory tantra of Hevajra[292], explains:

> Lord Buddha said that Vajrasattva takes the form of a master for the benefit of beings, assuming an ordinary form. When such a master passes away, mundane ignorant people may refer to a "dead person" or "death". Death means ignorance or conceptual thoughts, but it can also lead to the pure realms. This type of a master will be born in the Sukhavati pure realm or take rebirth in whatever form he or she wishes.
>
> One should offer a variety of flowers, hoist different victory banners, sing various songs or play many kinds of precious musical instruments. In the same way do the bodhisattvas, with vajras in their hands, offer

manifold ornaments along with verses of praise, empowerments and dharanis. Such a person will be able to end the cycle of birth and death.

Place a vajra in his hand, a crown upon his head, bestow on him the vajra vows and vase empowerment.

Place the three vajras at three places and then offer the fire at the vajra fireplace.

Three days after the cremation, make a garland out of the remains, wash them with incense water and milk and create a stupa for them.

The Kalachakra Tantra of Holding the Qualities of the Lama says:

King Suchandra[293] asked the omniscient Lord Buddha how one should continue to serve and offer worship if one's lama — the source of all virtues — passes away, and one no longer has an object of veneration and respect. The Lord Vajradhara answered as follows:

When an authentic lama passes away, if one sheds tear of sorrow, it will cleanse all the negative karma accumulated for a number of eons equal to all the gross and subtle dust particles in the whole world. In the future, one will be born near one's lama. Lay the lama's body upon a perfectly designed throne and bathe him with water scented with arga[294]. This will cleanse the bad karma one has accumulated for ten million eons and one will attain the uncontaminated and stainless state of Dharmakaya, being moreover blessed by the mantra of ten perfections and the excellent vase adorned with a beautiful neckband of twenty-five different colors. If one performs ablution with the water from the vase, one will accomplish ten perfections and overcome the ten discordances, thereby attaining the wisdom of the ten bhumis and becoming a protector of beings.

Offer washing water for hands and feet, drinking water, scented water, incense, flowers, nutritious fruit, lamps, food and clothing. Making these ten offerings will enable one to attain the state of a chakravartin and lead many beings to the path of liberation.

By putting sandalwood and other substances mixed with mustard oil into the uncontaminated wisdom fire, one makes offerings to the union of reality and wisdom. Offering parasols, victory banners, religious instruments such as cymbals, colored streamers, conch shells, large drums, bells and so on along with the ten different offerings and also reciting auspicious prayers will cleanse bad karma accumulated

throughout one billion eons. Attaining the uncontaminated Dharmakaya from which appears the Sambhogakaya, one will liberate the suffering of the three realms of existence.

This concludes the twenty-sixth chapter that shows Terton Migyur Dorje's final activity, passing away into parinirvana.

27. SIGNS THAT OCCURRED WHEN THE TERTON PASSED AWAY

(492.4-495.3)

During Terton Migyur Dorje's cremation, the sky became clear even though it was a time of heavy rain. Everyone present witnessed the miraculous rainbow tents that appeared and remained until the cremation had finished.

Scholars and masters, including Kathok Drungpa — whose name was also Tsering — and teacher Sangye Dorje, performed the last rites. However, a non-virtuous and unruly uncle of Terton Migyur Dorje was appointed to protect the remains and also to build the cremation fire. Minor lamas and monks, with infinite faith and respect for the terton, later searched the ashes for remains of flesh to use as multiplier for kyedun rilbu. With small shovels they collected his blood and licked it with their tongues, eating whatever burned remains they found. They struggled together for the bone remains and were disappointed at how few relics appeared. They said that lamas with pure samayas had not been asked to attend to the cremation, and that it was inappropriate to appoint a non-virtuous lay person for this responsibility. Because of this, not many ringsels appeared; flesh remains were also lacking due to the rainy reason and the long duration of the cremation.

Nevertheless, the terton's heart and tongue remained without spoiling or being damaged. His bone remains had some syllables of vowels and consonants and were preserved in the stupa in Bumdzong.

When his bone and ash remains were used as a multiplier for kyedun rilbu, the pills' multiplying power was greater than usual. I have heard this many times. Lama Sangye Dorje packed many kyedun pills with the remains of the terton's bones and the water that washed his remains, and although the pills were wet, they proliferated like the ringsels of Buddha. The innumerable pills that resulted were fine and minute. Lama Sangye

Dorje said that this was very rare and did not generally happen. As a result, genuine faith was born in many people.

The Great Tantra of Burning Remains states:

> Lord Buddha said three kinds of light appear during a cremation. The first is circular light that appears throughout the entire area and shows that the person will definitely achieve fruition in the first phase of bardo. O Dakini! That person will achieve enlightenment in the mandala of light and through his virtuous mind will produce emanations in the ten directions and benefit beings naturally.

The rainbow tent that occurred during the terton's cremation was circular, a great sign.

This concludes the twenty-seventh chapter that reveals the signs that occurred when the terton passed away.

28. DISTRIBUTION OF THE TERTON'S REMAINS AND THE OFFERINGS MADE

(495.4-498.4)

Terton Migyur Dorje's remains were distributed to the lamas and monks who had come from Kathok, Gaje, Palyul, Drigung, Markham, Riwoche, Chamdo, and Karzur and gathered at the cremation. Tea and similar offerings were made to all major and minor monasteries. Religious items like the three supports for practice in bronze, as well as horses, mules, armor, silk and woolen garments, and innumerable other items, including twenty-five conch shells, were distributed among the monasteries of his disciples. I, the mantra holder Raga Asye, Lhetso, Sangye Dorje, Khyentse, the two brother nephews of the terton including Thutop chanted memorial prayers continuously. Gonsung made lamp offerings day and night for a year at Bumdzong near the golden reliquary stupa at the temple of Riwoche and at the shrine situated on top of Palri Mountain, the place where the Namchö mind treasure was revealed. I heard that other devoted disciples also performed periodic offerings.

THE BENEFITS OF PRAYING TO THE MEMORY OF ONE'S LAMA

The Kalachakra Tantra of Holding the Qualities of the Lama teaches:

> Whatever virtue is accumulated by relatives for the sake of the dead

will ripen upon the dead wherever he or she is born, just as a calf follows the cow. Likewise, the offerings devoted disciples make out of sorrow when their master passes away will ripen upon the master, whose wishes will be fulfilled; this will enable the disciple to follow his master's example. Whoever marks the date, month and the year of their master's demise and makes offerings on that day will extinguish negative karma accumulated over many eons. Achievement of the unsurpassable state will certainly be enabled.

This merit is not equaled even by the merit of donating eyes or giving life to all beings in the three thousand world systems who are either blind or whose life is deteriorating. This merit is not equaled even by the merit accumulated by leading all beings of the three thousand world systems towards arhathood or by making offering to them for eons. The merit accumulated by making offerings on the anniversary of one's lama will dispel the negative karma and obscurations accrued for countless eons, like the rays of the sun dispelling darkness.

This merit is superior to that accumulated by all beings in the three thousand world systems who gained merit through venerating and serving the Buddha. Moreover, this merit is greater than the merit accrued by donating eyes, curing diseases, and dispelling the sorrow of beings who are blind, ill or tormented by suffering in the hell realms and who are as numerous as the dust particles of the three thousand world systems.

The Tantra of Protector Crow also states:

One who holds ceremonies
During the anniversaries
Of the lama's passing,
Will attain the irreversible state
And after death will be reborn in the realm of the Khachod[295] *dakinis.*

This concludes the twenty-eighth chapter that shows how Terton Migyur Dorje Rinpoche's body was cremated and the offerings that were made.

29. CLARIFYING RUMORS ABOUT THE TERTON'S DEATH

(498.4-505.5)

I sought to discover when Gyaltsen would come to me. I dreamed that Gyaltsen arrived and put before me a red box adorned with many precious gems, saying it was the box where Terton Migyur Dorje's heart, tongue and other remains were kept. Thutop also came near my mandala; the day was warm and sunny. I told him many stories about Vajrapani and called his name — "Thutop, Thutop!"- repeatedly. At that time I clearly heard the following verse in my spiritual experience.

The sky-like dharmakaya is unfathomable;
Unfathomable is the sambhogakaya adorned with the major and minor marks;
The nirmanakaya, like the moon reflected in water, is unfathomable.
In the Chakrasamvara deity and consort, the three kayas are complete.

The next day, Thutop came; we touched our heads together as a sign of respect. Due to my last experience, I felt he was a fortunate being. Meeting him, I felt both sadness and joy, as though I were meeting the terton.

Lama Nyima had written me of his doubts about the terton's mysterious illness. The doctors who were present had different opinions. Most diagnosed that the terton had consumed poison. The attendants all sought to prove their innocence. Lama Nyima asked me to investigate. If the terton had been poisoned he wanted to gather many lamas from the terton's place and call upon the protector Mahakala Tsogdag to punish the guilty. Beginning with the translator Berotsana, many Kathok masters were lineage holders of transmissions of malign mantras and sorcery, and I heard that whenever they called upon Tsogdag the enemies were never spared.

Therefore, I made my own examination to see if anyone was guilty. In my spiritual experience, the terton was sitting in the space in front of me though I could not see him clearly. I asked about his illness and he replied that he had many diseases but he made no mention of being poisoned. The next night, I once again analyzed and asked who had caused his death. The terton said that it was not suitable for him to speak about it since he had vowed not to do so. Thus, I wasn't certain about any poisoning. If he had indeed been poisoned, Nyima would have been justified in punishing the culprit.

The great tantra called the Source of Nectar teaches the following:

If you kill an enemy
Who, with a bad intention,
Has harmed your lama,
You will accumulate more merit than
Killing one hundred thousand beings
Out of compassion.
This will equal accomplishing
The deeds of the lama.

The Tantra of Purifying Hell Realms spoken by All-Knowing Vairocana Buddha says:

Be not patient towards
Those who harm the Three Jewels or
Those who chide or hurt your lama.
Failing to punish them
You transgress the samaya;
By annihilating them
Accomplishment will be brought to fruition.

Although this is true, since the monks of Drimed and Kathok held the Nyingma tradition and were followers of Wangdak Gyatso alone, they all had single-pointed devotion to the terton. I sincerely doubted that they would have committed such a terrible deed. Lay persons could have poisoned the terton, but if that were the case, he would not have died but would have fallen sick. He who could cause death would be like Devadatta, who was an innate demon and harmed Lord Buddha. If this had happened to the terton, we must not retaliate against such persons but must generate compassion towards them. The Jataka tales of Lord Buddha clearly recount many cases like this, which I mentioned in detail in my return letter. Therefore, although I heard this rumor, which denigrated the terton's main disciples — lamas, doctors, attendants and others — by blaming them for causing the terton's death, I remained convinced of their innocence.

