

THE TIBETAN BOOK OF THE GREAT LIBERATION

The Method of realizing Nirvana through knowing the Mind



Salutation To The One Mind

*All Hail! This is the Knowing of the Mind, the Seeing of Reality, Self-Liberation. For the sake of future generations who shall be born during the Age of Darkness, these essential aphorisms, necessarily brief and concise, herein set forth, were written down in accordance with Tantric teachings. Although taught during the present Epoch, the text of them was hidden away amidst a cache of precious things. May this book be read by those blessed devotees of the future.
[Vast, vast, vast, is Divine Wisdom]*

CONTENTS

Proem Page 6

PART ONE: Yoga of Self-liberation

- I. The Introductory Preliminaries
- II. The Practical Application
- III - The Concluding Sections

PART TWO: The Epitome Of The Great Guru's Biography

The King of Indrabodhi
Avalokiteshvara's Appeal to Amitabha
The King's and Priest's Dreams
The King's Discovery Of The Lotus-born Child
The Lotus-born One As Prince, Athlete, and King
The Coming Of The Arhants
The Choice of Bhasadhara And The Marriage Ceremony
The Renunciation
The Going into Exile
The Submission Of The Dakini Of The Lake
Mastery Of Astrology, Medicine, Languages, Arts, And Crafts
The Guru Prabhahasti (Or Elephant Of Light)
Padmas's Ordination By Ananda
The Story Of The Unfaithful Monk
Ananda's Testimony Concerning The Buddha
Padma's Initiation By A Dakini
The Zen Like Methods Of A Burmese Guru
The Supernormal Origin Of Manjushri
Yogic Arts Mastered By Padma
The Birth And Girlhood Of Mandarava
Padma's Arrival And Instruction Of Mandarava
The Sahor King's Initiation
Padma And Mandarava's Meditation In The Caves
The Supernormal Birth Of Arya-Deva, Disciple Of Nagarjuna
Padma's Mission To Eight Countries
How The Urgyan King Was Cured Of Snake Bite
The Story of Shakya Shri Mitra
The Formal Giving Of The Name PadmaSambhava
Padma's Many Magical Guises
Texts And Treasures Hidden By Padma
Padma's Journey To Tibet
The Consecration Of The Samye Monastery
The Authoress And Origin Of The Biography
Tertons, Death of Bodhisattva and Tibetan king and Summary
Padma's Departure From Tibet
The Colophon Of The Biography

PROEM

In this volume of his series devoted to Tibetan Buddhism, Mr. Evans-Wentz makes available to English speaking reader further materials for the study of late Mahayana doctrine. Its distinctive character lies in the fact that it brings the reader a close-up of the famed Padma Sambhava who introduced Tantric Buddhism into Tibet (where he arrived A.D. 747 from India), and that it presents a translation of an important text ascribed to him.

The translations take up the first half of the volume. Book II contains the Epitome of Padma Sambhava's Biography, a collection of apocryphal tales concerning a wonder-working sage whose magic, miracles and secret wisdom overcome all obstacles in his dealings with men, gods, demons or whatever. Book I is made up of Padma Sambhava's text called "The Yoga of Knowing Mind, the Seeing of Reality, called Self-Liberation. Essentially it is a series of meditations designed to cultivate the realization of mind as the basic reality. The thought is similar to that of Asanga and Vasubandhu in their idealistic philosophy. Only here the end is not intellectual conception, but the sinking of individual consciousness into the infinite sea of universal mind, which is the "great Liberation".

Altogether it is a well set-up book and should aid interested readers to understand better the nature of Tibetan Buddhism.

Clarence H. Hamilton

PART ONE

Yoga of Self-liberation

I - THE INTRODUCTORY PRELIMINARIES

Here follows the yoga, of knowing the Mind, The Seeing of Reality, called Self Liberation, from "The Profound Doctrine Of Self-liberation by Meditation Upon The Peaceful And Wrathful Deities."

To the Divine Ones, the Tri-Kaya, Who are the embodiment of the All-Enlightened Mind Itself, obeisance.

This book relates to "The Profound Doctrine of Self-Liberation by Meditating upon the Peaceful and Wrathful Deities." It expounds the Yoga of Knowing the Mind, the Seeing of Reality, the Self-Liberation. By this method, one's mind is understood.

The Method of Realizing Nirvana Through Knowing

Blessed disciples, ponder these teachings deeply.

Samaya; gya, gya, gya. E-ma-ho!

All hail to the One Mind that embraces the whole Sangsara and Nirvana, that eternally is as it is, yet is unknown, and although ever clear and ever existing, is not visible, that, although radiant and unobscured, is not recognized.

The teachings are for the purpose of enabling one to know this Mind.

All that has been taught hitherto by the Buddhas of the Three Times, in virtue of Their having known this Mind, as recorded in "The Door of the Dharma," consisting of the Eight-Four Thousand Shlokas, and elsewhere, remains incomprehensible.

The Conquerors have not elsewhere disclosed anything concerning the One Mind.

All though as vast as the illimitable sky, the Sacred Scriptures contain but a few words relating to knowledge of the mind.

This, the true explanation of the eternal teachings of the Conquerors, constitutes the correct method of their practical application.

The The Transcendent At-one-ment

Kye! Kye! Ho! Blessed disciples, harken.

Knowledge of that which is vulgarly called the mind is widespread.

Inasmuch as the One Mind is unknown, thought of erroneously, or known one-sidedly without being thoroughly known as it is, desire for the teachings will be immeasurable. They will also be sought after by ordinary individuals, who not knowing the One Mind, do not know themselves.

They wander hither and thither among the Three Regions, and thus among the Six Classes of Beings, suffering sorrow.

Such is the result of their error of not having attained understanding of their mind.

Because their suffering is in every way overpowering, even self control is lacking to them.

Thus, although one may wish to know the mind as it is, one fails.

Others, in accordance with their own personal faith and practice, having become fettered by desires, cannot perceive the Clear Light. They are overwhelmed by suffering and are in darkness because of their suffering.

Although the Middle Path contains the Twofold Truth, because of all desires it finally becomes obscured. Desires likewise obscure the Kriya-Yoga, Seva-Sadhana and even the greatest and most sublime states of mind.

There being really no duality, pluralism is untrue. Until duality is transcended and at-one-ment realized, Enlightenment cannot be attained. The whole Sangsara and Nirvana, as an inseparable unity, are one's mind.

Owing to worldly beliefs, which he is free to accept or reject, man wanders in the Sangsara.

Therefore, practicing the Dharma, freed from every attachment, grasp the whole essence of these teachings expounded in this yoga of Self-Liberation by Knowing the Mind in its Real Nature. The truths set forth herein are known as "The Great Self Liberation" and in them culminates the Doctrine of the Great Ultimate Perfection.

Mind In Its True State

Samaya; gya, gya, gya. ().

That which is commonly called the mind is of intuitive Wisdom. Although the One Mind is, it has no existence. Being the Source of all the bliss of Nirvana and of all the sorrow of the Sangsara, it is cherished like the Eleven Yanas.

The various names given to it are innumerable. Some call it "The Mental Self". Some heretics call it "The Ego." The Hinayanaists called it "The Essentiality of Doctrines." By the Yogachara it is called "Wisdom." Some call it "The Means of Attaining the Other Shore of Wisdom." Some call it "The Buddha Essence." Some call it "The Great Symbol." Some call it "The Sole Seed." Some call it "The Potentiality of Truth" or "The All Foundation." Other names in ordinary language are also given to it.

II. THE PRACTICAL APPLICATION

The Timelessness of Mind

If one knows how to apply in a threefold manner this knowing of the mind, all past knowledge lost to memory becomes perfectly clear, and also knowledge of the future, thought of as unborn and unconnected. In the present, when the mind remains as it is naturally it is ordinarily comprehended by its own time.

When one seeks one's mind in its true state, it is found to be quite intelligible although invisible. In its true state, mind is naked, immaculate; not made of anything, being of the Voidances; clear, vacuous, without duality, transparent, timeless, uncompounded, unimpeded, colorless, not realizable as a separate thing, but as the unity of all things, yet not composed of them; of one taste, and transcendent over all differentiation.

Nor is one's own mind separable from other minds. To realize the quintessential being of the One Mind is to realize the immutable at-one-ment of the Tri-Kaya.

The mind, being, as the Uncreated and of the Voidness, the Dharma-Kaya, and as the Vacuous and Self-Radiant, the Sambhoga-Kaya, and, as the Unobscured, shining for all living creatures, the Nirmana-Kaya, is the Primordial Essence wherein the Three Divine Aspects are One.

If the yogic application of this Wisdom be thorough, one will comprehend that which has just been set forth above.

Mind is non created

Mind in its true nature being non-created and self-radiant, how can one, without knowing the mind, assert that mind is created?

There being in this yoga nothing objective upon which to meditate, how can one, without ascertaining the true nature of mind by meditation, ascertain that mind is created?

Mind in its true state being Reality, how can one, without having discovered one's own mind, assert that mind is created?

Mind in its true state being undoubtedly ever-existing, how can one, without having seen the mind face to face, assert that mind is created? The thinking principle being the very essence of mind, how can one, without having sought and found it, assert that mind is created?

Mind being transcendent over creation, and thus partaking of the Uncreated, how can one assert that mind is created?

Mind being in its primordial, unmodified naturalness non-created, as it should be taken to be, and without form, how can one assert that is created?

Inasmuch as mind can also be taken to be devoid of quality, how can one venture to assert that it is created?

The self-born, qualityless mind, being like the Three Voids, undifferentiated, unmodified, how can one assert that mind is created?

Mind being without objectivity and causation, self originated, self born, how can one, without having endeavoured to know mind, assert that mind is created?

Inasmuch as Divine Wisdom dawns in accordance with its own time, and one is emancipated, how can opponents of these teachings assert that it is created?

Mind being, as it is, of this nature, and thus unknowable, how can one assert that it is created?

The One Mind being verily of the Voidness and without any foundation, one's mind is, likewise, as vacuous as the sky. To know whether this be so or not, look within thine own mind. Being of the Voidness, and thus not to be conceived as having beginning or end, Self-Born Wisdom has in reality been shining forever, like the Sun's essentiality, itself unborn. To know whether this be so or not, look within thine own mind.

Divine Wisdom is undoubtedly indestructible, unbreakable, like the ever flowing current of a river. To know whether this be so or not look within thine own mind. Being merely a flux of instability like the air of the firmament, objective appearances are without power to fascinate and fetter. To know whether this be so or not, look within thine own mind.

All appearances are verily one's own concepts, self-conceived in the mind, like reflections seen in a mirror. To know whether this be so or not, look within thine own mind.

Arising of themselves and being naturally free like the clouds in the sky, all external appearances verily fade away into their own respective places. To know whether this be so or not look within thine own mind.

The Dharma being nowhere save in the mind, there is no other place of meditation than the mind.

The Dharma being nowhere save in the mind, there is no other doctrine to be taught or practiced elsewhere.

The Dharma being nowhere save in the mind, there is no other place of truth for the observance of a vow.

The Dharma being nowhere save in the mind, there is no Dharma elsewhere whereby Liberation may be attained.

Again and again look within thine own mind.

When looking outward into the vacuity of space, there is no place to be found where the mind is shining. When looking inward into one's own mind in search of the shining, there is to be found no thing that shines.

One's own mind is transparent, without quality.

Being of the Clear Light of the Voidness, one's own mind is of the Dharma-Kaya; and being void of quality, it is comparable to a cloudless sky.

It is not a multiplicity and is omniscient.