Moreover, the flesh and blood of those who are poisoned is also a poison and whosoever eats it would die. This is known in U-Tsang, where ashes and burnt pieces of flesh that have been poisoned are thrown into water to prevent animals and others from eating them. Since eating flesh and blood that have been poisoned leads to death, those knowledgeable about poison used to keep poisoned corpses of male and female yaks on the roads when under attack from enemy armies, so they would eat them and die.

Once when a monastery in Riwoche was destroyed, someone took Phagdru's egg-sized heart and carried it as a support for devotion. When he fell ill, he scratched a piece from the heart in the hope that it would help him recuperate. After eating it, however, he immediately died from a serious illness caused by poison.

Bodily fluids, water used to bathe the terton's body, and liquid he had vomited were mixed with barley flour and eaten; pills made from it were distributed to everyone. People sucked the blood that stuck to the spoons used to pierce the terton's body during the cremation. No one suffered from any disease caused by poison, proving that the monks and laypersons were innocent. Thus, no one should slander others or spread rumors. Terton Migyur Dorje's death was no one's fault.

In the sutra that shows how life is transferred to other realms, Lord Buddha said,

> *Gandharvas*[296] like the pervading *pishacana*, yakshas such as Virahanti who desire to speak, and many millions of spirits spread throughout space emanate in the form of the dead and can perfectly imitate how they spoke during their lifetimes. They can send messages and thus deceive people.

Astrological texts from China also teach the following:

> From among the life energy, life force and consciousness of the dead, the consciousness follows the karma while the life energy remains in the cemetery in the form of the dead person. If the place of cremation is good, the life energy can protect the living. Otherwise, the life force will be destroyed by spirits who can emanate in the form of the dead and harm the place.

If the dead person is a lama, it is said that he could be born as a demon that enters the mind of ailing people and kills them. The six teachings of Naropa[297] also mention this. Failing to subdue the obstacle creator — the spirit — will bring inauspiciousness to the living and might harm them in their next lives as well.

The Kilaya teachings called Wrathful Iron Subduer, Iron Striker and others teach this. Therefore, I, the mantra holder Raga Asye, continuously practiced the combined sadhana of Gonpo Maning and carried out the esoteric practice of suppressing, burning and casting away until signs occurred in dreams.

This concludes the twenty-ninth chapter that clarifies rumors spread

by ordinary people, and tells of annihilating demons, obstacle creators and negative forces, thereby creating auspiciousness for Terton Migyur Dorje's followers.

30. COMPLETION OF THE TERTON'S RELIQUARIES

(505.4-511.2)

Immediately, the devoted Dege Drungpa, along with his grandson, nephew and uncle, sponsored the building of one-story reliquary stupas for the terton in Mugsang and Bumdzong. Gaje Lama Kunzang Sherab built a temple with a stupa inside to preserve the terton's relics, and had an image of the terton made. Jatsa Lama constructed another stupa for the terton's relics. Lhetso Lama constructed a large temple and a golden reliquary stupa of enlightenment one story high. Sangye Dorje also built a large temple and a reliquary stupa of silver adorned with gold. Namkha Tashi constructed a golden reliquary stupa one story high. I, Raga Asye built one image of Guru Dragpo as large as a man and was eager to construct more.

THE MERITS OF CONSTRUCTING IMAGES OF ONE'S LAMA

The Tantra of the Great Crow teaches:

> If you construct an image of your lama as a special support for supplication that is made out of a desire to behold the supreme lama, the vajra holder will be looked upon with compassion and will attain the supreme spiritual attainment in the intermediate state. If the stupa of a buddha is made with his relics, the one who constructs it will be born as a universal monarch. If the image is made as big as his body, he or she will see the truth of reality.

Likewise, if someone draws upon their wealth to create an image, the effects will be greater or lesser, high or low, depending on the quality of the materials that are used.

The Tantra of Holding the Qualities of the Lama says the following:

> Constructing a stupa after offering ablution to the remaining ashes and consecrating it before making offerings results in attaining as many chakravartin rebirths as there are dust particles in the world. One will also attain the state where major and minor signs blaze.
>
> Construct an image of precious metals like gold and silver, gems such as lapis lazuli and so on, or wood like sandalwood or of earth, or a

painted image, and place it upon a perfectly adorned throne with the six ornaments[298], with a back curtain marked with the six ornaments, and with the image being decorated with the six ornaments, and consecrate it. Place all the offering substances in front of it, and engage in the ten different activities[299] like prostrations as mentioned before. The virtue thus accumulated will not be equaled by any other virtues.

Remember the qualities of the lama, and also his kindness, his blessings and activities; remember his appearance and attributes with devotion, faith, respect and great longing, and with a desire to attain the common and uncommon spiritual attainments. Pray repeatedly with fervent devotion. This will enable you to become your lama's chief disciple in the future, to revive degenerated, broken or tainted samayas, to clear away obstacles, cleanse all the three obscurations[300] and accrue the two accumulations, and will thus lead you towards liberation.

The Stainless Essence Tantra states:

Merit accumulated from prayer, offering and making praises
Before the image of your lama
Is infinite and countless.
Merely seeing him cleanses bad karma;
Merely hearing his words generates positive qualities;
Merely remembering him merges your mind with his.
That which is very hard to find in ten million eons is attained in an instant.
All these qualities come from the lama.

The Atiyoga Tantra of Great Display called Holding the Qualities of the Lama teaches:

When the aspect of the great display of entering the activities begins, if a devoted disciple constructs an image of his noble lama — be it painted on a cloth, sculpted or otherwise — and keeps it always in the three times, he will comprehend the defects of samsara and achieve the fruit of nirvana in this one lifetime.

Whoever draws his lama's image should think that he accumulates more merit than someone who constructs innumerable images of innumerable buddhas from precious substances such as gold, silver, copper and iron filling the whole world. The merit of the latter equals not even one hundredth, one thousandth, one ten thousandth, or

one hundred thousandth part of the former.

Therefore, know that your lama is much more powerful than the buddhas.

The merit of one who makes offerings or offers praises before his or her lama's image is not equaled even by the merit derived from making offerings and offering praises to Vajradhara Buddha for one hundred eons. This does not equal one sixty-five hundred thousandth part of the former.

If you hoist the image of your lama and with respect sing words of praise and prayers continuously, the merit accumulated equals the merit derived from reciting the teachings of all the buddhas ten million times.

If you cause the image of your lama to be reflected in a mirror and bathe three times a day before it, this will cleanse all negative karma and obscurations of body, speech and mind.

Therefore, by understanding that the lama is superior to all the buddhas, you will definitely attain all the common and uncommon spiritual attainments. Have no doubts about this.

Since all buddhas are in nature inseparable from your lama, seeing the image of your lama for an instant is equal to realizing and seeing the one hundred thousand pure realms of buddhas.

Thus, focusing upon one's lama is very important.

This concludes the thirtieth chapter describing the completion of Terton Migyur Dorje's reliquaries.

31. REFUTING MISTAKEN VIEWS

(511.3-521.4)

The teacher Sangye Dorje asked some of the minor lamas who were present at Terton Migyur Dorje's deathbed whether they had asked him if his reincarnation would come and where he would be going. They answered that they didn't think the terton would ever die and hence did not ask him anything.

Some leaders with little learning said that a terton could not possibly pass away without revealing all his treasures, and that an emanation of Guru Rinpoche must be able to withstand obstacles. They claimed that Terton

Migyur Dorje was not an authentic terton. These statements resulted from their lack of learning.

EXPLAINING THAT TERTONS DO NOT ALWAYS LIVE LONG

Bhagavan Lord Buddha embodies the three kayas. The Buddha Dharmakaya is unchanging, permanent and firm. The great Sambhogakaya remains until samsara ends, and the minor Sambhogakaya remains for countless eons. Nirmanakayas are of three types. **Supreme emanation** refers to the one thousand buddhas of the Fortunate Eon, who have various life spans. **Artisan emanation** refers to the two famous images of Lord Buddha: the Jo Shak Nam Nyis — Jowo Shakyamuni and Jowo Mikyod Dorje. **Birth emanation** means taking birth in different forms according to the needs of beings, such as taking birth as an incarnate being who does not live long but comes again and again. The detailed explanation of the three kayas teaches that as emanations they do not live long.

Many examples can be cited. Both Vajravarahi's emanation Lhacham Pema Sal, the daughter of King Trisong Deutsen, and prince Lhaje[301], the emanation of the Zahor King Arshadhara, died young in front of Guru Rinpoche. Great Bodhisattva Karmapa Rangjung Dorje was prophesied by Guru Rinpoche to live for eighty years but due to inauspicious circumstances died at fufty-two. Dezhin Shegpa, who was teacher to a Chinese king and whose virtuous activities were great, died at thirty-two. Situ's emanation Norbu Samphel and Pawo's emanation Kunzang Namrol both died at thirteen or fourteen years of age. Omnicient Yonten Gyatso died just prior to the age of thirty. Nobody says they were not tulkus.

The Pema Kathang prophesied that Terton Jamyang Choekyi Gonpo would have power over one hundred treasures, yet a prophecy from Khandro Gongdu Tsethrid[302] said that after passing away he would be reborn at Layak in Tsang province as Choekyi Shenyen, an emanation of Manjushri who would die at the age of five, leaving his undiscovered treasure to well forth on its own. As prophesied, he did pass away at five. Two rebirths later, he revealed great treasures and became known as Dechen Lingpa[303].

Likewise, despite revealing treasures, Terton Pema Ledrel Tsal[304] passed away due to obstacles. A prophecy called Coral Garland showed a list of his future rebirths, and said that he would be attracted to the body of a woman called Lhakye. The prophecy continues:

> If no one searches in Bumthang Tharpaling for the reincarnation, a son will be born who will die at twenty-one. His death will occur

> amidst sound, light and light rays as well as the appearance of ringsels. He will be born in Tharpaling in the Year of the Bird or the Monkey to a nun who broke her vows. His father will be Tsultrim Lode. He will be an earlier incarnation of Longchenpa Drimed Ozer. Inauspicious circumstances will prevent him from revealing treasures but must do so in a future life.

This happened as prophesied and due to obstacles, the rebirth of Pema Ledrel Tsal passed away at the very young age of three or four years. The name of his next incarnation was Pema Lingpa.

PROPHECIES CONCERNING RATNA LINGPA

Ratna Lingpa's treasure prophecy about his life stories says,

> After taking birth as the son of Guru Chowang, he will be born as Samye Arya Ling to a couple named Tsulleg and Manggyen. He will be cared for by Drimed Ozer, the final birth of Lhacham Pema Sal. He will receive the Khandro Nyingthig[305] teachings and will become a scholar, but he will still have obstacles to his life.

In the life stories of Ratna Lingpa called Lungten Kagyama, the Sealed Prophetic Teachings, the following question is asked and answered: "How do the gods live so long? They do not have power over life. They also die prematurely and then transmigrate to other realms. It is when comparing their life span with humans that they are said to live very long and experience bliss."

Concerning Ratna Lingpa's birth stories, the prophecies are as follows:

> In India, near Sindhu, in a city called Full of Delight the future Ratna Lingpa will be born as a son called Ananta to a couple named Drowa Zangpo and Gyalmo Tsun. Because of his powerful family lineage, a non-Buddhist named Hali Vajra will cast a spell upon him using a ritual of cannibalistic deities to caused his death at seventeen. Later he will be born at Bumthang Jampa Ling to a couple named Gyalpo Dar and Sithar Cham. Bearing the name Tsultrim Dorje, he will become a scholar in tantra at the age of thirteen. Nubchen Sangye Yeshe's incarnation Gyashang Trom will give him many pith instructions and predict that he will become very powerful. Yet, due to past karma, Jowo Lhawang will poison him, killing him at the age of twenty-one.
>
> He will be born in Bumthang Choekhor to a couple named Resang Tondrag and Chimza Gyalmo. At the age of eight, he will have a

vision of four-headed Hayagriva and will make many accurate predictions, becoming known as a clairvoyant child. He will save animals' lives and benefit beings greatly by performing Mani songs. However, inauspicious circumstances created at his birth in China will lead to his death at twenty-one amidst miraculous signs.

In Zothong, he will be born as a daughter called Bumthar Kyid to a couple named Josey Choekyong Kyab and Yangmo Bum. During an earlier rebirth in Bumthang, she and her friend Legdzed Kyid — an attendant of Tsogyal — together used sorcery to kill King Tsenpo Dorje's daughter, princess Sonam, Dren because the princess was aspiring to be the wife of Moten. This negative karma will cause Bumthar Kyid to be born crippled yet prosperous. She will always prostrate at Thradrug temple. She will give away all her possessions and will perceive many pure appearances, including visions of Avalokiteshvara, the Great Compassionate One and Tara, who will give her the following prophecy:

Loving and affectionate girl,
You will be born after two rebirths,
As the speech emanation of King Trisong Deutsen
Fulfilling the purposes of both self and others.
After two rebirths, you will tame beings through profound treasures.

However, when born in Khotan, she will make an aspiration prayer for her mother to die; due to this negative karma, she will die at twenty-two amidst auspicious signs, such as the sound of musical instruments in space.

Next, she will be born as the son of Lhabmi Tonshag and Sertso Men, who lived at the gate of Khonthing Temple. At the age of ten, he will become a disciple of Ngadag Nyangrel and Raksha Terton. He will become a scholar of medicine and will benefit beings extensively because of his altruistic motivation. He will have visions of Hayagriva, Dregpa Kundul and Chagrel Chen. When about to die at forty-nine, Tsariwa, an emanation of Namkhai Nyingpo, will care for him and he will pass away to the western pure land of Sukhavati with signs of sound.

Subsequently, he will be born as the son of Guru Chowang, a speech emanation of King Trisong Deutsen, at Layak. His mother will be Paza and he will have visions of Guhyasamaja at seven years of age. He will also accomplish and have visions of of Chechog, Hayagriva

Dregpa Kundul, and the Great Compassionate One Khorwa Dongtruk. Because of his father's weak seed, he will fall ill and will practice Vajrapani-Tumchung (Small Wrath) until attaining accomplishment; he will have visions of Guru Rinpoche five times.

After that, at Samye Aryapalo Ling he will be born as a son to Khampa Tsulleg and Yengmo Manggyen. At the age of six, because of his past karma, he will know the architectural design of Samye and its history. He will also have many visions of deities. At twenty-one, Longchenpa, Princess Pema Sal's reincarnation, will take care of him and he will receive the Khandro Nyingthig teaching. He will later accomplish the two purposes of benefit to self and benefit to others, and will become a great practitioner of Dzogchen. He will carry out the long-life practice called Radiating Light. Despite a prophecy that if he had no obstacles, he would live one hundred years, he will have obstacles from his consort who will be from another class. At the time of his death, his bones will be inscribed with the syllable HRIH and ringsels will appear.

Finally, he will be born as Ratna Lingpa.

Therefore, I find that many tertons before Migyur Dorje had obstacles in their lives. Chokyi Gonpo and Longchenpa Drimed Ozer were two supreme tertons who could not reveal earth treasures. If one considers someone not noble because of not living long, then Buddha Shakyamuni would not be noble since, although his lifespan should have been one hundred, he lived only for eighty or eighty-four years. If those without obstacles to their lives are noble, then one should pray to the beings born in Uttarkuru, since they live for one thousand years without any obstacles.

A Gongdu text called Extracting the Power of Recitation says, "Those who hold the life force of teachings are like rays of sun between the clouds; like lightning in the darkness; they come in a distinctive way."

If the main buddha of the Fortunate Eon lives for only one day he can still benefit many beings. In the same way, although the terton's life was short, his activities to tame beings equal those of other tertons, which is wonderful.

This concludes the thirty-first chapter, refuting the mistaken views of those with little learning concerning Terton Migyur Dorje.

32. ENUMERATING THE TERTON'S DISCIPLES

I will now list Terton Migyur Dorje's disciples, including the great heart sons he had during his life. The disciples the terton had while he was staying at his father's place were discussed earlier. Following are the disciples he had in lower Dokham and especially in Dri and Markham:

1. Two Sakar Lamas who were descendants of Drubchen Karma Pakshi
2. *Dege Secretary, Drungpa Phuntsokpa*
3. *Dege Throneholder, King Kunga Phuntsok*
4. *Ponpo (Leader) Sonam Bum*
5. *Drukpa Zilnon*
6. *Horpo Minyak Lama*
7. *Kathok Drungpa*
8. *Dorje Gyaltsen Tulku*
9. *Sangye Tashi*
10. *Alha*
11. *Anye Kyab*
12. *Adun*
13. *Kunzang Sherab*[306]
14. *Serlo*
15. *Nyima*
16. *Tenzin*
17. *Zunggyal*
18. *Rongpo Senge*
19. *Rigzin Phuntsok*
20. *Konchok Gyaltsen*
21. *Atri Sonam Gyatso*
22. *Agay Lama*
23. *Sangye Dorje*
24. *Lhetsok*
25. *Namkha Tashi*
26. *Tsoze Kunga (Doctor)*
27. *Sakyapa Choekyong Tashi*
28. *Paljor Gyaltsen*
29. *Pema Rigzin*
30. *Gyaben Lama Konchok Tashi*
31. *Takla Tsering Dorje*
32. *Khyabdal Lhundrup*

33. *Orgyen Yeshi*
34. *Pema Loden*
35. *Pema Norbu*
36. *Orgyen Tenzin*
37. *Gyaben Wonpo Tashi Lhundrup*
38. *Tashi Gyaltsen*
39. *Tamdin Rinchen*
40. *Sola Dhondup*
41. *Tashi Dorje*
42. *Tsetsam Tulku Tenpa Gyatso*
43. *Tsaru Tulku Tashi Dhargye*
44. *Tulku Pema Ozer*
45. *Tsering Dhondup*
46. *Rushe Lama Kyab*
47. *Lhazo Tenpa*
48. *Lama Adruk*
49. *Agon*
50. *Tromlu Lama*
51. *Orgyen Palbar*
52. *Polu Thrithog Namkha*
53. *Lama Choeten*
54. *Menlha*
55. *Orgyen Lodoe brothers*
56. *Orgyen Lhundrup*
57. *Hatso, the nephews/grandsons*
58. *Togden Choeku from the frontiers of China*
59. *Horwon Osung*
60. *Lama Tsegyal from Jang*
61. *Chagdud Wonpo*
62. *Sakya Lama from Dzing*
63. *Bonpo Lama*
64. *Choekyong Gyatso's grandson Ponlop*
65. *Rigzin Gyatso*
66. *Pema Khyentse*
67. *Lama Tashi Ozer*
68. *Sangye Rinchen*
69. *Sangchoed Gyatso*
70. *Tamdrin Tashi*
71. *Guru Leden*

72. *Wangdrak Gyal*
73. *Lama Pedkar*
74. *Wonpo Orgyen Tashi*
75. *Guru Ozer*
76. *Wonpo Pema*
77. *Chakdor Lhundrup*
78. *Gomde Wonpo*
79. *Samar Wonpo Kunga*
80. *Konchog Tashi*
81. *Lhazo Lama Kunga*
82. *Tsoknyi Gyatso*
83. *Karma Terzod*
84. *Sherab Rinchen*
85. *Adruk*
86. *Jatsa Lama*
87. *Rongpo Konchok Gyaltsen*
88. *Dorje Tashi*
89. *Choezin Lama*
90. *Namgyal Tashi*
91. *Nyima's Wonpo (nephew) brothers*
92. *Doreb Wonpo (nephew)*

In short, the terton had countless disciples, including heart sons who were ordinary monks, scholars, togdens and lamas from Kathok, Drigyud, Marshong, Gojo, Chagdud, Shagpa, Horchag and Bha.

This concludes the thirty-second chapter enumerating the terton's disciples, including his great heart sons.

33. THE BENEFIT TO BEINGS OF THE NAMCHÖ TEACHINGS

(524.5-528.3)

All the major disciples, including the high lamas, had a set of the entire Namchö teachings printed. Everyone who had received Namchö empowerments and oral transmissions from the terton practiced at least one teaching. The disciples who later became lamas established the tradition of tsa lung practice and phowa. The Namchö empowerments and oral transmissions spread widely throughout Ngari, Sikkim, U-Tsang, Lhodrag, Puwo, from Sogzam and Barlamkhog up to Hor, Chag, and Jang. At least

one teaching spread to each of these places.

An old nun from Ngom who could read Phagmo (Vajravarahi) practice and who had received Dzogchen instructions once found a page of Namchö teaching. She carefully rolled it and continually prostrated and offered lamps before it. Later she actually saw the mandala of the five deities of Phagmo and also found a thread of gold two spans long and as thick as a horse hair entwined upon the wick of a lamp that would burn for an entire night.

Lord Buddha spoke as follows in the Tantra Adorned with Vowels and Consonants:

The virtues accumulated by those fortunate ones
Who marvel at their lama's teachings
Write them on birch bark, canvas, or paper with golden ink
And wear them around their necks or upon their heads,
Are far greater than one who
Writes or holds a hundred sutra teachings
Or tantras numbering from ten million to infinity.
Such accrued virtue, like all the dust particles
Of one eon, cannot be expressed.
The virtue is the same
For anyone who reads and makes offerings before their lama's teachings.
As the flow of the Ganges River never ends
Such virtue is never exhausted
And leads one to attain the three kayas.
Other extraordinary fruits are also accumulated.

A monk from Gojo who continually practiced the sadhana of Goddess Parnashavari according to Namchö had visions of the goddess in the sky for a whole year. An old man spent eighteen days in retreat practicing the Accomplishment of Pure Realm of Sukhavati and actually saw Amitabha.