Very great, indeed, is the difference between knowing and not knowing the import of these teachings.

This self-originated Clear Light, eternally unborn is a parentless babe of Wisdom. Wondrous is this. Being non-created, it is Natural Wisdom. Wondrous is this.

Not having known birth, it knows not death. Wondrous is this.

Although it is Total Reality, there is no perceiver of it. Wondrous is this.

Although wandering in the Sangsara, it remains undefiled by evil. Wondrous is this.

Although seeing the Buddha, it remains unallied to good. Wondrous is this.

Although possessed by all beings, it is not recognized. Wondrous is this.

Those not knowing the fruit of this yoga seek other fruit. Wondrous is this.

Although the Clear Light of Reality shines within ones own mind, the multitude look for it elsewhere. Wondrous is this.

All hail to this Wisdom here set forth, concerning the invisible, immaculate Mind!

This teaching is the most excellent of teachings.

This meditation, devoid of mental concentration, all embracing, free from every imperfection, is the most excellent of meditations.

This practice concerning the Uncreated State, when rightly comprehended is the most excellent of practices.

This fruit of the yoga of the Eternally Unsought, naturally produced, is the most excellent of fruits.

Herewith we have accurately revealed the Fourfold Great Path.

This teaching without error, this Great Path, is of the Clear Wisdom here set forth, which being clear and unerring is called the Path.

This meditation upon this unerring Great Path, is of the Clear Wisdom here set forth, which, being clear and unerring, is called the Path.

This practice relating to this unerring Great Path is of the Clear Wisdom here set forth, which, being clear and unerring, is called the Path.

This fruit of this unerring Great Path is of the Clear Wisdom here set forth, which being clear and unerring, is called the Path.

The great Light

This yoga also concerns the foundation of the immutable Great Light.

The Teaching of this changeless Great Light is of the unique Clear Wisdom here set forth, which, illuminating the Three Times, is called "The Light"

The meditation upon this changeless Great Light is of the unique Clear Wisdom here set forth, which illuminating the Three Times is called "The Light".

The practice relating to this changeless Great Light is of the unique Clear Wisdom, here set forth, which, illuminating the Three Times, is called "The Light."

The fruit of this changeless Great Light is of the unique Clear Wisdom here set forth, which illuminating the Three Times, is called "The Light."

The essence of the doctrine concerning the Three Times in at-one-ment will now be expounded.

The yoga concerning past and future not being practiced, memory of the past remains latent.

The future, not being welcomed, is completely severed by the mind from the present.

The present, not being fixable, remains in the state of the Voidness.

The yoga of the Nirvanic Path

There being no thing upon which to meditate, no meditation is there whatsoever.

There being no thing to go astray, no going astray is there if one be guided by memory.

Without meditating, without going astray, look into the True State, wherein self cognition, self knowledge, self illumination shine resplendently. These, so shining, are called the Bodhisattvic Mind.

In the Realm of Wisdom, transcendent over all meditation, naturally illuminative, where there is no going astray, the vacuous concepts, the self-liberation, and the primordial Voidness are of the Dharma-Kaya.

Without realization of this, the Goal of the Nirvanic Path is unattainable.

Simultaneously with its realization the Vajra-Sattva state is realized.

These teachings are exhaustive of all knowledge, exceedingly deep and immeasurable.

Although they are to be contemplated in a variety of ways, to this Mind of self-cognition and self originated Wisdom, there are no two such things as contemplation and contemplator.

When exhaustively contemplated, these teachings merge in at-one-ment with the scholarly seeker who has sought them, although the seeker himself when sought can not be found.

Thereupon is attained the goal of seeking, and also the end of the search itself.

Then nothing more is there to be sought; nor is there need to seek anything.

This beginningless, vacuous, unconfused Clear Wisdom of self-cognition is the very same as that set forth in the Doctrine of the Great Perfection.

Although there are no two such things as knowing and not knowing, there are profound and innumerable sorts of meditation; surpassingly excellent it is in the end to know one's mind.

There being no two such things as object of meditation and meditator, if by those who practice or do not practice meditation the meditator of meditation be sought and not found, thereupon the goal of the meditation is reached and also the end of the meditation itself.

There being not two such things as meditation and object of meditation, there is no need to fall

under the sway of deeply obscuring Ignorance; for, as the result of meditation upon the unmodified quiescence of mind, the non-created Wisdom instantaneously shines forth clearly.

Although there is an innumerable variety of profound practices, to one's mind in its true state they are non-existent; for there are no two such things as existence and non-existence.

There being no two such things as practice and practitioner, if by those who practice or do not practice the practitioner of practice be sought and not found, thereupon the goal of practice is reached and also the end of practice itself.

Inasmuch as from eternity there is nothing whatsoever to be practiced, there is no need to fall under the sway of errant propensities.

The non-created, self-radiant Wisdom here set forth, being actionless, immaculate, transcendent over acceptance or rejection, is itself the perfect practice.

Although there are not two such things as pure and impure, there is an innumerable variety of fruits of yoga, all of which, to one's mind in its True State, are the conscious contents of the Tri-Kaya.

There being no two such things as action and no performer of action, if one seeks the performer of action and no performer of action be found anywhere, thereupon the goal of all fruit-obtaining is reached and also the final consummation itself.

There being no other method whatsoever of obtaining the fruit, there is no need to fall under the sway of the dualities of accepting and rejecting, trusting and distrusting these teachings. Realization of the self-radiant and self-born Wisdom, as the manifestation of the Tri-Kaya in the self cognizing mind, is the very fruit of attaining the perfect Nirvana.

This Wisdom delivers one from the eternally transitory Eight Aims.

Inasmuch as it does not fall under the sway of any extreme, it is called "The Middle Path."

It is called "Wisdom" because of its unbroken continuity of memory.

Being the essence of the vacuity of mind, it is called "The Essence of the Buddha's"

If the significance of these teachings were known by all beings, surpassingly excellent would it be.

Therefore, these teachings are called, "The Means of Attaining the Other Shore of Wisdom."

To them who have passed away into Nirvana, this Mind is both beginningless and endless; therefore it is called "The Great Symbol."

Inasmuch as this Mind, by being known and by not being known, becomes the foundation of all the joys of Nirvana and of all the sorrows of the Sangsara, it is called "The All Foundation."

The impatient ordinary person when dwelling in his fleshly body calls this very clear Wisdom "common intelligence."

Regardless of whatever elegant and varied names be given to this Wisdom as the result of thorough study, what Wisdom other than it, as here revealed, can one really desire?

To desire more than this Wisdom is to be like one who seeks an elephant by following the footprints when the elephant itself has been found.

The yoga of the Thatness

Quite impossible it, even though one seek throughout the Three Regions, to find the Buddha elsewhere than in the mind.

Although he that is ignorant of this may seek externally or outside the mind to know himself, how is it possible to find oneself when seeking others rather than oneself?

He that thus seeks to know himself is like a fool giving a performance in the midst of a crowd and forgetting who he is and then seeking everywhere to find himself.

This simile applies to one's erring in other ways.

Unless one knows or sees the natural state of substances [or things] and recognizes the Light in the mind, release from the Sangsara is unattainable.

Unless one sees the Buddha in one's mind, Nirvana is obscured.

Although the Wisdom of Nirvana and the Ignorance of the Sangsara illusorily appear to be two things, they cannot be truly differentiated.

It is an error to conceive them otherwise than as one. Erring and non-erring are intrinsically, also a unity.

By not taking the mind to be naturally a duality, and allowing it as the primordial consciousness, to abide in its own place, beings attain deliverance.

The error of doing otherwise than this arises not from Ignorance in the mind itself, but from not having sought to know the Thatness.

Seek with thine own self-illuminated, self-originated mind whence, firstly, all such concepts arise, secondly, where they exist, and, lastly, whither they vanish.

This realization is likened to that of a crow which, although already in possession of a pond, flies off elsewhere to quench its thirst, and finding no other drinking-place returns to the one pond.

Similarly, the radiance which emanates from the One Mind, by emanating from one's own mind, emancipates the mind.

The One Mind, omniscient, vacuous, immaculate, eternally, the Unobscured Voidness, void of quality as the sky, self-originated Wisdom, shining clearly, imperishable, is Itself the Thatness.

The whole visible Universe also symbolises the One Mind.

By knowing the "All Consciousness" in one's mind, one knows it to be as void of quality as the sky.

Although the sky may be taken provisionally as an illustration of the "Unpredictable Thatness", it is only symbolically so.

Inasmuch as the vacuity of all visible things is to be recognised as merely analogous to the apparent vacuity of the sky, devoid of mind, content and form, the knowing of the mind does not depend on the sky symbol.

Therefore, not straying from the Path, remain in that very state of the Voidness.

The yogic science of mental concepts

The various concepts, too, being illusory, and none of them real, fade away accordingly.

Thus, for example, everything postulated of the Whole, the Sangsara and Nirvana, arises from nothing more than mental concepts.

Changes in one's train of thought [or one's association of ideas] produce corresponding changes in one's conception of the external world.

Therefore, the various views concerning things are merely different mental concepts.

The six classes of beings respectively conceive ideas in different ways.

The unenlightened externally see the externally-transitory dually.

The various doctrines are seen in accordance with one's own mental concepts.

As a thing is viewed so it appears.

To see things as a multiplicity, and so too cleave unto separateness, is to err.

Now follows the yoga of knowing all mental concepts.

The seeing of the Radiance [of this Wisdom or Mind], which shines without being perceived, is Buddhahood.

Mistake not, by not controlling one's thoughts, one errs.

By controlling and understanding the thought-process in one's mind, emancipation is attained, automatically gained.

In general, all things mentally perceived are concepts.

The bodily forms in which the world of appearances is contained are also concepts of the mind.

"The quintessence of the six classes of beings" is also a mental concept.

"The happiness of the gods in heaven-worlds and of men" is another mental concept.

"The three unhappy states of suffering," too, are concepts of the mind.

"Ignorance, miseries, and the Five Poisons" are likewise, mental concepts.

"Self-originated Divine Wisdom" is also a concept of the mind.

"The full realization of passing away into Nirvana" is also a concept of mind.

"Misfortunes caused by demons and evil spirits" is also a concept of mind.

"Gods and good fortune" are also concepts of mind.

"Likewise the various perfections" are mental concepts.

"Unconscious one-pointedness" is also a mental concept.

The color of any objective thing is also a mental concept.

"The Qualityless and the Formless" is also a mental concept.
"The One and the Many in at-one-ment" is also a mental concept.
"Existence and non-existence," as well as "the Non-Created," are concepts of mind.

The realization and the great liberation

Nothing save mind is conceivable.
Mind when uninhibited conceives everything that comes into existence.
That which comes into existence is like the wave of an ocean.
The state of mind transcendent over all dualities brings Liberation.
It matters not what name may carelessly be applied to mind; truly mind is one, and apart from mind there is naught else.
That unique One Mind is foundationless and rootless. There is nothing else to be realized.
The Non-Created is the Non-Visible.
By knowing the invisible Voidness and the Clear Light through not seeing them separately, there being no multiplicity in the Voidness - one's own clear mind may be known, yet the Thatness is not knowable.
Mind is beyond nature, but is experienced in bodily forms.
The realization of the One Mind constitutes the "All Deliverance."
Without the mastery of the mental processes there can be no realization.
Similarly, although sesamum seed is the source of oil, and milk the source of butter, not until the seed is pressed and the milk churned do oil and butter appear.
Although sentient beings are of the Buddha essence itself, not until they realize this can they attain Nirvana.
Even a cowherd [or an illiterate person] may by realization attain Liberation.