Disciples and their followers established the yogic practice of tsa lung. Within seven days the best practitioners could endure extreme cold weather in a wet cloth. The middling accomplished the practice within ten days with a cotton cloth and within twenty-one days even the poorest could endure with only a shawl. A student's student who practiced phowa could accomplish the signs within a day.

The best practitioners of Namchö would have clear signs in actuality, the middling in spiritual experiences and the lowest in their dreams. Faith was generated and increased in all practitioners. For those with faith,

respect and no doubts, the Namchö teachings were known to have sharper powers than others; thus they became as widely used as salt. In Drigung and Markham, Namchö was highly renowned as empowerments given to others and for practicing oneself. People established through experience that the Namchö teachings had great healing power and benefited many who suffered from illness.

This concludes the thirty-third chapter that shows how Terton Migyur Dorje's Namchö teachings benefited beings.

34. THE INCREASE OF THE TERTON'S REMAINS

(528.3-530.1)

Terton Migyur Dorje's devoted disciples and major patrons made pills from the terton's remains of bones, ashes, clothes, hair, and drinking water. In Kathok, anyone consecrating a vase mainly uses these pills as the multiplier. The terton's urine was mixed with Dudul Dorje's samaya substance pill. Lama Sangye Dorje consecrated a vase with the terton's ashes and pus; when he used the pills as multiplier to make other pills, they multiplied one hundred thousand times. I heard that someone had two thumb-sized pieces of flesh from the terton's head on which appeared two blue ringsels the size of mustard seeds.

THE IMPORTANCE OF RELICS OF ONE'S LAMA

The Tantra of the Blazing Supreme Vajra Heart relates the following:

> Supreme fortunate ones should wear the ashes of their lama around their necks or his inscribed teachings upon their heads. If images or ringsels appear, then analyze and revere them. The merit derived from combining these with other offerings is not equaled by the merit of making offerings in front of the ringsels of one thousand buddhas or even countless buddhas.
>
> If light or a smell of smoke emerges from a piece of the lama's clothes, hair, teeth or nails kept by a diligent practitioner, this represents the supreme siddhi; even middling and inferior beings can attain similar spiritual attainments. Therefore one's lama is called the supreme deity.

This concludes the thirty-fourth chapter concerning the terton's remains.

35. TERTON MIGYUR DORJE'S REINCARNATION

(528.3-533.4)

Earlier, when Terton Migyur Dorje was healthy, he had constructed a house at Bumdzong where he kept some monks. He later told one lama that he would provide basic necessities if the lama and his disciples wished to stay there, saying that this was his principal sacred place. This established an auspicious circumstance for establishing a monastery on the site.

Wangdak Gyatso's prophecy clearly indicates that Terton Migyur Dorje would have an incarnation. When the terton passed away, the disciples lacked the courage to ask him about his reincarnation. However, I heard some lamas who were at his deathbed saying he would be reborn after two years since he drank two cups of nectar before dying. Wangdak Gyatso had said that he wished to visit Mugsang during his life but could not, and that in his next life, he would attain buddhahood in a concealed way.

Within a year of his demise, the terton's house and an image of him had been constructed. I heard that the throne-holder Kathok Drungpa worried and suffered from headaches since the terton's incarnation had not yet appeared eighteen months after his passing. Kathok Sangye Tashi affirmed that he had no doubt that the terton would come within two years, and that his house, estate and religious objects should be kept intact, and not dispersed.

A rumor circulated that his incarnation had been born in upper Tibet; some chieftains and lama leaders asked why I was not caring for Terton Migyur Dorje's *yangsi*[307], who had already appeared. The dharma kings and queens of Tibet and Mongolia who held sovereign power offered me khatas and incense, asking me to spend three days considering where the terton's birthplace could be. They said that the terton's incarnation would benefit beings extensively if he were kept in my monastery. I was quite concerned about this and sought indications on the tenth day of every month, but I had no clear visions. They asked me why, and I said that perhaps the terton was like Dudul Dorje Jangchup, who had lived in a hidden way without any clear signs during his early years, but later revealed treasures. Many devoted disciples also asked me with tears of longing and sadness where the terton would be born, saying they were fervently eager to see him.

Though I had no clear signs, I said that Guru Rinpoche had prophesied that a pair of his emanations would always manifest during the powerful

Year of the Monkey. The terton could enter the womb or be reborn in the Monkey Year, but would definitely be reborn within three years. Recognizing him early could cause obstacles, however. The weak in intelligence should not feel desperate but should diligently engage in rituals like reciting the liturgy of amending and fulfilling, along with long-life prayers.

NAMO GURU AYU SIDDHI HUNG
Guru Padmasambhava, embodiment of the three and the five kayas
manifesting in eight different forms
As well as the deities of the six tantras — Kagye, Gongdu, Vajrakilaya
and the others,
By the power of the truth of those who have actualized truth
May the reincarnation of Terton Migyur Dorje
Live long without obstacles and
Hoist the victory banner of the tantra teachings!

This concludes the thirty-fifth chapter about the coming of Terton Migyur Dorje's reincarnation.

AFTERWORD

Gaje Lama Kunzang Sherab offered me a golden mandala and requested for a long time that I compose Terton Migyur Dorje's biography. Recently Khyentse made the same request and offered me a vermillion mandala. After discussing this with the great teacher Sangye Dorje and his grandnephew Thutop, I — the mantra holder Raga Asye — composed this biography. I began on the fourteenth day of eighth month of the Year of the Bird. Being distracted by many activities such as giving empowerments, oral transmissions and instructions, I had no time to collect many scriptures for the composition, to reflect about what to write, or note the sources and so on. Thus I must confess any contradictions and irrelevancies that appear to the eyes of learned teachers.

With hands that rode the wind horse, Bhikshu Tsondu wrote out this work. Proficient editors should correct whatever mistakes are found.

May the merit accruing from this work spread the Namchö teachings like space throughout the entire world, illuminate the world like the sun and moon, increase like a summer river, flow unceasingly like the Ganges, fulfill all aspirations like the wish-fulfilling jewel, and may it make meaningful the lives of all who come into contact with it. May it stir samsara to its depths!

May this effort support the teachings of Padmasambhava!
May the lamas of the six lineages who bless all followers bring auspiciousness!
May the gathering of yidam deities who grant the two attainments bring auspiciousness!
May the ocean of dakinis and oath-bound protectors who protect the teachings and accomplish the activities bring auspiciousness!
May the wealth protectors and treasure protectors who shower down all wishes like rain bring auspiciousness!
May the blazing glory of auspiciousness ornament the world!
MANGALAM

In a treasure of Ratna Lingpa, Guru Rinpoche taught how to recognize anniversaries and said, "Indeed, when any virtuous thought of compassion or involuntary sadness arises, one who instantaneously remembers me sees me. Whoever has devotion receives my compassion incessantly. In truth, I neither come nor go."

Many times while I was composing this biography, tears welled up and fell uncontrollably out of intense feelings of sadness and renunciation as well as immense faith and longing for Lord Orgyen. Although I could not directly see Padmasambhava's miraculous emanation with my naked eyes, I clearly saw him again and again as my mental object in meditative experience. Colorful rainbows gathered in actuality and during spiritual experiences and dreams. A prophecy in my dreams foretold immeasurable benefit for beings from the Namchö teachings. Thus this biography has blessings and should not be neglected.

New students and the narrow-minded should read this liberation story to gain an understanding of the essential points of the sutras and tantras as well as particular Nyingma teachings. One with good insight into the sutras and tantras but little or no knowledge of treasure teachings will achieve a basic background concerning treasure teachings by reading this biography. People who walk fast and desire to visit sacred places and mountains may consult this text to discover the history of certain holy sites. If wealthy persons desire to practice dharma, reading this biography will encourage them to engage in virtuous activities and thus attain ultimate bliss.

Monks serving great lamas should study this work to learn how their hardships accord with dharma. If persons related with Terton Migyur Dorje or his teachings read this, they will be happy, inspired and enthused. After reading it, people with wrong views who speak negatively will repent and

and faith will arise in their minds. Those who doubt should also read this liberation story to have their doubts eradicated from the roots. If revealers of false treasures read it they will despair and feel discouraged. Everyone with faith in Lord Orgyen should read this text and marvel at the wonderful stories.

This was spoken by Raga Asye.

MANGALAM

ENDNOTES

1. The Tibetan word, *nam thar*, often translated as 'biography', literally means 'liberation story'.
2. A revealer of hidden treasures, concealed mainly by Guru Rinpoche, the great master who established Buddhism in Tibet in the 8th century and who Tibetan Buddhists consider to be the 'Second Buddha', and his disciple Yeshe Tsogyal.
3. This text was written by Karma Chagme (1613 to 1678), Terton Migyur Dorje's root teacher.
4. The three kayas of buddhahood are the Dharmakaya, which is free from elaborate constructs; the Sambhogakaya, which is of the nature of light and endowed with the perfect major and minor marks perceptible only to bodhisattvas; and the Nirmanakaya, which manifests in forms perceptible to both pure and impure beings.
5. Guru Rinpoche's consort and main disciple, believed to be an emanation of Vajravarahi.
6. A corrupted Tibetan form of Vairocana, the Great Tibetan Translator, one of the twenty-five disciples of Guru Rinpoche.
7. One of the twenty-five disciples of Guru Rinpoche.
8. The 'Lotus Born Guru', a Tibetan epithet for Guru Rinpoche, translating the Sanskrit terms 'Guru Padmakara' or 'Guru Padmasambhava'. He is referred to in this text by many names, including the 'Great Orgyen', 'Orgyen' or simply 'Pema'.
9. The name of Migyur Dorje's previous incarnation.
10. The scriptures of the Vajrayana. The outer tantras are Kriya, Upa and Yoga; the inner tantras are Maha, Anu and Ati.
11. The three baskets of teachings, namely vinaya, sutra, and abhidharma.
12. People with whom a practitioner has taken Secret Mantra teachings
13. The sacred pledges, precepts, or commitments of Vajrayana practice.
14. In the tantras dakinis are the class of female deities embodying the wisdom aspect of practice (*kha dro* in Tibetan, literally meaning 'sky-goer').
15. Also known as Letro Lingpa or Hungnag Mebar, an emanation of Nyangben Tingzin Zangpo who revealed six volumes of treasure teachings. His many disciples included Zhabdrung Norbu Genpa, Karmapa, Sharmapa and others (1585-1656).
16. A great scholar who wrote a commentary to the Guhyagarbha Tantra.
17. The vows of individual liberation of the Shravakayana and the Pratyekabuddhayana (*so thar dom pa* in Tibetan).
18. The 8th Karmapa, Mikyod Dorje (1507-1554).
19. A master from Riwoche.
20. The 6th Karmapa.