III. THE CONCLUDING SECTIONS

The General Conclusion

Though lacking in the power of expression, the author has here made a faithful record [of his own yogic experiences].

To one who has tasted honey, it is superfluous for those who have not tasted it to offer an explanation of its taste.

Not knowing the One Mind, even pandits go astray, despite their cleverness in expounding the many different doctrinal systems.

To give ear to the reports of one who has neither approached nor seen the Buddha even for a moment is like harkening to flying rumours concerning a distant place one has never visited.

Simultaneously with the knowing of the Mind comes release from good and evil.

If the mind is not known, all practice of good and evil results in nothing more than Heaven, or Hell, or the Sangsara.

As soon as one's mind is known to be of the Wisdom of the Voidness, concepts like good and evil Karma cease to exist.

Even as in the empty sky there seems to be, but is not, a fountain of water, so the Voidness is neither good nor evil. When one's mind is thus known in its nakedness, this Doctrine of Seeing the Mind Naked, this Self-Liberation, is seen to be exceedingly profound.

Seek therefore thine own Wisdom within thee. It is the Vast Deep.

All Hail! This is the Knowing of the Mind, the Seeing of Reality, Self-Liberation.

For the sake of future generations who shall be born during the Age of Darkness, these essential aphorisms, necessarily brief and concise, herein set forth, were written down in accordance with Tantric teachings.

Although taught during the present Epoch, the text of them was hidden away amidst a cache of precious things.

May this book be read by those blessed devotees of the future.

Samaya; gya, gya, gya,

[Vast, vast, vast, is Divine Wisdom]

The Colophon

These teachings called "The Knowing of the Mind in Its Self-Identifying, Self-Realizing, Self-Liberating Reality" were formulated by Padma-Sambhava, the spiritually endowed Teacher from Urgyan.

May they not wane until the whole Sangsara is emptied.

PART II
THE EPITOME OF THE GREAT GURU'S BIOGRAPHY

The King of Indrabodhi

When the Buddha was about to pass away at Kushinagara, and His disciples were weeping, He said to them,

'The world being transitory and death inevitable for all living things, the time for my own departure hath come. But weep not; for twelve years after my departure, from a lotus blossom on the Dhanakosha Lake, in the north-western corner of the country at Urgyan, there will be born one who will be much wiser and more spiritually powerful than Myself. He will be called Padma-Sambhava, and by him the Esoteric Doctrine will be established'.

In the country of Urgyan (or Udyana), westward from Bodh-Gaya, there was the great city Jatumati, containing a palace called 'Emerald Palace' wherein dwelt King Indrabodhi. Although possessed of vast worldly wealth and power and blessed with five hundred queens and one hundred Buddhist and one hundred non-Buddhist ministers, Indrabodhi was blind; and his subjects called him 'the wealthiest king without eyes'.

When his only son and heir died and famine immediately thereafter weakened his kingdom, Indrabodhi wept, overcome with misfortune. Consoled by a yogi the King called together the priests, and they made offerings to the gods and read the sacred books. Then the King took oath to give in charity all his possessions; and his treasury and granaries were emptied. In the end his subjects were so impoverished that they were obliged to eat the young unripened crops and even flowers.

Oppressed with the thought of being heirless, the King made offerings and prayers to the deities of all the prevailing faiths, but, no son being vouchsafed to him, he lost confidence in every religion.

Then, one day, he went to the roof of his palace and beat the summoning drum; and, when all the people had come, he addressed the assembled priests thus; 'Hear me each of you!

I have made prayer to the deities and to the guardian spirits of this land and offerings to the Trinity, but I have not been blessed with a son. Religion is, therefore devoid of truth; and I command that within seven days ye destroy every one of these deities and guardian spirits. Otherwise ye shall know my punishment.'

Avalokiteshvara's appeal to Amitabha

The priests, in their consternation, hurriedly collected materials for the performance of a ceremony of burnt offerings. The deities and guardian spirits, filled with anger, sent storms of wind, hail and blood; and throughout Urgyan the inhabitants were as frightened as fish are when taken from the water and placed on dry land.

Avalokiteshvara made appeal to the Buddha Amitabha, in the Sukhavati Heaven, to protect the suffering people.

Thereupon the Buddha Amitabha thought, "Let me take birth in the Dhanakosha Lake"; and there went forth from His tongue a ray of red light, which, like a meteor, entered the center of the lake. Where the ray entered the water, there appeared a small island covered with golden covered grass, whence flowed three springs of the colour of turquoise; and from the center of the island there sprang forth a lotus blossom. Simultaneously, the Buddha Amitabha, with great radiance emitted from His heart a five-pointed dorje, and the dorje fell into the center of the lotus blossom.

The King's and Priest's Dreams

Being appeased by this, the deities and guardian spirits ceased harming the people of Uryyan and circumambulated the lake, making obeisance and offerings. The King dreamt that he held in his hand a five-pointed dorje, which emitted radiance so great that all the kingdom was illuminated. Upon awakening, the King was so happy that he worshipped the Trinity; and the deities and guardian spirits appeared and made humble submission to him. The Buddhist priests too, had an auspicious dream, which perturbed the non-Buddhist priests; they beheld a thousand suns illuminating the world.

Then, whilst the King was piously circumambulating a stupa of nine steps which had miraculously sprung forth from a pond in front of his palace, gods appeared in the heavens and prophesied: "Hail! Hail! the Lord Amitabha, Protector of Mankind, shall take birth as a Divine Incarnation from a lotus blossom amidst the Jewel Lake, and he will be worthy to become thy son. Suffer no harm to befall Him and give Him thy protection. Thereby every good will come to thee." The King reported his prophecy to his minister of state Trigunadhara and requested him to search for the promised son. The minister went to the lake at once, and saw at the center of the lake a very large lotus full blown and seated in its midst a beautiful boy child, apparently about one year of age. Perspiration beaded the child's face, and an aura encircled him. Doubtful of the wisdom of having the King adopt so unusual a child, that might not be of human origin, the minister decided to postpone reporting the discovery.

The Kingdom being impoverished, the King called his ministers together for advice. Some suggested increase of agriculture, some increase of trade, and others declared the making of war and the plundering of the property of others. Rather than adopt any policy not in accord with the precepts of the Dharma, the King decided to risk his own life for the good his people and obtain from the Nagas, who dwelt beneath the waters of the ocean, a wondrous wish granting gem. "When I return with the gem", he said, "I shall be able to feed all my subjects and all the mendicants."

Then the King went to the palace of the Nagas, and the wish-granting gem was presented to him by their princess. As soon as the gem was placed in the hand of the King he wished for sight in his left eye and the sight came.

The king's discovery of the Lotus-Born Child

On his return to the Uryyan country, just as the minister Trigunadhara approached and greeted him, the king noticed a rainbow of five colours over the Dhanakosha Lake, although there were no clouds and the sun was shining brightly. And the King said to the minister, "Please go and ascertain what there is in the lake yonder".

"How is it that thou, being blind, canst see this?" asked the minister. "I appealed to the wish granting-gem and my sight was restored", replied the King. Thereupon the minister revealed the discovery of the wonderful babe saying, "I dared not report the matter to thee previously", and he begged the King to go to the lake and see for himself.

"Last night", responded the King, "I dreamt that from the sky there came into my hand a nine-pointed dorje, and before that I dreamt that from the heart issued a sun, the light of which shone over the whole world."

"The King and his minister went to the lake and, taking a small boat, reached the place over which the rainbow shone. There they beheld a fragrant lotus blossom, the circumference of which exceeded that of one's body and circled arms, and seated at the center of the blossom a fair rosy cheeked little boy resembling the Lord Buddha, holding in his right hand a tiny lotus blossom and in his left hand a tiny holy water pot, and in the folds of the left arm a tiny three pronged staff.

The King felt much veneration for the self-born babe; and, in excess of joy, he wept. He asked the child, "Who are thy father and thy mother, and of what country and caste art thou? What food sustaineth thee; and why art thou here?" The child answered, "My father is Wisdom and my mother is the Voidness. My country is the country of the Dharma. I am of no caste and no creed. I am sustained by perplexity; and I am here to destroy Lust, Anger and Sloth." When the child had ceased speaking, the King's right eye was no longer blind. Overwhelmed with joy, the King named the child, "The Lake-born Dorje", and he and the minister made obeisance to the child.

The King asked the child if he would come to him, and the child said, "I will, for I have entered the world to benefit all sentient creatures, to dominate those that are harmful, and for the good of the doctrine of the Buddha". Then the lotus opened more fully and the child leapt, like a discharged arrow, to the shore of the lake. At the spot where the child touched the earth, a lotus blossom immediately sprang up, and in it the child seated himself, whereupon the King named him "The Lotus-Born", and thought to himself, "He will be my heir and my guru". Then the King severed the lotus blossom from its stem and lifted it up with the child sitting therein and with the minister set out for the palace.

The cranes and the wild ducks were overwhelmed with grief at the loss of the child. Some perched on the child's shoulders. Some flew in front and bowed down their heads. Some fell to the earth and lay there as if dead. Some circled round and round the lake wailing. Some placed their beaks in the earth and wept. Even the trees and bushes bent over towards the child in their sadness. Magpies and parrots, peacocks and other birds flew to the fore of the procession and placed their wings tip to tip in an effort to halt the procession. Vultures and kites struck the King and the minister with their beaks. The small birds gave vent to their cries. Lions, tigers, bears, and all other ferocious animals ran about on all sides in a threatening attitude trying to disrupt the procession. Elephants, buffaloes, and asses came out of the jungle and joined with the other animals in protest. The guardian spirits and the genii of the locality were greatly perturbed and caused thunder, and lightning, and hail.

When the procession reached the villages all the villagers joined it. There happened to be an old man sitting by the wayside fishing; and the Lotus-Born One, seeing him, thought to himself, "This is a sign that if I become the King of this country I shall suffer even as the fish do". Shortly afterwards, the Lotus-Born One, upon seeing a crow chasing a partridge, which took refuge under a raspberry bush and escaped, thought to himself, "The raspberry bush represents the kingdom, the crow represents the king, and the partridge represents myself; and the significance is that I must gradually abdicate from the kingship."

The Lotus-Born One as Prince, Athlete, and King

When the procession reached the palace, the King took the wish-granting gem and wished a throne made of seven sorts of precious gems surmounted by a royal umbrella. The throne appeared instantaneously, and on it he seated the child and acknowledged him as son and heir. The Lotus-Born One became known as the Bodhisattva's Prince, and was proclaimed king. When he was thirteen years of age, as he sat on a throne of gold and turquoise and priests were performing religious ceremonies for the prosperity of the kingdom, the Buddha Amitabha, Avalokiteshvara, and the Guardian Gods of the Ten Directions came and anointed him with holy water and named him "The Lotus King".

The Lotus King established a new legal code based on the Ten precepts. The kingdom prospered and the people were happy. He studied and became learned, and excelled in poetry and philosophy. In wrestling and sports none could equal him. He could shoot an arrow through the eye of a needle. He could send forth thirteen arrows, one directly after another, so quickly that the second arrow hit the first and forced it higher, and the third the second and so on to the thirteenth. The force with which he discharged an arrow was so great that the arrow would penetrate seven doors of leather and seven doors of iron; and when he shot an arrow upward, no one could see how high it went. So the people called him "The Mighty Athletic Hero King".

Once he picked up a stone as big as a yak and threw it so far that it was barely visible. He could take nine anvils in a sling and cast them against a great boulder and overthrow it. With one breath he could run around the city thrice, with the speed of an arrow. He surpassed the fish in swimming. He could lasso a flying hawk. He also was a master musician. Now he was named "The Undefeated Lion King".

The Coming of The Arhants

One day he went unaccompanied to the "Sorrowful Forest", which lay about two miles from the palace, to meditate. As he sat there in the Buddha posture, Arhants, who were passing overhead in the firmament, descended and praised him saying, "Hail! Hail! Thou art the undoubted Lotus King, Thou art the second Buddha, heralding a new era, who shalt conquer the world. Though we were to possess hundreds of tongues and go from Kalpa to Kalpa, we would not be fortunate enough to enjoy

even a fraction of thy vast learning." After circumambulating him seven times, they ascended and disappeared.

The King Indrabodhi and the ministers, seeing the Prince's inclination towards the meditative life, feared that eventually he would renounce the kingdom, so they assembled in council and decided to find for him a wife. The Prince knew that the chief purpose of the plan was to fetter him to the household state; and he refused to choose any of the many maidens who were carefully selected from all parts of Urgyan. The King Indrabodhi insisted that the Prince make choice and marry within seven days. After due consideration, the Prince decided not to disobey the old King who, like a father, had safeguarded and reared him, and he gave to the King a description of the sort of maiden he would accept.

The written description was handed over to the minister Trigunadhara with the King's command to find such a maiden without delay. The minister immediately set out for Singala, where at a religious festival in honour of the Lord Buddha, he saw a most attractive girl, one of a group of five hundred maidens. Questioning the girl, he ascertained that her name was Bhasadhara ("The Light Holder"), that she was the daughter of King Chandra Kumar and already betrothed to a prince. The minister hurriedly returned to his King and reported that he considered Bhasadhara entirely suitable.

The Choice of Bhasadhara and the Marriage Ceremony

On the pretext that he wished to give them valuable gifts, the King Indrabodhi invited Bhasadhara and her four hundred and ninety-nine companions to his palace. When the Prince saw Bhasadhara he was pleased with her; he handed to her the wish-granting gem and she wished that she might become his queen. Bhasadhara and all the maidens returned to Singala, and a letter was sent to King Chandra Kumar requesting that he give Bhasadhara in marriage to the Lotus Born Prince. The King Chandra replied that although he would be glad to meet the request he was unable to do so, for even then Bhasadhara's marriage to a prince of Singala was about to take place.

When informed of this reply, the Lotus Born Prince said, "She alone is suitable and I must have her". The King Indrabodhi, calling in a yogi and informing him of the matter, commanded him to proceed to Singala saying "Go to the palace where the marriage procession is to halt for a night, and place under the tips of the girls fingernails iron dust moistened with water".

After the yogi had set out on the mission, the King went to the roof of the palace and raising aloft, on a banner of victory, the wish granting gem, and bowing to the four cardinal directions, prayed that Bhasadhara with all her attendant maidens should be brought there before him; and, as if by a wind, they were brought.

The King ordered that preparations for the marriage of the Lotus Born Prince and Bhasadhara be made at once. Bhasadhara was bathed, arrayed in fine garments and jewels, and placed on a seat beside the Lotus Born Prince; and they were married. One hundred thousand women of Urgyan proclaimed Bhasadhara Queen. Then the four hundred and ninety-nine other maidens were married to the Prince, for it was customary for a King of Urgyan to have five hundred wives. Thus for five years the Prince experienced worldly happiness.

The Renunciation

Then the Dhyanī Buddha Vajra-Sattva appeared and announced to the Prince that the time had come to renounce both the married state and the throne. And the King Indrabodhi dreamt that the sun and the moon set simultaneously, that the palace was filled with lamentation and that all the ministers were weeping. When the King awoke, he was overcome with forebodings and sadness. Shortly afterwards, the Prince, with his ministers, went for a long walk to the "Sorrowful Forest" where he had been visited by Arhants; and there appeared in the southern heavens the various emblems of the Buddhist Faith, to signify that the Prince was about to become a world emperor. Accordingly, one after another, many kings made submission to him.

Thus having attained the heights of worldly power and of sensuous enjoyment, the Lotus-Born One realized the illusory and unsatisfactory nature of all worldly things. And, thinking of the Great Renunciation of the Lord Buddha, he announced to the King-Father his intention to abdicate and enter the Order. Faced by the King-Father's opposition, he said to him "If thou dost not permit me to

embrace religion, I will die here in thy very presence"; and he struck his right side with a dagger, seemingly with intent to do away with himself. Fearful lest the Prince carry out the threat the old King thought, "It is preferable that I allow him to enter the Order than for him to die". Neither the entreaties of the ministers of state, or the special pleading of the King's bosom friend "Golden Light", who was fetched from Singala especially, nor the lamentations of the five hundred queens, moved the Lotus-Born One from his fixed purpose. Therefore he was named "The Irresistible Dorje King".

The Queens, in tears, said to the Lotus-Born One as he was taking leave of them, 'Thou, our Lord, art like the eyes below our forehead. Not for a moment can we be parted from thee. Shalt thou abandon us as though we were corpses in a cemetery? Wherever thou goest, invite us to join thee; otherwise we shall resemble ownerless dogs. Hast thou no pity for us?'

The Lotus-Born One replied 'This worldly life is transitory, and separation is inevitable. As in a market place, human beings come together and then separate. Why, therefore, be troubled about separation? This is the Wheel of the World; let us renounce it and fix our thoughts upon attaining Liberation. I am determined to follow the religious career; and I will prepare the way for your own salvation, so that ye may join me hereafter. For the present, remain here.' Because, as he left he promised to return to them when he had attained the Truth, they named him 'The King Who Keepeth One In Mind.'

In another part of Urgyan, to which the Lotus-Born One went, there happened to be a man born with organs of generation all over his body, because in his previous life he, having been a priest, violated the vow of celibacy by living with a courtesan. The courtesan was reborn as the son of a king; and the man assuming the form of a fly, alighted on the infant son's forehead. The Lotus-Born One threw a pebble at the fly with such force that the pebble not only killed the fly but penetrated the child's brain, carrying the fly with it; and both the fly and the child died.

When charged with the crime, the Lotus-Born One explained that in a former life he had been a contemporary of the courtesan and been known as Gautama, that Padma Tsalag, the courtesan's paramour, in a fit of jealousy had killed her when informed, by her own maidservant, of her secret acceptance of a rival who was a merchant named Hari, and that Padma Tsalag having falsely accused Gautama of the murder, Gautama was put to death. Inasmuch as the fly was Padma Tsalag and the king's son the courtesan, the Lotus-Born One was impelled by karma to commit the deed. He said 'Had it not been for the karma, the pebble could not have killed both the fly and the child'. The Lotus-Born One requested the King Indrabodhi to allow the law of the realm to take its course and was imprisoned in the palace.

The royal city was then besieged by ten thousand evil spirits who sought to prevent the Lotus-Born One from becoming a great and learned priest and destroying their prestige and power. The gates of both the city and the palace being closely guarded because of the seige, the Lotus-Born One considered how he might escape. And putting off his garments, he placed on his naked body magical ornaments made from human bone, and taking with him a dorje and a trishula, went to the roof of the palace and danced like a madman. He let both the trishula and the dorje fall below; the prongs of the trishula striking the breast of the wife of one of the ministers of state, pierced her heart, and the dorje, striking the head of her infant son, penetrated to the brain and both died.

The Going into Exile

The ministers advised that the Lotus-Born One be put to death by hanging, but the King said, 'This son is not of human origin; and, inasmuch as he may be an incarnate divinity, capital punishment cannot be inflicted upon him. Accordingly I decree that he must be exiled.'

The King summoned the Lotus-Born One and told him that the decree would come into force after three months. The Lotus-Born One explained that, as in the case of the slaying of the infant and the fly, there existed a karmic reason for the slaying of the ministers wife and son. The minister's son had been in that former life the courtesan's maid servant who had betrayed to Padma Tsalag the clandestine relationship between the courtesan and the merchant Hari. Though unrepentant, the Lotus-Born One bore no ill will towards anyone.

Different parts of India, also China, Persia, and the mysterious country called Shambala were considered as places of Exile for the Prince, but the King told him that he might go wherever he liked.

'To me' said the Prince, 'all countries pleasant; I need only undertake religious work and every place becometh my monastery.'

Secretly, the King presented the Prince with the wish-granting gem, saying, 'This will satisfy all thy wants'. The Prince handed it back saying, 'Whatever I behold is my wish-granting gem'; and when the King, in response to the Prince's request, extended his hand opened, the Prince spat in it, and instantaneously the spittle became another wish-granting gem.

Bhasadhara, weeping, caught the Prince by the hand and pleaded to be allowed to go with him into exile. Then, she appealed to the King not to let him be exiled. Meanwhile, the Prince departed and went to a garden whence he addressed the multitude that followed him;

'The body is impermanent; it is like the edge of a precipice. The breath is impermanent; it is like the cloud. The mind is impermanent; it is like the lightning. Life is impermanent, it is like the dew on the grass.'

Then the Guardian Kings of the four cardinal directions with their attendant deities appeared and prostrated themselves before the Prince and praised him. The Four Dakini also came with music and song; and they placed the Prince on a celestial horse and he disappeared into the heavens, in a southerly direction. At sunset he descended to earth and went to a cave where he engaged in worship and prayer for seven days, and all the Peaceful Deities appeared to him as in a mirror and conferred upon him transcendency over birth and death.

Thence he proceeded to the 'Cool Sandal-Wood' Cemetery, about ten miles from Bodh-Gaya. Using corpses for his seat, he remained there five years practicing meditation. His food was the food offered to the dead and his clothing the shrouds of the corpses. People called him 'The God of the Corpses'. It was here that he first expounded, to the dakini, the nine progressive steps on the Great Path.

When a famine occurred, a multitude of corpses was deposited in the cemetery without food or shrouds; and Padma, as we shall now call the Great Guru, transmuted the flesh of the corpses into pure food and subsisted upon it, and the skin of the corpses served him for raiment. He subjugated the spiritual beings inhabiting the cemetery and made them his servitors.

Indraraja, a petty king of the Uryyan country, having become inimical to religion, and his subjects, following his example, likewise, Padma went there in the guise of one of the Wrathful Deities and deprived the king and all the men among the unbelievers of their bodies, or means of sowing further evil karma; and magically transmuting the bodies, he drank the blood and ate the flesh. Their consciousness principles he liberated and prevented from falling into the hells. Every woman he met he took to himself, in order to purify her spiritually and fit her to become the mother of religiously minded offspring.

The queen of King Ahruta having died in pregnancy, her corpse was deposited in a cemetery where Padma was meditating. From the womb of the corpse. Padma recovered female child which was still alive. As there existed a karmic relationship from a past life between the child and Padma, he decided to rear it. King Ahruta sent soldiers to attack Padma, and King Varma-Shri set a mighty warrior famed for prowess in arms to aid the attackers. Padma shot the warrior with an arrow and escaped; and thus he acquired the name, 'The Youthful Escaped Demon.

After erecting a stupa of repentance, Padma took up residence in the 'Cemetery of Happiness', where the Wrathful Dakini known as the 'Subjugator of Demons' came and blessed him. Afterwards he sat in meditation in the Sosaling Cemetery, to the south of the Uryyan country and received the blessings of the dakini of the Peaceful Order.