21. A lay Nyingma master, an ancestor of Terton Migyur Dorje.
22. One of the most famous yogis and poets in Tibetan religious history (1040-1123).
23. A great scholar of the Kagyu school, known for his book on Tibetan history (1503-1565)
24. Forefather of the Kagyu lineage who brought the teachings of Mahamudra and the Six Doctrines to Tibet; disciple of the Indian siddha Naropa; Milarepa's root teacher (1012-1096).
25. In Buddhist and Hindu mythology, a garuda is a bird that is half man and half eagle (*ja khung* in Tibetan).
26. A practitioner from Pom Drak monastery, located in Jomda District.
27. Tibetan for 'great repa', referring to Milarepa.
28. A realized being, a master meditator of great fame and realization (*drub thob* in Tibetan).
29. The 2nd Karmapa, 13th century.
30. In this context, a mandala (*kyil khor* in Tibetan) offering is an offering visualized as the entire universe, as well as the arrangement of offerings in tantric ritual. A mandala is also a symbolic, graphic representation of a tantric deity's realm of existence. Both of these meanings are found throughout this text.
31. Ritual feast offering.
32. Cross breed of a yak and a cow, a superior animal.
33. An incarnation of Drokben Khyeucung Lotsawa who revealed many treasures, including the Gongdu, the Cycle of the Gathering of All Intentions (1615-1672).
34. Dzog pa chen po (Skt: mahasandhi) is the highest of the nine yanas (Skt for 'vehicles') of Tibetan Buddhism. It is the teaching of Great Perfection.
35. 'Sky teaching' or 'space teaching', a cycle of termas revealed by Terton Migyur Dorje.
36. During an empowerment, one tosses a flower on the mandala; where it lands indicates one's destined deity.
37. Yidams are personal deities or protectors; dharma protectors are a class of deity that functions to protect the dharma.
38. Another name of Karma Chagme, frequently used throughout this text.
39. The highest pure land, the Unexcelled Buddhafield.
40. The seat of enlightenment, which is indestructible. In our world system, the present Vajrasana is in Bodh Gaya, India, where Shakyamuni Buddha attained enlightenment.
41. An epithet for Tibet.
42. A fully enlightened one; one who has awakened from the sleep of ignorance and spread this intellect to all objects of knowledge. There is only one Shakyamuni Buddha, but there can be many buddhas, other

beings who have achieved enlightenment.

43. One who has developed bodhicitta, the aspiration to attain enlightenment in order to benefit all sentient beings.

44. A practitioner of the First Turning of the Wheel of the Dharma on the four noble truths who realizes the suffering inherent in worldly life (samsara) and focuses on understanding that there is no independent self

45. The highest level attained by shravakas and pratyekabuddhas. The literal meaning is 'foe-destroyer' meaning one who has vanquished his enemies, the disturbing emotions.

46. An arhat who attains nirvana by solitary contemplation on the twelve links of dependent origination, without needing teachings in this lifetime. Lacking the complete realization of a buddha, pratyekabuddhas cannot benefit limitless sentient beings.

47. Avalokiteshvara-(Tib. Chenrezig) Buddha of Great Compassion, also known as the "Great Compassionate One".

48. A tradition founded by the great Indian master Atisha.

49. A dome-shaped monument housing relics of the Buddha or an accomplished master; a reliquary symbolic of buddha-mind.

50. A precious stone, a kind of agate or onyx with zebra-like designs.

51. In traditional Buddhist cosmology Mt Meruwhich is at the center of the universe; also known as Mt Sumeru.

52. A discourse of the Buddha.

53. Epithet of Avalokiteshvara, frequently used throughout this text.

54. Nyangben Tingzin Zangpo, one of the twenty-five disciples of Guru Rinpoche.

55. *Demchog* in Tibetan, a mother *annutara* tantra (the 'unsurpassable' tantra, referring to the three inner tantras: maha, anu and ati); a textual tradition showing the stages of the path and fruition of accomplishing the wisdom of great bliss.

56. *Drungchen* means 'great secretary' because Khachodpa was the secretary of Karmapa Thongwa Donden.

57. Gompopa Chokyi Gyaltsen, a great master and son of Khachodpa.

58. When asked for an explanation of this term, Sangtrul Rinpoche noted that people say that at Ngom both the ground and the sky look like triangles.

59. Where Lord Buddha delivered the Lotus Sutra; Griddhakuta Hill, located in present day Bihar, India.

60. One of the eight classes of gods and spirits, in the form of a serpent.

61. The Great Garuda, king of birds.

62. A ritual offering, generally in a triangular shape.

63. One of the eight classes of gods and spirits.

64. The tantras are the classification of Lord Buddha's teachings concerning the swift method of attaining buddhahood.

65. Many scholars agree that tertons take birth within the higher classes, such as the ancestral lineage of the dharma kings, because of Padmasambhava's particular blessings and his prediction that "all competent tertons will be born into high ancestral lineages."
66. Universal Monarchs.
67. The first sutra text that came to Tibet during the time of King Lha Tho Tho Ri Nyan Zhal, later translated from Sanskrit into Tibetan by Thonmi Sambhota, the first translator.
68. The sixth or seventh century king, who initiated the Buddhist tradition in Tibet.
69. King of Tibet in the seventh or eighth century, who invited Guru Rinpoche and Shantarakhita to establish Buddhism in Tibet.
70. India (particularly the region of Maghada) and its borders.
71. Concealed treasures of many different kinds, including texts, ritual objects, relics, and natural objects.
72. A tantric liturgy and procedure for practice, usually emphasizing the development stage (*drubthab)* in Tibetan.
73. The 41st king of Tibet and grandson of King Trisong Deutsen who standardized the translation of Sanskrit texts with the help of many scholars and translators.
74. A stone temple of U Shang built by King Tri Ralpachen, situated to the south west of Lhasa near the bank of Kyichu River.
75. Located in the western part of Tsang, within the district of Dingri.
76. An influential Sakya master, nephew of Sakya Pandita, 1235-80.
77. The 3rd Karmapa, 1284-1339.
78. The 4th Karmapa, 1340-83,
79. A renowned yogic practitioner of the time.
80. *Gonpo* in Tibetan, one of the eight dharma protectors.
81. The great Indian master who brought the *Shije* (pacification practice) teachings to Tibet.
82. The great female master (1031-1129) who established the practice of chöd; disciple and consort of Padampa Sangye.
83. The conventional vajra is a ritual implement representing something diamond-like, or indestructible. The ultimate vajra is emptiness.
84. The pure land of Buddha Amitabha in which a practitioner can take rebirth during the bardo of becoming through a combination of pure faith, sufficient merit, and one-pointed determination, the Blissful Pure Land (*Dewachen* in Tibetan).
85. Drungchen Khachodpa Namkha Gyaltsen and his son Gompopa Chokyi Gyaltsen.
86. Tiny pearl-like relics, generally from the funeral pyres of highly realized practitioners.
87. The 7th Karmapa, Chödrak Gyatso (1450-1506).

88. A lay tantric practitioner.
89. A special kind of relic.
90. *Jadralwa* refers to one who has abandoned worldly activities. Drungpa Jadralwa's name was Kunga Tashi, and he was the son of Gompopa Chokyi Gyaltsen.
91. The Secret Command — a sealed prophetic teaching.
92. An 'earth treasure', here a terma of guru sadhana.
93. Kathang De Nga — Five Chronicles revealed by the terton Orgyen Lingpa: king, queen, ministers, scholars and translators, and gods and demons.
94. This refers to an area in China.
95. The six-syllable mantra of Avalokitesvara, the Great Compassionate One.
96. The Chronicle of Pema — the life story of Padmasambhava revealed by Orgyen Lingpa.
97. A master from east of Gyangtse.
98. The 10th Karmapa (1604-1674).
99. 1645 A.D.
100. A 15th century Tibetan siddha of the Nyingma school who is famous for building iron bridges and for being the founder of Tibetan opera.
101. *Thiglé* in Tibetan, meaning in this context a sphere of light. Also occurs in the context of *tsa, lung, thiglé* (nadi, prana, bindu in Skt; generally translated as channel, wind, vital drop). Can also refer to a small clear or colored circle.
102. *Chag gya* in Tibetan, meaning in this context a ritual gesture.
103. The 'intermediate state,' usually refers to the period between death and the next rebirth.
104. One of the eight manifestations of Guru Rinpoche.
105. Terton Guru Chowang, one of the Five Tertön Kings (1212-1270).
106. A reincarnation of the second son of King Trisong Deutsen; a major tertön and revealer of the Lama Gongdü cycle in 13 volumes 1340-1396).
107. A peaked hat worn by scholars, a khenpo's hat.
108. Beer made from millet or other grains.
109. Someone who has realization in Vajrayana practice, often used as a title.
110. The Tibetan medical system recognizes three "humors" within the body that must be kept in balance for good health. These are *lung* (wind), *tripa* (bile) and *bekan* (phlegm). Among other things, bekhan controls the body's physical stability. Tripa has to do with the body's heat and digestive functions. Lung controls bodily movement, and is the humor most directly related to mind. It is always involved in mental or emotional illness. *Soglung* is a disturbance in the energy of the life force.
111. One kind of spirit.

112. (Tib. Dorje Sempa) A Sambhogakaya buddha dedicated to the purification and elimination of unwholesome deeds, who embodies all of the five buddha families, or the hundred peaceful and wrathful deities.
113. Great Prophecy of the Secret Commandment.
114. A pill composed of the flesh of a brahmin who has taken birth as a brahmin seven times; also known as kyedun rilbu. "Rilbu" itself simply means pill.
115. Stages or levels of the path.
116. A class of evil spirit.
117. (Tib. Tse pad me) Buddha of Long Life.
118. Lion-faced Dakini.
119. Possibly a Sakya lineage master.
120. Esoteric practice of sexual union with consort.
121. A long life practice called The Gathering of All Secrets.
122. One of various types of divination.
123. An offering of billows of smoke (to avoid confusion, this Tibetan word will be italicized throughout the text).
124. The crossed thread ceremony, tantric ritual involving structures of sticks with colored yarn being used to appease mundane spirits.
125. This means 'everything appears' in his mind.
126. The tenth day of the Tibetan month — Guru Rinpoche Day.
127. Dakini Day.
128. An effigy for wrathful rituals.
129. A ritual dagger.
130. When the blessings of the wisdom deity enter the mindstream of the practitioner.
131. Small cards with painted images of deities and other symbols.
132. The 'four mind-changings' — the 'common' preliminary practices.
133. Permission blessings.
134. Burning the name ritual.
135. A species of dog.
136. Ejection of consciousness to a buddhafield at the moment of death.
137. A ritual for getting rid of demons.
138. Also known as Ngodrup Gyaltsen, an incarnation of Nanam Dorje Dudjom and revealer of Northern Treasures (1337-1408).
139. Evil spirits from China.
140. One of the eight manifestations of Guru Rinpoche.
141. *Tamdrin* in Tibetan, a wrathful form of Avalokiteshvara, the Great Compassionate One.
142. A male mischievous spirit.
143. One of the eight classes of gods and spirits, human-eating demons (*srinpo* in Tibetan).
144. One of the eight manifestations of Guru Rinpoche.