The Submission Of The Dakini Of The Lake

Thence, going to the Dhanakosha Lake, where he was born, he preached the Mahayana to the dakini in their own language. He brought them and other deities of the locality under the sway of his yogic power; and they vowed to give to him their aid in his mission on Earth.

Padma's next place of abode was the 'Very Fearful Cemetery', where Vajra-Varahi appeared and blessed him. The four orders of male dakini and the dakini of the Three Secret Places - which are underneath, upon, and above the Earth also appeared; and, after conferring upon him the power to overcome others, named him 'Dorje Drago' or 'Indomitable Wrathful One'.

Padma now went to Bodh-Gaya, and worshipped at the Temple. Practicing shape shifting, he multiplied his body so that sometimes it appeared like a vast herd of elephants and sometimes like a multitude of yogis. Asked by the people who he was and what guru he had, he replied, 'I have no father, no mother, no abbot, no guru, no caste, no name; I am the self-born Buddha.' Disbelieving him, the people said, 'Inasmuch as he hath no guru, may he not be a demon? This remark aroused in Padma the thought, 'Although I am a self-born incarnation of the Buddha and therefore do not need a guru, it will be wise for me to go to learned pandits and make a study of the Three Secret Doctrines, seeing that these people and those of coming generations need spiritual guidance.'

Mastery of Astrology, Medicine, Languages, Arts, and Crafts

Accordingly, Padma went first to a saintly guru who was a Loka-Sidha, at Benares, and mastered astrology. He was taught all about the year of the conception of the Buddha, the year in which the mother of the Buddha dreamt that a white elephant entered her womb, the year of the Buddha's birth, and how these esoterically significant periods have correspondence with the Tibetan calendar. He was also taught how the Sun and Moon eclipse one another. And now he was called 'The Astrologer of the Kalachakra.'

Having mastered astrology, Padma mastered medicine under the son of a famous physician, known as 'The Youth Who Can Heal'. Thus Padma became known as 'The Life Saving Essence of Medicine'.

Padma's next teacher was a yogi, the most learned in orthography and writing, who taught him Sanskrit and related vernacular languages, the language of demons, the meaning of signs and symbols, and the languages of the gods and of brute creatures, and of all the other beings of the Six States of Existence. Altogether Padma mastered sixty-four forms of writing and three hundred and sixty languages. And the name he was given was 'The Lion Guru of Speech'.

Then placing himself under the guidance of a great artist, named Vishvakarma, who was eighty years of age, Padma became expert in working with gold and gems, silver and copper, iron, and stone, in the making of images, in painting, clay modelling, engraving, carpentry, masonry, rope-making, boot-making, hat making, tailoring, and in all other arts and crafts. A beggar woman taught him to mould and glaze clay pots. And the name given him was 'The Learned Master of All Applied Arts'.

The Guru Prabhasti

In his wanderings shortly afterwards, Padma encountered two ordained monks on their way to their guru. Making obeisance to them, he asked of them religious instruction. Frightened at his being armed and at his uncouth appearance, they took him to be one of the order of demons who eat human flesh, and ran away. He called them, saying, "I have relinquished evil actions and taken to the religious life. Be good enough to instruct me in religion". At their request he handed over to them his bow and quiver of iron arrows and accompanied them to their guru, Phrabhasti, an incarnate emanation of the Adi-Buddha, who lived in a wooden house with nine doors. After bowing down before the guru, Padma addressed himself thus: "Hail, Hail! be good enough to give ear to me, thou noble guru. Although I am a prince, born in the country of Uryyan, I sinfully killed the demon son of a minister and was exiled. I am without worldly possessions; and I fear that I have done wrong in coming here without a gift to offer thee. Nevertheless, condescend to teach me all that thou knowest."

The guru replied, "Hail, Hail! thou wondrous youth! Thou art the precious vessel into which to pour the essence of the religious teachings. Thou art the incarnate receptacle for the Mahayana; I will instruct thee in the whole of it."

Padma responded, "First of all, please confer upon me the state of brahmacharya. The guru said, "I understand the yoga systems; and if thou desirest instruction in them as forming a part of the Mahayana, I will so instruct thee, but I can not confer upon thee the state of brahmacharya. For this thou shouldst go to Ananda at the Asura Cave. Meanwhile, and before I instruct thee in the Mahayana, receive my blessing.

Accordingly, Prabhasti taught Padma the means of attaining Buddhahood, avoidance of spiritual retrogression, of gaining mastery over the Three Regions, and also concerning the Paramitas and yoga. Although Padma could remember and master anything he had been taught once, this guru,

in order to cleanse Padma of his sins, made him review each of the teachings eighteen times.

Padma's Ordination By Ananda

Afterward, at the Asura Cave, in the presence of Ananda, Padma took the vow of celibacy and received ordination into the order; and Ananda made Padma a regent of the Buddha. The Earth Goddess came carrying a yellow robe; and, as she robed Padma in it, all the Buddha of past aeons appeared in the firmament from the ten directions and named Padma ;The Lion of the Shakyas, Possessor of the Doctrine. Padma's Questioning Concerning Anaconda's Pre-eminence

Being a fully ordained monk, and possessed of the power of the Mahayana to destroy the evils of the world, Padma, like the previous Buddha, went forth and taught the Doctrine and discussed it with Bodhisattvas. Then having become a Bodhisattva himself, he returned to Ananda; and, at a time when Ananda was discussing the Dharma, asked him how he had become the Lord Buddha's chief disciple. Ananda replied that his pre-eminence was due to having faithfully practiced the precepts; and, in illustration, told the following story.

The Story of the Unfaithful Monk

A monk at Bodh-Gaya, named "Good Star" had memorized twelve volumes of precepts, but practiced none of them, so the Lord Buddha admonished him, saying, "Although thou canst recite all these precepts from memory, thou failest to practice them. Thou canst not, therefore be considered a man of learning." At this, the monk grew exceedingly angry, and retorted, "There are only three things that make Thee different from me: Thy thirty-two illustrious names, Thine eighty good examples, and Thine aura the breadth of Thine outstretched arms. I too, am learned. Despite my having served Thee for twenty-four years, I have not discovered any knowledge in thee the size of a til-seed". Then the monk's temper increasing, he shouted at the top of his voice, "I refuse to serve Thee any longer, thou worthless beggar; I am much superior to Thee in understanding of the Doctrine, Thou scoundrel who hath run away from Thine own kingdom". Still shouting angrily, the monk went off.

The Lord Buddha called together the disciples and said to them, "Good Star became very angry and left me. I desire to ascertain who will serve me in his stead." All the disciples together bowed down and offered themselves, each one saying, 'I desire to serve.' He asked 'Why do ye desire to serve me, knowing that I am now grown old?' The Lord Buddha not choosing any of them, they entered silent meditation; and Moggallana at once saw that Ananda was the most suitable to select. Accordingly, the assembly, composed of five hundred learned monks, many of them Bodhisattvas, chose Ananda. The Lord Buddha smiled and said 'Welcome' and Ananda said, 'Although I am quite unfitted to serve Thee, nevertheless, if I must serve Thee, I desire Thee to make me three promises. The first, promise is that I be allowed to provide mine own food and clothing; the second is, that Thou shalt give me whatever [religious guidance] I may beg of Thee; and the third is, that Thou shalt not give out a [new] doctrine at a time when I am not present.

The Buddha again smiled, and made reply, 'Very well; very well; very well.'

Ananda's first request of the Lord was for information concerning "Good Star"; and, thereupon the Lord prophesied that "Good Star" would die within seven days and become an unhappy ghost in the monastic garden. When told of the prophecy by Ananda, "Good Star" somewhat perturbed, said, "Occasionally his lies come true. If I am alive after seven days, I shall have some more things to say about Him. Meanwhile I shall remain here."

On the morning of the eighth day Ananda found "Good Star" dead and his ghost haunting the garden. Thereafter, whenever the Lord Buddha was in the garden expounding the Dharma, the ghost turned its face away from the Lord and placed its hands over its ears.

Ananda's Testimony Concerning The Buddha

Ananda said it was because of all these things that he had served the Lord faithfully for twenty-one years. Then he told how the Buddha had attained Buddhahood at Bodh-Gaya in His thirty-fifth year; how he set the Wheel of the Law in motion at Sarnath, near Benares, by teaching to His disciples the Four Noble Truths: Sorrow, the cause of Sorrow, the Overcoming of Sorrow, and the method (or Path of Salvation) whereby Sorrow may be overcome. Ananda also told how, continuing to

preach at Sarnath for seven years less two months, the Buddha taught the Truths contained both in the twelve volumes of precepts which "Good Star" had memorized and in ten other volumes. The contents of each of these ten volumes, Ananda describes as follows: volume 1 expounded the doctrine of good and evil; volumes 2,3,4, the one hundred religious duties; volume 5, the method of practicing these duties; volume 6, the theories of self; volume 7, yoga; volume 8, recompense for kindness; volume 9, Wisdom; and volume 10, mind and thought. There were also a number of other teachings, concerning lust anger and sloth, priestly precepts, guru and shishya, methods of preaching, the Voidness, the fruits of practicing the precepts, and the method of attaining Deliverance.

During the second period of His mission, extending over about ten years, the Lord preached the Mahayana in Magadha at Gridhrakuta, Jetavana, and elsewhere. He also preached to Maitreya, Avalokiteshvara and other Bodhisattvas in heaven worlds, and to gods and demons, the essence of the Dharma as set forth in various Scriptures; and told of His visit to Ceylon.

The third period of the Buddha's preaching extended over thirteen years, and was chiefly to gods, nagas, arhants, and various orders of spiritual beings. During the fourth period, of seven years, He taught doctrines, but only exoterically.

The Buddha directed and empowered Vajra-Pani (Wielder of the Thunderbolt) to teach the esoteric aspects of the Tantras, and said to him, 'In the same country and epoch there cannot be two Buddha of Bodh-Gaya preaching the doctrine. If there be another Buddha, He can only come after the departure of the present Buddha.'

It was at this time and until his eighty-second year, when He passed away into Nirvana, that the Lord Buddha preached the Vinaya, Sutra, and Abhidharma Pitaka, and the Getri.

Padma was much pleased with this lengthy discourse of Ananda's [which has been here summarized, and he remained with Ananda for five years and mastered the twelve volumes of precepts comprising the Getri, which "Good Star" had memorized.

When his studies under Ananda were nearing completion, Padma, seeing the limitations of the exoteric exposition of the Doctrine, thought to himself, 'By means of the teachings concerning the Voidness and the Divine Wisdom I must discover a more perfect path.'

He asked Ananda, 'For how long have the Sutras and Mantras been recorded; and if counted, how many volumes of them are there, and where are the texts to be had?' Ananda replied 'Ever since the Lord's passing away into Nirvana, all that He said hath been recorded. If carried by an elephant of Indra, there would be five hundred loads of these writings.' A dispute arose between the Devas and the Nagas, the Devas wishing to have the Scriptures in their world and the Nagas to have them in theirs. The volumes of the Boom were hidden in the realm of the Nagas; the Prajna-Paramita was hidden in Indra's heaven; most of the Sutras were hidden in Bodh-Gaya; the Abhidharma Pitaka was hidden in the Nalanda Monastery; the greater part of the Mahayana texts were hidden in Uryyan. Other texts were deposited in the stupa at Nalanda. All of these writings were secured against the ravages of insects and moisture.

Upon completing his studies under Ananda, Padma went up to a cemetery, wherein dwelt the Tantric deity Mahakala, who had the body of a yak, the head of a lion, and legs like a serpent. The cemetery contained a stupa made of precious gems, against which Padma was accustomed to rest his back as he expounded the Dharma; and there for five years he occupied himself teaching the dakini, and was called 'The Sun Rays One.'

Desirous of finding a doctrine capable of being expounded in few words of vast import and which, when applied, would be immediately efficacious, even as the Sun once it has arisen is immediately efficacious in giving light and heat, Padma went to the Adi-Buddha in the 'Og-Min Heaven,' and was taught the Doctrine of the Great Perfection. Then Padma was called Vajra-Dhara (holder of the dorje) in the esoteric aspect.

After this, Padma went to the cemetery of "Expanded Happiness", in Kashmir. There for five years, Padma taught the Dharma to the demoness Gaurima and to many dakini; and he was named 'The Transmitter of Wisdom to all Worlds.' Thence he went to Vajra-Sattva in His heaven-world and acquired proficiency in yoga and in Tantric doctrines; and was named Vajra-Dhara in the exoteric aspect.

Padma also dwelt for a period of five years in the 'Self Created Peak' cemetery in

Nepal, where, after teaching and subjugating the various classes of spiritual beings, including demons and acquiring dominion over the Three Regions of conditioned existence, he was called "He Who Teacheth with the Voice of a Lion."

In the heaven of the Adi-Buddha, Padma was completely instructed in the Nine Vehicles, or Paths, in twenty-one treatises on Chitti-Yoga (Yoga of the Mind as is this work) and in everything appertaining to the Mantras, and Tantras; and was called 'The Completely Taught One.'

It was in the 'Lanka Peak' Cemetery, in Sahor country, after he had preached to and disciplined many fearful demons, that he was named 'The One Born of a Lotus.'

In the 'God Peak' Cemetery, of the Land of Urygan, Padma remained five years, and received instruction from one of the dakini of the Vajra-Yogini order on the secret Tantric method of attaining liberation. It was after he had taught the dakini in the 'Lotus Peak' Cemetery that Padma became known as the 'The Eternal Comforter of All [Beings].'

Padma's Initiation By A Dakini

Padma's next teacher was an ordained dakini, who dwelt in a sandalwood garden, in the midst of a cemetery, in a palace of skulls. When he arrived at the door of the palace he found it closed. Then there appeared a servant woman carrying water into the palace; and Padma sat in meditation so that her water carrying was halted by his yogic power.

Thereupon producing a knife of crystal, she cut open her breast, and exhibited in the upper portion of it the forty-two Peaceful Deities and the lower portion of it the fifty-eight Wrathful Deities. Addressing Padma she said 'I observe that thou art a wonderful mendicant possessed of great power. But look at me hast thou not faith in me?' Padma bowed down before her, made apology, and requested the teachings he sought. She replied, 'I am only a maidservant, come inside.'

Upon entering the palace, Padma beheld the dakini enthroned upon a sun and moon throne, holding in her hands a double-drum and a human skull cap, and surrounded by thirty-two dakini making sacrificial offerings to her. Padma made obeisance to the enthroned dakini and offerings and begged her to teach him both esoterically and exoterically. The one hundred Peaceful and Wrathful Deities then appeared overhead. 'Behold,' said the dakini, 'the Deities. Now take initiation.' Padma responded, 'Inasmuch as all the Buddha throughout the aeons have had gurus, accept me as thy disciple.'

Then the dakini absorbed all the Deities into her body. She transformed Padma into the syllable Hum. The Hum rested on her lips, and she conferred upon it the Buddha-Amitabha blessing. Then she swallowed the Hum; and inside her stomach Padma received the secret Avalokiteshvara initiation. When the Hum reached the region of the Kundalini, she conferred upon him initiation of body, speech, and mind; and he was cleansed of all defilements and obscurations. In secret she also granted to him the Hayagriva initiation, which gives power to dominate all evil spiritual beings.

A Wisdom-Holder of 'Og-Min,' the highest of the Buddha heavens, afterwards taught to Padma, all that was known concerning magic, rebirth, worldly knowledge, hidden treasure, power over worldly possessions, and longevity, both exoterically and esoterically.

The Zen like Methods of a Burmese Guru

This Wisdom-Holder directed Padma to Peg, in Burma, to acquire from Prince Shri Singha, who dwelt in a cave, the essence of all schools of Buddhism, without differentiating one teaching from another. When Padma requested the guru Shri Singha to teach him this, the guru pointed to the heavens and said 'Have no desire for what thou seest. Desire not; desire not desire. Have no desire for desire. Desire and deliverance must be simultaneous. Voidness; voidness. Non-voidness; non-voidness. Non-obscurations; non-obscurations. Obscuration; obscuration. Emptiness of all things; emptiness of all things. Desire above, below, at the center, in all directions, without differentiation.' When all of this had been explained in detail, and the guru had assured Padma that he would realize the essentiality of all the doctrines, Padma praised the guru.

Then Padma asked him, 'What is the difference between Buddha and non-Buddha?' Shri Singha replied, 'Even though one seek to discern a difference, there is no difference. Therefore, be free of doubt concerning internal things. To overcome doubt concerning internal things, employ the

perfect absolute Divine Wisdom. No one yet has discovered either the Primary Cause or the Secondary Cause. I myself have not been able to do so; and thou, likewise, thou Lotus Born One, shalt fail in this.'

The Supernormal Origin of Manjushri

Padma's next great guru was the Bodhisattva Manjushri, residing on the Five Peaked Mountain, near the Sita-sara River, in the Shanshai Province of China. Manjushri's origin, like that of Padma, was supernormal:

The Buddha once went to China to teach the Dharma, but instead of listening to Him, the people cursed Him. So He returned to Gridhrakuta, in India. Considering it to be useless to explain the higher truths to the Chinese, He decided to have introduced into China the conditional truths, along with astrology. Accordingly, the Buddha, while at Gridhrakuta, emitted from the crown of His head a golden yellow light-ray, which fell upon a tree growing near a stupa, one of the five stupas, each of which was on the peaks of the Five Peaked Mountains. From the tree grew a goitre-like excrescence, whence there sprang a lotus blossom. From this lotus blossom Manjushri was born, holding in his right hand the Sword of Wisdom and in his left had a blue lotus blossom, supporting the Book of Wisdom; and the people spoke of Him as having been born without a father and mother.

From Manjushri's head there issued a golden tortoise. The tortoise entered the Sita-sara River, and from a bubble there came forth two white tortoises male and female which gave birth to five sorts of tortoises.

At about this time the Lord Buddha emitted from the crown of His head a white light-ray which fell upon the Goddess of Victory. The Goddess went to Manjushri; and he, taking in his hand the golden tortoise, said, 'This is the great golden tortoise.' Then he instructed and initiated the Goddess in seven systems of astrology; and she studied under him a total of 84,000, treatises. Of these, 21,000 treated of astrology as applied to living human beings, 21,000 of astrology as applied to the dead, 21,000 of astrology as applied to marriage, and 21,000 of astrology as applied to land and agriculture.

When these astrological teachings, known as the teachings which issued from the head of the most holy Manjushri, had spread all over the world, the people gave so much attention to them, that the Dharma of the Lord Buddha was neglected. So Manjushri placed all the texts containing the teachings in a charmed copper box and hid it in a rock on the eastern side of the Five Peaked Mountain. Deprived thus of astrological guidance, mankind suffered dire misfortunes; diseases, shortness of life, poverty, barrenness of cattle, and famine.

Upon learning of these misfortunes, Avalokiteshvara went to Padma-Sambhava and said, 'I have renovated the world thrice; and thinking that all beings were happy, returned to Ripotala. But now, when I look down, I behold so much suffering that I weep.' Avalokiteshvara added, 'Assume the guise of Brahma; and, for the good of the creatures of the world, go and recover these hidden treasures [of texts].'

Having assumed the guise of Brahma, Padma went to Manjushri and said 'Although not really a part of the Dharma of the Lord Buddha, astrology is, nevertheless, of vast benefit to worldly creatures. Therefore, I beg thee to take out the hidden texts and instruct me in them.' Manjushri took out the hidden texts and instructed and initiated Padma in all of them.

After completing his training in astrology under Manjushri, Padma received further instruction in religion from the Adi-Buddha. Then by various human gurus, each of whose gave him a new name, he was initiated in the eight doctrines, concerning the Peaceful and Wrathful deities, the demons of the Three Realms of Existence, offering hymns of praise, maledictions, the best of all religious essences, and the essentiality of consecration; and the corresponding deities appeared before him. He constructed a stupa of thirteen steps and in it hid the texts of these eight doctrines.

Then there appeared to Padma a dakini who, after having saluted him as "the incarnation of the Mind of The Buddha Amitabha," declared that the time was ripe for him to take out the hidden texts of the Lord Buddha's teachings. Padma gathered together the texts, some from heaven-worlds, some from the naga-world, and some from the human world; and upon mastering their contents, Padma was called "The Powerful Wealthy One of the World."

Yogic Arts Mastered by Padma

Padma now went to Gridhrakuta and mastered the yogic art of extracting essences for producing health and longevity; the power of supernormal seeing, hearing, feeling, smelling and tasting, by drinking only water and abstaining from food, and of retaining healthfulness and bodily warmth without wearing clothing; and the method of acquiring clearness of mind, lightness of body, and fleetness of foot through breath-control, and of prolonging life and of acquiring learning as limitless as the sky through fasting and application of the teachings concerning the Voidness. By practicing all penances, Padma became inured to all hardships, His name at this time was "The Enjoyer Of Greatest Bliss."

Padma also mastered the yogic art of extracting elixir from pebbles and sand, and of transmuting filth and flesh of human corpses into pure food. Another accomplishment was expertness in acrobatics. He was then called "The Kingly Enjoyer of Food."

Other yogic arts in which Padma acquired proficiency were the prolonging of life by taking the essence of gold, the preventing of disease by taking essence of silver, the walking on water by taking essence of pearl, the neutralizing of poison by taking essence of iron, the acquiring of clear vision by taking essence of lapis-lazuli. Now he was named "The Lotus Essence of Jewels."

Padma mastered the practice of one thousand such essences, and promulgated them for the benefit of mankind. The texts of some of them he wrote on paper and hid.

The Buddha of Medicine appeared before Padma, and, giving to him a pot of amrita, requested him to drink of it. Padma drank one half of it for the prolongation of his life and the other half he hid in a stupa; and now he was called 'Padma the One of Accomplishment.'

Brahma, Lord of Rishis, accompanied by twenty-one Great Rishis, appeared before Padma, and showered flowers on him and sang his praises. Brahma addressed him, and said, 'Thou art an emanation of the mind of Amitabha, and wert born of a lotus. Thou has mastered the arts appertaining to medicine, to the neutralizing of poisoning, to the Five Elements, and to the prolongation of life.'

There happened to be at one of the extremities of India a town inhabited by butchers; and Padma, in order to dominate and destroy them, incarnated as one of their son's named Kati, the Evil Handed Outcast. To Kati, being by profession a butcher, it made no difference whether he killed and ate a beast or a man; and so he began killing the butchers and eating their flesh. When he took to the habit of cutting off bits of his own flesh and eating it, the people cursed him and drove him away.

Kati went off and made the acquaintance of a butcher named Tumpo, who was quite as wicked as himself, and said to him, 'Both of us live the same sort of life and we should be quite good company for one another.' Kati furnished Tumpo with bows and arrows and snares, and said to him, 'Now keep on killing the butchers with all thy might and I with all my might will send their consciousness principles to the abode of the gods.' In this way all the butchers were killed off.