145. One of the ten close disciples of the Buddha, his personal attendant and cousin (*Kun gawo* in Tibetan).
146. A long life practice called The Gathering of All Secrets.
147. Great Compassionate One as the Gathering of All Secrets.
148. Hayagriva as the Gathering of All Secrets.
149. Self-liberating Mind of the One Hundred Peaceful and Wrathful Deities.
150. Innermost Spirituality of Dakinis.
151. A district in Tsang province — perhaps where these teachings were revealed.
152. The name of a treasure protector.
153. Complete Secret Aspects of the Eight Great Deities.
154. A long life practice called the Union of Sun and Moon.
155. Embodiment of the Three Jewels.
156. *Dorje Phurba* in Tibetan, one of the main yidams of the Nyingma School from the Eight Sadhana Teachings; the Wrathful Aspect of Amoghasiddhi.
157. Exorcising Black Poisoned Diamond Sword.
158. A class of semi divine beings, generally benevolent but sometimes wicked, many are powerful local divinities.
159. Great accomplishment practices and small accomplishment practices, respectively.
160. Yogic methods that lead to the control of the internal channels and the vital energy.
161. Ritual consecration.
162. Indicating that he spent all of his time practicing.
163. A planetary spirit and one of the eight classes of gods and demons, believed to cause lunar eclipses by swallowing the moon.
164. Indicating that the eclipse did not occur.
165. The Skull of the Buddha.
166. Ocean of Victorious Ones.
167. *Lujin*, which literally means 'offering the body' is more commonly known as *chöd*, and is a system of practices based on the Prajnaparamita teachings and established by the Tibetan female teacher Machig Labdrön and the Indian siddha Phadampa Sangye for the purpose of cutting through the four Maras and ego-clinging — one of the Eight Practice Lineages of Buddhism in Tibet.
168. Ganesha, the 'elephant-headed' deity.
169. Dorje Phagmo in Tibetan, sambhogakaya manifestation of the female buddha Samantabhadri, a wisdom dakini and one of the chief yidam deities of the Sarma Schools, consort of Chakrasamvara.
170. Reference to a tradition of offering saved animals to the protectors.
171. A wrathful form of Guru Rinpoche .

172. A smoke offering.
173. Red Garuda causing Fierce Thunder.
174. One of the eight classes of gods and spirits, human-eating demons
175. A ritual for mending the vows of a monk.
176. A fully ordained monk.
177. Ananda.
178. The fifth of the eight Medicine Buddhas.
179. Ocean of Victorious Ones.
180. The eight chief yidam deities of Mahayoga and their corresponding tantras and sadhanas: Manjushri Body, Lotus Speech, Vishuddha Mind, Nectar Quality, Kilaya Activity, Liberating Sorcery of Mother Deities, Maledictory Fierce Mantra, and Mundane Worship
181. A bathing ritual.
182. Shariputra and Maudgalyanaputra.
183. One of the eight manifestations of Guru Rinpoche.
184. Luxuriant locks dressed neatly on the crown of the head.
185. The Goddess of Wisdom.
186. Lord of Death, *shin je* in Tibetan
187. Vajrasadhu in Sanskrit, a protector deity.
188. See footnote 147.
189. A defilement caused by contact with impure people or their things.
190. *Thugs sGrub*.
191. The Tibetan name for Guru Rinpoche's pure realm, Glorious Copper Colored Mountain.
192. A 'rudra' is a powerful and unruly half-god half-demon who is a samaya violator.
193. A text for divination.
194. A board on which the body of a culprit is stretched in order to flog him on the back.
195. A general term for various kinds of objects empowered by mantra, usually a torma.
196. Different protectors have different mounts, including buffalo, horses, and so on.
197. Deities that subdue naga spirits.
198. The Gathering of All Intentions, an Anuyoga Tantra.
199. Sacred or blessed substances; *dam dze* in Tibetan
200. Also known as the six superknowledges — the capacities for performing miracles, divine sight, divine hearing, recollection of former lives, cognition of the minds of others, and the cognition of the exhaustion of defilements.
201. The Great Compassionate One.
202. One of the eight manifestations of Guru Rinpoche.
203. A kind of relic.

204. Vajrapani.
205. Great Vajra Lama.
206. The yogic practice of inner heat.
207. Dudul Dorje's disciple, Dzogchen Pema Rigzin (17th century).
208. Radiant Lotus, Guru Padmabhasajvala — Padmasambhava's name in the Könchok Chidü practice.
209. Lhatsun Namkha Jigme (16-17th century), an emanation of both Longchenpa and Vimalamitra who revealed mind treasures such as Doctrinal Cycle of the Spontaneous Song of the Clouds, the Nucleus of Indestructible Reality.
210. This means meat iin Tibetan.
211. A Kagyu master.
212. Phag mo dru pa (1700?) founder of the Phagdru Kagyu Lineage.
213. A 'dharani' (Skt) is a sacred incantation, a particular type of mantra, usually quite long.
214. The Sanskrit name for Guru Rinpoche's Pure Realm, the glorious Copper Colored Mountain.
215. The Northern Treasures, discovered by Vidyadhara Gödem Chen.
216. The Assemblage of Secrets, Guhyasamaja, a deity of the father-tantras — a major tantra and yidam of the Sarma Schools.
217. *Bram Ze sKyes bDun Gyi Ril Bu* — a special relic from the bone of one who has been born a brahmin for seven successive lifetimes.
218. An Indian master who spread the Nyingtik teachings.
219. Resting in the Nature of Mind.
220. Oath-bound dharma protectors.
221. Earth treasure: a revelation based on physical substance, often in the form of dakini script, a vajra, a statue, etc.
222. The Hindu god Shiva.
223. Shiva's consort.
224. Male and female heroic spiritual beings.
225. A lingam symbolizes a phallus and a yoni symbolizes a vagina.
226. Protectors of the place.
227. One class of deities of the Guhyagarbha mandala.
228. Shakyamuni Buddha's mantra is TADYATHA OM MUNI MUNI MAHA MUNI YE SVAHA.
229. The Indian scholar and abbot of Vikramashila and of Samye who ordained the first Tibetan monks; an incarnation of the bodhisattva Vajrapani who is also known as Khenpo Bodhisattva or Bhikshu Bodhisattva Shantarakshita (early 8th century).
230. A Dzogchen lineage master, an Indian master who came to Tibet (8th cent).
231. The wondrous temple complex, modeled after the Indian monastery Odantapuri, built by King Trisong Deutsen and consecrated by Guru

Rinpoche in 814 AD; a major center of the early transmission of Buddhism in Tibet, located in Central Tibet near Lhasa.

232. A place name.
233. "It doesn't matter."
234. A place one day away from Neydo, Karma Chagme's home.
235. Buddha of Long Life.
236. The future buddha.
237. Images molded of clay.
238. Mandala of the Hundred Peaceful and Wrathful Deities.
239. A place in Nangchen.
240. Scholars.
241. A place in Nangchen.
242. The goddess Marici.
243. A goblin.
244. One of the eight emanations of Guru Rinpoche.
245. A servant or messenger of a Heruka deity.
246. A name of Avalokiteshvara.
247. One of Chakrasamvara's twenty-four sacred places.
248. A tantric deity.
249. A wrathful female deity.
250. The first of the Five Tertön Kings and a reincarnation of King Trisong Deutsen (1124-1192).
251. Tertön Pema Dechen Lingpa — a mind emanation of the great translator Vairocana (1445-1521).
252. The ten powers (tob chu) of a tathagata are: 1) knowing what is possible and what is not possible, 2) knowing the results of actions, 3) knowing the aspirations of men, 4) knowing the elements, 5) knowing the higher and lower powers of men, 6) knowing the path that leads everywhere, 7) knowing the origin of disturbing emotions, which leads to meditation, liberation, samadhi, and equanimity, 8) knowing previous lives, 9)the knowledge of transference and death, 10) knowing that the defilements are exhausted.
253. The wind horse represents all aspects of vitality, the horse of fortune inscribed on flags.
254. The liturgy of amending and fulfilling.
255. A pill composed of the flesh of someone who has taken birth as a brahmin seven times, also called kusha rilbu, or sometimes simply kyedun.
256. Karmapa Mikyod Dorje.
257. A deity of the Anuttara yoga father-tantras, a major tantra and yidam of the Sarma Schools.
258. Violation demons.
259. Ghosts of poverty.

260. Hor is Mongolia.
261. "Mundane mother deities," female divinities manifesting out of dharmadhatu but appearing in ways that correspond to mundane appearances.
262. One who channels a god.
263. The original terton, the first incarnation of Gyalse Lharje, active during the early part of the life of the great translator Rinchen Zangpo.
264. "Complete Meaning."
265. "Unmixed Distinction."
266. Tib: *chos skal* — the dharma that was meant for him.
267. Possibly Karmapa and Sharmar Rinpoches.
268. Terton Shigpo Lingpa Garkyi Wangchuk (16th - 17th century)
269. Wu T'ai Shan - the five-peaked mountain in China where Manjushri gave teachings.
270. A skin with a zor diagram.
271. A mind class deity, one of the eight Herukas.
272. 'Terrifying Thunderbolt'.
273. Three Whites: curd, milk and butter; Three Sweets: sugar, honey and molasses.
274. 'Embodiment of the Precious Ones,' a terma cycle revealed by Jatsön Nyingpo (1585-1656).
275. Averting the Call of the Dakinis.
276. Cutting Through and Leap Over —the two main practices of Dzogchen.
277. The first throne holder of Palyul Monastery, a disciple of both Karma Chagme and Migyur Dorje.
278. Sacred pills produced and blessed during a great accomplishment ritual involving the recitation of the six-syllable mantra.
279. A sacred substance that can be used as a 'yeast' to multiply other sacred substances
280. A specific practice of inner heat.
281. One of the eight common siddhis (accomplishments), this is the extraction of nutrients, a means of extracting the elixir of minerals from the earth and subsisting upon it.
282. A practice known as *rishu*. This is the virtuous act of a religious practitioner, using all the wealth that comes from the offerings of others for spiritual purposes instead of amassing it.
283. A famous translator of the Sarma school (15^{th} -16^{th} century).
284. Long life prayers, usually written for great masters.
285. A stomach ulcer; literally, "brown phlegm". See ff. 101.
286. Lord Buddha's personal physician.
287. Often portrayed as Lord Buddha's adversary.
288. Equalizing All Phenomena in One Taste.
289. Another name for Vajrapani.