Padma's next exploit was the subjugation and conversion of heretics and demons, who vowed to give their life to help establish the Dharma. He wrote a book on how to subjugate and convert demons, and hid it in a rock.

Then Padma thought, 'I cannot very well spread the Doctrine and aid all sentient beings until I destroy evil.' He returned to the 'Cool Sandal Wood' Cemetery near Bodh-Gaya and there he constructed of human skulls a house with eight doors, and inside it a throne whereon he sat like a lion and entered into meditation. The god Tho-wo-Hum-chen appeared before Padma and making obeisance to him said, 'Hum! O thou, the Vajra bodied One, Holder of the Shakya Religion, who like a lion, sittest on thy throne, being self-born, self-grown, the conqueror of birth, old age, and death, eternally youthful, transcendent over physical weakness and infirmities, thou art the True Body. Victorious thou art over the demon born of the bodily aggregates, over the demon of suffering and disease, over death and the messenger of the Lord of Death, and over the god of lust. O thou Hero, the time hath come for thee to subjugate all these evils.'

Then Padma came out of his meditation. Mounting to the roof of the house, he hoisted eight victory-banners, spread out human hides from the corpses of the cemetery and thereon danced in wrathful mood various dances. He assumed a form with nine heads and eighteen hands. He intoned mystic mantras while holding a rosary of beads made of human bones. In this wise he subjugated all these demons and evil spirits, slew them, and took their hearts and blood in his mouth. Their

consciousness-principles he transmuted into the syllable Hum and caused the Hum to vanish into the heaven-worlds. He was now called 'The essence of the Vajra.'

Transforming himself into the King of Wrathful Deities, Padma, while sitting in meditation, subjugated the gnomes. In the same manner he brought under his control all women who had broken solemn vows, and destroying their bodies, sent their consciousness-principles to the heavens of the Buddha. Now he was called 'The Subjugator of Gnomes.'

Assuming the form of Hayagriva, the horse headed deity, Padma performed magical dances on the surface of a boiling lake, and all the malignant and demoniacal nagas inhabiting the lake made submission to him; and he was named 'The Subjugator of Nagas.'

Assuming the form of other deities he subjugated various kinds of demons, such as those causing epidemics, diseases, hindrances, hail, and famine. In the guise of the Red Manjushri, Padma brought all the gods inhabiting the heavens presided over by Brahma under his control, by uttering their mantras. In other guises, Padma conquered all the most furious and fearful evil spirits, and 21,000 devils, male and female.

As Hala-hala, Padma dominated the good and bad demons controlling oracles in Tibet. As the body of the Thirty-two Wrathful Swastikas, Padma dominated the Nine Planets, the Sun, Moon, Mars, Mercury, Venus, Jupiter, Rahu, and Khetu, and all things under their influence. As the six faced Yama, the Lord of Death, Padma dominated all the Lords of Death under Yama. Similarly, Padma conquered Pe-har, the King of the Three Realms of Existence, subdued all haughtiness, gained ascendancy over Mahadeva, Pashu-pati and other deities of the Brahmins, and also over the chief deities of the Jains. The god Mahakala and the goddesses Remati and Ekadzati, appeared before Padma and praised him for thus having conquered all evils and all deities.

Padma so far had employed mantras and magic to conquer evil; but now, desiring to attain absolute Knowledge of Truth, he went to Bodh-Gaya to subjugate all untruth by employing the power of the Sutras; and there he sat in meditation. By uttering the Hri-Hum-Ah mantra, Padma resuscitated all the evil spirits, nagas, and demons he had slain, taught them the Dharma, initiated them, and made them to serve the cause of religion. Returning to Gridhrakuta in order to ascertain if there were any more beings in need of special religious teaching he found none.

After this, he preached the Dharma, both exoterically and esoterically, to the dakini, especially to the four chief dakini at the Dhanakosha Lake where he was born. Vajra-Varahi together with these dakini, made submission to him. He likewise taught the gods of the Eight Planets.

The Birth And Girlhood Of Mandarava

Padma went to the city of Sahor, in the north-western corner of the country of Urygan, where the King Arshadhara reigned. The King had 360 wives and 720 ministers of state. Padma beholding the King and his principal wife, the Queen Hauki, in union caused a light-ray to enter the Queen's womb and she dreamt that one hundred suns rose simultaneously, then the heat parched the Sahor country, and that from the crown of her head sprang forth a flower of turquoise. Gods and goddesses overshadowed the Queen during her pregnancy. A daughter being born, to the consternation of the royal household, the Queen called in a yogi and showed to him the girl and narrated the dream. The yogi bathed the girl with perfume, placed her so that half her body was in sunshine and half in the shade. After having carefully examined the babe, the yogi announced that she possessed the 32 signs of a Buddha, that she was the daughter of a god and could not therefore be given in marriage, and that she would renounce the world and become a yogini; and he named her Mandarava.

The girl grew up rapidly, growing as much in one day as a normal child would in a month. By the time she was thirteen, she was regarded by everybody as really being an incarnate goddess. Chinese princes, Hindu, Moslem, and Persian kings were among her forty royal suitors. When she refused all of them, the King commanded her to choose one of them within three days. Thinking over her past lives, she told the King she would devote her life to religion. The King, much angered at the decision, placed a guard of 500 servants over her and refused her exit from the palace, and told the guards that he would put all of them to death if they allowed Mandarava to commit suicide.

The Queen's own servants having failed to find meat such as the Queen desired, the Queen secretly sent Mandarava out to find some. The markets were all over for the day and Mandarava

found no meat for sale; so she cut off flesh from a child's corpse which she discovered on her way back to the palace and gave it to the mother, who ordered her to make a stew of it, and Mandarava did so. Upon partaking of the stew, the King was levitated from his seat and felt as though he could fly; and taking the meat to be that of a Brahmin seven times born, sent Mandarava to fetch the remainder of the corpse. The King took the corpse, had it turned into magical pills, and had these buried in a box in a cemetery under the guardianship of the dakini.

Mandarava, accompanied by a maid-servant, escaped from the palace through a secret passageway and, going into the jungle, discarded her garments of silk and her jewellery, and prayed that she might become a sister of the Order and not a bride. She pulled out her hair and scratched her face with her finger nails in order to destroy her beauty so that no suitors would desire her, and entered into silent meditation.

The maid-servant in consternation, hurriedly returned to the palace and made report to the King. The King dismissed Mandarava's suitors, saying she had joined the Sister-hood; and he had her 500 maid-servants ordained and built for them a palatial monastery where they entered upon the religious life.

Padma's Arrival And Instruction Of Mandarava

Knowing that the time had come to instruct Mandarava, Padma flew on a cloud from the Dhanakosha Lake to Mandarava's religious retreat. Mandarava and her followers, who were out in their garden, beheld a smiling youth sitting in a rainbow. The air was filled with the sound of cymbals and the odour of incense. Overcome with joy and wonder, Mandarava and her followers swooned. Padma revived them by emanating red, white and blue light rays. He landed in the garden and all the nuns bowed down before him. Then Mandarava invited him into the monastery to expound the Doctrine.

Mandarava having questioned Padma concerning his parentage and country, he replied, 'I have no parents. I am a gift of the Voidness. I am the essentiality of Amitabha and of Avalokiteshvara, born of lotus in the Dhanakosha lake; and being of the same essence of as the Adi-Buddha, Vajra-Dhara, and the Buddha of Bodh-Gaya, I am the Lotus miraculously produced from all These. I will aid all beings. I am the master of the Eight Fathers of Generation, of the Eight Mothers of Birth, of the Eight Places of Travel, of the Eight Places of Abode, of the Eight Cemeteries for Meditation, of the Eight Kinds of Gurus, of the Eight Classes of Wisdom, of the Eight Highest Lamas [or directors of religion], of the Eight Classes of Magical Illusion, of the Eight Sorts of Garments, of the Eight Tantric Deities Difficult to Propitiate, of the Eight Parts of Yogic Dress in Cemeteries of the Eight Past and Eight Future Events, of the Eight Classes of Past Error and of the Eight Classes of Future Error. I have collected all perfection doctrines, and I know the past, present and future in completeness. I will plant the banners of Truth in the Ten Directions throughout this World. I am the matchless Teacher of all.' Padma instructed Mandarava and her 500 followers in the Three Yogas first; and they practiced these Yogas.

A cowherd having observed the coming of Padma and how he was taken inside the monastery by the nuns, went to the door and listened, and, hearing him talking to them, reported that Mandarava was living with a youthful bramachari and was not so virtuous as they took her to be. When the King heard this accusation, he offered a reward for anyone able to prove it; and the cowherd claimed the reward. The King ordered that the monastery be forcibly entered and that the youth be seized if found within; and Padma was taken and bound with ropes.

The King commanded, 'Collect til-seed oil from the villagers and burn the youth. To punish Mandarava, confine her naked in a pit filled with thorns for twenty-five years. Put a cover over the pit so that she cannot see the blue sky. Imprison the two chief nuns in a dungeon; and confine all other the other nuns to a monastery in such a manner that they can never more hear the voice of a man.'

Soldiers took Padma, stripped him naked, spat upon him, assaulted him and stoned him, tied his hands behind his back, placed a rope around his neck, and bound him to a stake at the junction of the three roads. The people to the number of 17,000 were ordered each to fetch a small bundle of wood and a small measure of til-seed oil. A long roll of black cloth was soaked in the oil. and then wrapped around Padma. Then there were heaped over him leaves of the tala tree and of the palmyra

palm. Upon these the wood was placed and the til-seed oil poured over it. The pyre was as high as a mountain; and when fire was put to it from the four cardinal directions the smoke hid the sun and the sky. The multitude were satisfied and dispersed to their homes.

A great sound was heard as an earthquake. All the deities and the Buddha came to Padma's aid. Some created a lake, some cast aside the wood, some unrolled the oil-soaked cloth, some fanned him. On the seventh day afterwards the King looked forth and seeing that there was still smoke coming from the pyre thought to himself. 'This mendicant may have been after all some incarnation;' and he sent ministers to investigate. To their astonishment, they saw a rainbow-enhaloed lake where the pyre had been and surrounding the lake all the wood aflame, and at the centre of the lake a lotus blossom upon which sat a beautiful child with an aura, apparently about eight years of age, its face covered with dew-like perspiration. Eight maidens of the same appearance as Mandarava attended the child.

When the King heard the ministers' report, he took it all to be a dream. He went to the lake and walked around it rubbing his eyes to be sure he was awake; and the child cried out, 'O thou evil King, who sought to burn to death the Great Teacher of the past, present and future, thou hast come. Thy thoughts being fixed upon the things of this world, thou practicest no religion. Thou imprisonest persons without reason. Being dominated by the Five Poisons - lust, anger, sloth, jealousy, selfishness - thou doest evil. Thou knowest naught of the future. Thou and thy ministers are violators of the Ten Precepts.' The King made humble repentance, recognized in Padma the Buddha of the past, present and future, and offered himself and his kingdom. In accepting the King's repentance, Padma said, 'Be not grieved. My activities are as vast as the sky. I know neither pleasure nor pain. Fire cannot burn this inexhaustible body of bliss.'

Mandarava refused to come out of the thorn-filled pit when the King sent for her. Not until the King in person went to her and explained everything did she return to the palace. There she sang her guru's praises and Padma in his turn sang hers. The King clad Padma in royal garments, placed jewels upon him and a crown-like head-dress, and gave to him both the kingdom and Mandarava.