290. A specific Vajrayana ritual in which the name of a deceased individual is burned in order to liberate him or her from the lower realms.
291. Tibetan ceremonial scarf.
292. *Kye Dorje* in Tibetan, a tantric deity, yidam of anuttara yoga tantra.
293. King of Shambhala, who requested the Kalachakra Tantra.
294. Fragrant aloe wood
295. 'Sky traveler' dakinis.
296. A class of 'smell-eaters'.
297. A great Indian master (1016-1100), the disciple of Tilopa and teacher of Marpa.
298. Lion, elephant, horse, peacock, pheasant and a strong youth; used to ornament ceremonial thrones.
299. The ten spiritual activities of copying scriptures, making offerings, giving alms, listening to discourses, memorizing, reading, expounding, reciting, and reflecting upon and training in the meaning of the Dharma.
300. Obscurations of body, speech and mind; accumulations of merit and wisdom.
301. The second prince son of King Trisong Deutsen.
302. Long Life Instructions from the Gathering of the Intentions of Dakini, an Anuyoga teaching.
303. Rongtön Pema Dechen Lingpa (17th century).
304. Pema Ledrel Tsal (1248 - 1272) was the reincarnation of Pema Sal, the daughter of King Trisong Deutsen; revealer of the Dzogchen teachings of Guru Rinpoche renowned as Khandro Nyingtig. He was later reborn as Longchenpa .
305. Heart Essence of the Dakinis — a profound collection of Dzogchen teachings transmitted through Padmasambhava to Princess Pema Sal; included within the famous Nyingtig Yabshi.
306. A disciple of both Karma Chagme and Migyur Dorje, the first throne holder of Palyul Monastery (1636-1699).
307. Rebirth of a high lama.

GLOSSARY

Akanishtha	The highest pure land, the Unexcelled Buddhafield.
Arhat	(Tib. Dachompa) The highest level attained by shravakas and pratyekabuddhas, literally 'foe-destroyer', one who has vanquished his enemies, the obscuring emotions (kleshas).
Bardo	'Intermediate state,' usually refers to the period between death and the next rebirth.
Bhumis	Stages or levels of the path.
Bindu	(Tib. Thiglé), referring to a sphere of light, vital essence or essential drops, depending on the context.
Bodhisattva	(Tib. Changchub sempa) Someone who has developed bodhichitta, the aspiration to attain enlightenment in order to benefit all sentient beings. A practitioner of the Mahayana path; especially a noble bodhisattva who has attained the first level.
Buddha	(Tib. Sangye: 'purified and perfected') A fully enlightened one; one who has awakened from the sleep of ignorance and spread this intellect to all objects of knowledge. There is only one Shakyamuni Buddha, but there can be many buddhas, other beings who have achieved enlightenment.
Chakravartin	(Tib. Khorlo gyurw'ai gyalpo), Universal Monarch.
Chang	Beer made from millet or other grains.
Chulen	One of the eight common siddhis (accomplishments), the extraction of nutrients, a means of extracting the elixir of minerals from the earth and subsisting upon it.
Chöd	A system of practices based on the Prajnaparamita teachings and established by the Tibetan female master Machig Labdrön and the Indian master Phadampa Sangye. Chöd works to cut through ego-clinging. Sometimes called Lujin - 'offering the body'.
Dakini	(Tib. Kha dro) Female tantric deities who protect and serve the tantric doctrine.
Damsis	Violation demons.

Dharani	Sacred Incantation, a particular type of mantra, usually quite long.
Doe	Thread-cross ceremony: a tantric ritual involving structures of sticks with colored yarn used to appease mundane spirits.
Drib	Defilement caused by contact with impure people or their things.
Drubchen	A Great Accomplishment practice, generally requiring a large number of participants and lasting up to nine or ten days.
Drubthob	Great yogin, a realized being.
Dzi	Precious stone, a kind of agate or onyx with zebra-like designs.
Dzogchen	Short for 'Dzog pa chen po', the teaching of Great Perfection.Dzogchen is the highest of the nine vehicles of Tibetan Buddhism.
Garuda	The king of birds.
Gelong	Fully ordained monk.
Ging	Servant or messenger of a Heruka deity.
Gongpo	A class of evil spirit.
Gyadre	Evil spirit from China.
Gyalgong	Mischievous male spirit, an earth spirit.
Jangshu, jang chog	A specific Vajrayana ritual in which the name of a deceased individual is burned in order to liberate him or her from the lower realms.
Jangter	Northern Treasures, those discovered by Rigdzin Gödem Chen.
Je nang	Permission blessing
Kadampa school	Tradition founded by the great Indian master Atisha
Kago	Ritual for getting rid of demons.
Kangso	Liturgy for amending and fulfilling.
Kasung	Oath-bound protector.
Kathang De Nga	Five Chronicles revealed by Orgyen Lingpa: king,

	queen, ministers, scholars and translators, gods and demons.
Kaya	'Body' in the sense of a body or embodiment of numerous qualities. The three kayas are dharmakaya, sambhogakaya and nirmanakaya.
Khata	Tibetan ceremonial scarf, used as an offering to lamas.
Kila	(Tib. Phurba), ritual dagger.
Kusha rilbu, kyedun rilbu	A pill composed of the flesh of a brahmin who has taken birth as a brahmin seven times.
Lhapa	One who channels a god.
Mamo	Female divinities generally depicted as ugly and terrifying figures. They constitute an important feminine aspect of the protectors of the dharma.
Mandala	(Tib. Kyil khor) A symbolic, graphic representation of a tantric deity's realm of existence. A mandala offering is an offering visualized as the entire universe, as well as the arrangement of offerings in tantric ritual.
Mo, Mo zhi	Divination, Divination text.
Mt. Meru	The mountain which is at the center of the universe in traditional Buddhist cosmology, also known as Mt. Sumeru.
Naga	One of the eight classes of gods and spirits, in the form of a serpent.
Ngagpa	Lay Tantric practitioner.
Nyingma	The 'Old' School, the Early Translation School of Tibetan Buddhism.
Odiyanna	The country to the north-west of ancient India where Guru Rinpoche was born on a lotus flower.
Pandita, pandit	A scholar.
Pema Kathang	Chronicle of Padma – the life story of Padmasambhava revealed by Orgyen Lingpa.
Phowa	Ejection of consciousness to a buddhafield at the moment of death.
Pratyekabuddha	(Tib. Rang gyal), A Hinayana arhat who attains Nirvana

	chiefly through contemplation on the twelve links of dependent origination in reverse order, without needing teachings in that lifetime, literally 'Solitarily Enlightened One.' He or she lacks the complete realization of a buddha and so cannot benefit limitless sentient beings.
Rabney	Ritual consecration.
Rakshas	One of the eight classes of gods and spirits, a human-eating demon.
Ringsel	Tiny pearl-like relics, generally from funeral pyres of great masters.
Rudra	Powerful and unruly half-god half-demon who is a samaya violator.
Sadhana	(Tib. Drubthab) Tantric liturgy and procedure for practice usually emphasizing the development stage.
Samaya	The sacred pledges, precepts or commitments of Vajrayana practice.
Samye	The wondrous temple complex, modeled after the Indian monastery Odantapuri, built by King Trisong Deutsen and consecrated by Guru Rinpoche in 814. A major center of the early transmission of Buddhism in Tibet. It is situated in Central Tibet close to Lhasa.
Sang	Smoke offering.
Sarma	New Translation school, consisting of the Kagyu, Sakya and Gelug schools of Tibetan Buddhism
Sater	Earth treasure: a revelation based on physical substance, often in the form of dakini script, a vajra, a statue, etc.
Shitro	The hundred peaceful and wrathful deities.
Soglung	A disturbance in the energy of the life force that can cause mental illness.
Sojong	Ritual for mending monastic vows.
Sravaka	(Tib. Nyan thos), A Hinayana practitioner of the First Turning of the Wheel of the Dharma on the four noble truths who realizes the suffering inherent in samsara, and focuses on understanding that there is no independent self.

Stupa	(Tib. Chorten), A dome-shaped monument housing relics of the Buddha or an accomplished master, reliquary symbolic of Buddha-mind.
Sukhavati	(Tib. Dewachen) The pure land of Buddha Amitabha in which a practitioner can take rebirth during the bardo of becoming through a combination of pure faith, sufficient merit, and one-pointed determination, the Blissful Pure Land.
Sutra	The class of Mahayana teachings based on the discourses of lord Buddha, exoteric Buddhism.
Tantra	The tantras are the classification of Lord Buddha's teachings concerning the swift method of attaining buddhahood.
Tenshug	Long life prayers, usually written for great masters.
Terma	Concealed treasures of many different kinds, including texts, ritual objects, relics, natural objects, and mind treasures.
Terton	A revealer of hidden treasures, concealed mainly by Guru Rinpoche and Yeshe Tsogyal.
Theurang spirit	A goblin.
Torma	A ritual offering, generally in a triangular shape.
Togden	One who has realization in Vajrayana practice.
Tram shing	A flogging board on which the body of a culprit is stretched to flog him on the back.
Tripitaka	The three baskets of teachings: vinaya, sutra and abhidharma.
Tru	A bathing ritual.
Tsa lung	Yogic methods which lead to the control of the internal channels and the vital energy.
Tsan	One of the eight kinds of gods and spirits.
Tsa-tsa	Ritual images molded of clay.
Tsawa sum	(The Three Roots), Guru, Yidam and Dakini: the Guru is the root of blessings, the Yidam of accomplishment, and the Dakini of activity. Guru is the spiritual master; yidam is the meditational deity; dakini (khandro in Tibetan) is a goddess or female tantric deity who protects and serves the

	tantric doctrine.
Tsok	Ritual feast offering.
Tulku	(Skt. Nirmanakaya) The aspect of enlightenment that can be perceived by ordinary beings. Can refer to an incarnated bodhisattva who works for the welfare of sentient beings, or to the nirmanakaya manifested by a buddha.
Vajra	A conventional vajra is a ritual implement representing something diamond-like, or indestructible. The ultimate vajra is emptiness.
Vajrasana	The seat of enlightenment, which is indestructible. In our world system, the present Vajrasana is in Bodh Gaya, India, where Shakyamuni Buddha attained enlightenment.
Vidyadhara	(Tib. Rigdzin) Knowledge holder.
Yaksha	A class of semi-divine beings, generally benevolent but sometimes wicked; many are powerful local divinities.
Yangsi	Rebirth of a high lama.
Yidam	A personal meditation deity or protector.
Zangdog Palri	The Glorious Copper Colored Mountain, the pure realm of Guru Rinpoche.
Zor	A general term for various kinds of weapons empowered by mantra and used against evil spirits.

LIST OF MAJOR DEITIES AND TANTRAS APPEARING IN THE TEXT

Amitabha	(Tib. Opagme) The buddha of Infinite Light, lord of Sukhavati Buddha field.
Amitayus	(Tib. Tse pag me) The buddha of Long Life.
Avalokiteshvara	(Tib. Chenrezig), The buddha of Compassion, also known as "Great Compassionate One".
Chakrasamvara	(Tib. Demchog), A deity of the anuttara yoga mother-tantras, a major tantra and yidam.
Dorje Legpa	(Skt. Vajrasadhu) A protector deity.
Dorje Drolod	One of the eight manifestations of Guru Rinpoche.
Ekajati	Protectress of tantra teachings, and Dzogchen in particular.
Gongdu	"Gathering of all Intentions", Anu Yoga scripture of major importance.
Guhyasamaja	(Tib: Sangwa Dupa), A deity of the anuttara yoga father-tantras, a major tantra and yidam.
Guru Loden Chogsed	One of the eight manifestations of Guru Rinpoche.
Guru Shakya Senge	One of the eight manifestations of Guru Rinpoche.
Hayagriva	(Tib. Tamdrin), A wrathful form of Avalokiteshvara.
Heruka	A class of wrathful meditational deity.
Hevajra	(Tib. Kye Dorje) A deity of the anuttara yoga mother-tantras, a major tantra and yidam.
Kagye	The eight chief yidam deities of Mahayoga and their corresponding tantras and sadhanas: Manjushri Body, Lotus Speech, Vishuddha Mind, Nectar Quality, Kilaya Activity, Liberating Sorcery of Mother Deities, Maledictory Fierce Mantra, and Mundane Worship.
Kalachakra Tantra	Wheel of Time', a major anuttara tantra of the Sarma tradition.
Kharsapani	A manifestation of Avalokiteshvara, the Great Compassionate One.
Ksitigarbha	(Tib. Sayi Nyingpo) One of the eight bodhisattvas.

Mahakala	(Tib. Gonpo) One of the eight dharma protectors.
Maitreya	(Tib. Gyal wa jam pa) The future buddha.
Manjushri	(Tib. Jampal Yang) The deity of wisdom.
Miyowa	(Skt. Acala), A wrathful deity.
Ratnasambhava	(Tib. Rinchen Jungne) Central figure of the Ratna family, one of the five buddha families.
Sengdongma	Lion-faced dakini
Shenpa Marnag	Wrathful deity who is a lineage protector of the Namcho teachings.
Shitro	The Hundred Peaceful and Wrathful deities.
Tara	(Tib. Drolma) The female buddha who saves sentient beings from the suffering of worldly existence.
Vairocana	(Tib. Migyur) Central figure of the Tathagata family, one of the five buddha families.
Vajradhara	(Tib. Dorje Chang) The embodiment of the buddhas of the five families, also known as the Sixth Conqueror.
Vajrakilaya	(Tib. Dorje Phurba) One of the main yidams of the Nyingma School belonging to the Eight Sadhana Teachings (kagye).
Vajrapani	(Tib. Chagna Dorje) One of the eight great bodhisattvas and the chief compiler of the Vajrayana teachings. Also known as 'Lord of Secrets.'
Vajrasattva	(Tib. Dorje Sempa) A Sambhogakaya buddha dedicated to the purification and elimination of unwholesome deeds, who embodies all of the five buddha families, or the hundred peaceful and wrathful deities.
Vajravarahi	(Tib. Dorje Phagmo) A Sambhogakaya manifestation of the female buddha Samantabhadri, a wisdom dakini and one of the chief yidam deities of the Sarma Schools, consort of Chakrasamvara.
Yamantaka	(Tib. Shin je) The lord of death.
Zambhala	Wealth deity.

NAMES OF MAJOR PERSONS LISTED IN THE TEXT

Ananda — One of the ten close disciples of the Buddha, his personal attendant and cousin.

Atisha Dipamkara (982-1054) — Buddhist scholar of Bengal who taught in Tibet for 13 years, founder of the Kadampa school.

Berotsana — A corrupted Tibetan form of Vairocana, the great Tibetan translator, one of the twenty-five disciples of Guru Rinpoche.

Devadatta — A cousin of Shakyamuni Buddha, often portrayed as his adversary.

Drungchen Khachodpa — A lay Nyingma master and ancestor of Tulku Migyur Dorje.

Dudul Dorje (1615-1672) — An incarnation of Drokben Khyeucung Lotsawa, who revealed many treasures, including the Cycle of the Gongdu (Gathering of All Intentions). His many disciples included Lhatsun Namkha Jigme and others.

Gödem Chen (1337-1408) — Revealer of the Jangter (Northern Treasures); also known as Ngodrub Gyaltsen, an incarnation of Naman Dorje Dudjom.

Guru Chokyi Wangchuk (1212-1270) — Tertön Guru Chowang, one of the Five Tertön Kings .

Gyalwa Yungtonpa — A great scholar who wrote a commentary to the Guhyagarbha Tantra.

Jatson Nyingpo (1585-1656) — Also known as Letro Lingpa and Hungnag Mebar, an emanation of Nyangben Tingzin Zangpo who revealed six volumes of treasure teaching.

Khachodpa Namkha Gyaltsen — A lay Nyingma master and ancestor of Tulku Migyur Dorje.

Karma Chagme (1613 to 1678) — The root teacher of Tertön Migyur Dorje, also known as Raga Asye, writer of many famous prayers, sadhanas and commentaries, lineage holder in both Nyingma and Kagyu traditions .

Karma Pakshi (13th century) — The Second Karmapa.

Karmapa Choying Dorje (1604-1674) — The tenth Karmapa.

Kunchog Bang — A disciple of Karmapa Mikyod Dorje.

Kunzang Sherab (1636-1699) — The first throne holder of Palyul Monastery, a disciple of both Karma Chagme and Tertön Migyur Dorje.

Lama Chowang Kunzang (17th century) — An emanation of Guru Dragpo; brother of Karma Chagme, who was instrumental in Chagme Rinpoche's discovery of Migyur Dorje.

Lhatsun Namkha Jigme (16-17th century) — An emanation of both Longchen Rabjam and Vimalamitra; revealer of many mind treasures.

Longchen Rabjam (1308-1363) — The great Nyingma Dzogchen master who wrote over 250 treatises on history, ethical instructions, sutric and tantric teachings and especially on Dzogpa Chenpo in general and Nyingthik in particular, best known for The Seven Treasuries.

Machig Labdron (1031-1129) — The renowned female master who established the Chöd practice; teacher, disciple and consort of the Indian master Padampa Sangye.

Manjushrimitra — One of the eight great vidyadharas of India.

Marpa (1012-1096) — Forefather of the Kagyü lineage and Milarepa's root teacher. A disciple of Naropa, he brought the teachings of Mahamudra and the Six Doctrines to Tibet;

Migyur Dorje (1645-1668) — The great tertön who discovered the Namcho treasures; lineage master of the Palyul tradition.

Mikyodpa (1507-1554) — The eighth Karmapa, Mikyod Dorje.

Milarepa (1040-1123) — One of the most famous yogis and poets in Tibetan religious history, well-known for his "Hundred Thousand Songs".

Mitra Zoki — An Indian master who spread the teachings of Nyingtik.

Naropa (1016-1100) — An Indian master, disciple of Tilopa and teacher of Marpa.

Ngadag Nyangrel Nyima Ozer (1124-1192) — The first of the Five Tertön Kings and a reincarnation of King Trisong Deutsen.

Norbu Gyenpa (16th-17th c) — Teacher and disciple of Jatson Nyingpo

Nyang — Nyangben Tingzin Zangpo: One of the twenty-five disciples of Guru Rinpoche.

Padampa Sangye — An Indian mahasiddha who brought the Shije (pacification practice) teachings to Tibet; teacher, disciple and consort of Machig Labdron.

Padmasambhava / Padmakara — The Lotus Born Guru, also known as Guru Rinpoche, the master considered to be the "Second Buddha," who established Buddhism in Tibet in the 8th century.

Pawo Tsuglag Trengwa (1503-1565) — A great scholar of the Kagyu school, known for his book on Tibetan history.

Pema Jungne — Tibetan term for Guru Padmasambhava.

Pema Ledral Tsal (1248-1272). — A tertön, the reincarnation of Pema Sal, the daughter of King Trisong Deutsen. Revealer of the Khandro Nyingtig teachings. Longchenpa was his incarnation.

Pema Lingpa (1445-1521) — Tertön Pema Dechen Lingpa was a mind emanation of the great translator Vairocana.

Pema Obar — Radiant Lotus, Guru Padmabhasajvala. Padmasambhava's name in the Könchok Chidü practice.

Phagdru — Phag mo dru pa (1700?) founder of the Phagdru Kagyu Lineage.

Raga Asye — another name for Karma Chagme, used throughout this text.

Rangjung Dorje (1284-1339) — The third Karmapa.

Ratna Lingpa (1403 – 1478) — An emanation of Langdro Kunchok Jungne who revealed 25 treasure troves. He compiled the Nyingma tantra texts under the title "Collected Tantras".

Rechungpa (1084-1161) — An important disciple of Milarepa.

Rigzin Gödem Chen (1337-1408) — Also known as Ngodrup Gyaltsen, an incarnation of Nanam Dorje Dudjom and revealer of the Jangter (Northern Treasures).

Rinchen Zangpo (958-1055) — The first translator of the New Translation (Sarma) School, a disciple of Atisha

Rolpai Dorje (1340-83) — The fourth Karmapa.

Sangye Lama — The first terton, active during the early part of the life of Rinchen Zangpo.

Sangye Lingpa (1340-1396) — A reincarnation of the second son of King Trisong Deutsen; a major tertön and revealer of the Lama Gongdü cycle in 13 volumes.

Shakyamuni Buddha (6th century BC) — The historical Buddha, founder of Buddhism.

Shantarakshita (early 8th century) — The Indian scholar and abbot of Vikramashila and of Samye who ordained the first Tibetan monks; also known as Khenpo Bodhisattva.

Shantideva (685-763) — A great Indian master, author of the Bodhisattva-caryavatara.

Shubu Palseng — One of the twenty-five disciples of Guru Rinpoche. Tertön Migyur Dorje was an emanation of Shubu Palseng.

Songtsan Gampo — The seventh century king who initiated the Buddhist tradition in Tibet.

Thangtong Gyalpo (1361-1485) — A Tibetan master of the Nyingma school who is famous for building iron bridges and for being the founder of Tibetan opera.

Thonmi Sambhota — A prominent minister of Songstan Gampo and the first translator of Sanskrit texts into Tibetan; creator of the Tibetan alphabet.

Thongwa Donden — The sixth Karmapa.

Togden Pema Rigzin (17th century) — An important disciple of Dudul Dorje.

Tri Ralpachen — Grandson of King Trisong Deutsen. As king of Tibet, he standardized the translation of Sanskrit texts with the help of many scholars and translators.

Trisong Deutsen — King of Tibet in the eighth century, who invited Guru Rinpoche and Shantarakshita to establish Buddhism in Tibet

Vimalamitra (8th century) — Important Dzogchen lineage master from India who travelled to Tibet.

Wangdrag Gyatso — Tertön Migyur Dorje's previous incarnation.

Yeshe Tsogyal (8th century) — Guru Rinpoche's consort and main disciple, believed to be an emanation of Vajravarahi.

PALRI PARKHANG

GLORIOUS MOUNTAIN PRINTERY

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