The old suitors of Mandarava made war against the King for giving Mandarava to Padma. Mahapala brought up his army first. Obtaining from the demi-gods enormous all-victorious bows and arrows, Padma dispatched them on an elephant along with a message carried by two giant heroes. When Mahapala beheld the bows and arrows and learned that Padma and the two heroes could handle them, and fearing lest Padma had a thousand such heroes and arms, he withdrew his army. It being rumoured that no one could possibly use such mighty bows and arrows, Rahula, at Padma's command, took up one of the bows and arrows and hit a horn target at a distance from which a man would barely have been visible; and all the kings withdrew their armies.

The Sahor King's Initiation

The Sahor King, taking Padma as his guru, begged him for adequate instruction in the doctrine of the Mantras, Tantras, and Sutras, that he might attain Nirvana; and Padma said, 'O King, difficult is it for thee when immersed in worldly affairs to practice the Precepts. Wert thou to be taught the secret doctrines appertaining to the Mantras and Tantras, without initiation, it would be like pouring water into an earthen pot before the pot has been fired.' But after receiving the necessary yogic training, the King and twenty-one of his followers were duly initiated; and the King became a teacher of the Dharma.

One day Mandarava put to Padma a series of doctrinal questions, which, with Padma's replies were as follows:

Q: 'How do the Sutras differ from the Mantras and Tantras?'

A: 'The Sutras are the seed, the Mantras and Tantras are the fruit.'

Q: 'What is the difference between the Greater Path and the Lesser Path?'

A: 'The difference is twofold; that between the ordinary significance and the implied significance.'

Q: 'What difference is there between the conditional and the unconditional truth?'

A: 'The difference is that between ritual and Divine Wisdom.'

Q: 'What is the difference between ritual and Divine Wisdom?'

A: 'The difference is between non-having and having.'

Q: 'What is the difference between the Sangsara and Nirvana?'

A: 'The difference is between Ignorance and Wisdom.'

When Mandarava asked Padma concerning her past and future lives, he replied that the answer would be too long to give then. To her query, 'Who was my father in my previous incarnation?' Padma answered, 'Thy father was the prince of a yogi king of Kalinga. He became an ordained monk of the Lord Buddha at Benares. He converted the Jains and Hindus to Buddhism. The monastery of Vikramashila was under his jurisdiction. He fought the non-Buddhists and slew many, and because of this sin he returned to Sangsaric birth, being conceived in the womb of the Queen of King Arti. The Queen died; and in the cemetery I cut open the womb and took out the child, which died and was reborn as your father the King.'

'What fate awaiteth my father in his next births?'

'He will first be born as Akara-mati-shila in the monkey land of Tibet; then in the country of Rakshasas, then as a prince of the king of Kotala; then among the demi-gods, and I shall be his guru; then as Deva Akarachandra, son of a monk in Nepal. Then after being taught Avalokiteshvara in His heaven, he will take birth as a prince Lhaje, son of King Mu-thi-tsan-po of Tibet. He will encounter me in Tibet, and once more I shall tell him of his future. After twenty generations he will be reborn in the Sahor country, now as a virtuous king, now as a very learned man (or pandit), now in lower conditions, but through my kindness he shall never see the hell worlds. All this thou shalt keep secret.' Padma instructed Mandarava in the Precepts and the Doctrine. And he remained in the Sahor country for 200 years and established the Faith.

Padma And Mandarava's Meditation In The Caves

Thinking the time ripe to preach the Dharma throughout India, China, Tibet, Nepal, and the non-Buddhist countries, Padma told Mandarava of his imminent departure. She requested that he first instruct her in Kundalini Yoga; and he said, 'I am going to Ripotala to the east. On the third night after I am gone face the east and make earnest supplication to me, and I will come to thee.' Padma, sitting on a seat formed of crossed dorjes, was conveyed by four goddesses to the heavenly palace of Avalokiteshvara whence he went to a cave and sat in meditation.

Overcome with loneliness and sad at heart, Mandarava fled weeping from the Sahor palace. Padma appeared before her and said, 'Thou canst not control yourself, yet askest all the doctrines of me. Renounce all worldly things and centre thy mind on religion.' Padma took her to the cave at Avalokiteshvara's heaven, and for three months and seven days made prayer and offerings to the Buddha of Long Life. Then Amitayus appeared, placed the urn of boundless life on the heads of Padma and Mandarava, gave them to drink of the nectar of immortality, initiated them, and conferred upon them immunity from death and birth until the end of the kalpa. Padma was transformed into Hayagriva and Mandarava into Vajra-Varahi. Both possessed the siddhi of transformation into a rainbow and of invisibility. after this, Padma and Mandarava descended to the human world and dwelt in the Cave of the 'High Slate Mountains' in the country of Kotala, between Sahor and the rest of India, where they remained for twelve years practicing yoga, the King of Kotala giving them maintenance.

Padma in a yogic vision, beheld a cemetery wherein the animals which fed on the flesh of the dead were starving because of a dearth of new corpses. Feeling great compassion for the animals, Padma went to the cemetery and offered to them his own body for food. But his body was a body of invisibility, and the animals could not eat it.

In order to ascertain what he should do to save the animals, Padma entered into meditation; and discovering thereby that the late King of Sahor had reincarnated as the princess of the King of Kotala, considered how the flesh of the princess might be given to the animals. Padma transformed himself into a pair of hawks, and they built a nest and laid eggs in it. The princess happening to go out to gather kusha grass, saw the eggs, and placed leaves over the nest to shelter the eggs, and stones at the corner of the nest to prevent it from being blown away. The male hawk assisted her. Pity was thus aroused in her; and deciding to adopt the religious life, she went to Padma and Mandarava at the cave seeking religious guidance. Padma said to the princess, 'If thou desirest to become a woman of religion, realize first the sufferings of all the animals in the cemetery; then go and offer to them thy

body. By devouring thy body; all these animals will be reborn as human beings and become thy disciples when thou yourself, after some lives, shalt be born as King Sron-Tsan-Gampo in the Land of Snow. He will send envoys to bring the image of Avalokiteshvara to Tibet. At that time the animals will take human birth, some in the east of India, some in Singala; they will build two hundred monasteries and be servitors of the Buddha, the Dharma and the Sangha. Then the image of the eleven-faced Avalokiteshvara will be taken to Tibet and the Children of the Monkey shall have opportunity of worshipping him.

The princess at once handed over to Padma her garments and ornaments, and going to the cemetery, offered her body to the animals and they devoured it. When the King learned from Padma of the wondrous pity of the princess, he too sought religious guidance of him; and Padma went to the palace and preached the Mahayana of self-sacrifice and universal altruism, for all living things.

Then after having visited each of the Eight Great Cemeteries of India and other places, Padma went to Pataliputra, where lived King Ashoka, who after having incited feuds between the older and younger monks, had the latter put to death and the former beaten and left to die. The King had also made war against a rival king and captured him, and was now holding him prisoner.

In order to subdue Ashoka, Padma transformed himself into a bhikshu, and went to Ashoka's palace and begged alms. 'This man', said Ashoka, 'is come to show contempt of me', and he ordered Padma to be imprisoned. As a punishment, Padma was cast into a vat of boiling oil. 'Boil him until his is dissolved', commanded the King. On the following day the King went to the vat to see how well the sentence had been carried out; and beheld a lotus blossom growing out of the vat and the bhikshu sitting amidst the blossom. Overcome with wonder, Ashoka at once recognized his error, and bowing down before the bhikshu in repentance said, 'Owing to sloth I have committed a great sin; O Lord, tell me now how I may atone for it?'. And Padma replied 'If thou build ten million stupas in one night and make surpassingly great charitable gifts to the poor, only thus canst wipe away thy sin.'

The King said, 'It is easy make such gifts to the poor, but difficult to build so many stupas in one night. Perhaps thy words imply that I shall be unable to wipe away my sin?' Padma replied, 'Thou are come into the world in fulfilment of the Lord Buddha's prophecy. If thou go and make prayer before the Bodhi-Tree at Bodh-Gaya, thou shalt succeed in building so many stupas.'

The King went to the Bodhi-Tree and prayed, 'If it be true that I am come into the world in fulfilment of the Lord Buddha's prophecy, may I be empowered to build so many millions of stupas in one night'; and, to his astonishment, this came to pass. And the in city of Maghadha the King gave surpassingly great alms to the poor.

Now Padma took up residence in a cemetery in the country of Baidha, where lived a yogi king who was very learned in medicine. Balin had two wives and each had given him a son. To the son of the elder wife, Balin secretly taught all of his medical knowledge, but to the son of the younger wife he taught nothing of it. One day, the King announced that he intended to ascertain by means of an examination which son had a better head for studying medicine. The mother of the younger son thinking that the King was thereby planning to choose one of the sons as heir to the throne, wept bitterly because her son knew nothing of medical science. Her son told her not to lament; and, going to Padma in the cemetery, mastered the five higher systems of medicine. When the time approached for the examination, the King made public proclamation that whichever son showed greater proficiency in medical knowledge would be chosen to succeed in the kingship.

Publicly the two sons were examined. The elder son showed proficiency in three hundred medical treatises; but the younger son showed much greater proficiency, and, in addition to his exposition of them, set forth the Doctrine of the Buddha so wonderfully that devas, nagas, and demons appeared and made obeisance to him.

'Without having been taught, thou has mastered everything', said the King, and he bowed down before the son and set the son's feet on his head. In anger, the elder wife cried 'Although thou hast secretly instructed mine own son, to the son of the younger queen thou hast conveyed the very essence of medical science. Had they been taught together my son would have been the victor. And now thou hast disgraced him in public. Unless thou divide the kingdom equally between them I will put an end to my life here and now.' To this proposal of dividing the kingdom the King agreed, whereupon the younger son said, 'I will embrace the religious career'. And the victorious son, becoming Padma's

disciple, mastered the Sutras, the Tantras, and the Mantras, and wrote many treatises on religion and medicine, and was named Siddhi-Phala.

During this epoch a Sun-Siddha was preaching non-Buddhist doctrines. He practiced a yoga intended to draw the sun's vital energy into his own body, so that when he opened his eyes flame came forth and set aflame the Buddhist monastery of Vikramashila [in Magadha]. In the conflagration, many of the Abhidharma scriptures were destroyed. As a result of this destruction, the naga King Mulchilinda became very ill. Nanda another King of the nagas, foresaw that Mulchilinda would die unless a human physician were summoned at once. Two nagas fetched the Bhikshu Siddhi-Phala, who cured Mulchilinda. As a reward, the King presented the bhikshu with the greater part of the text of the Great Boom which Ananda, the chief disciple of the Buddha, had hidden in the realm of the nagas. The part of the Boom which the naga King withheld was his security for the bhikshu's promise to return to the naga's kingdom. And this bhikshu, after his return to the human world with the Boom, became known as Arya Nargarjuna.

The Supernormal Birth Of Arya-Deva, Disciple Of Nagarjuna

Padma now went to a cemetery in the country of Singhala. The King of Singhala, Shri Phala, became his patron and disciple. Padma by his supernormal vision beheld the non-Buddhists bring up their army, and complete the destruction of the Vikramashila Monastery and re-establish the non-Buddhist religion. After Padma had seen this vision, the King's gardener noticed in a pond in front of the palace garden an immense lotus blossom which never folded its petals at night. When the King and Queen went to see the lotus blossom they beheld in it a beautiful child, apparently about eight years old, with perspiring face. The King's chief priest, being called to explain what the child was, said, 'He is the incarnation of Shakya Mitra. He is destined to defeat Maticitra, the arch enemy of Buddhism, whose tutelary deity is Mahadeva. Take him into the palace and care for him; and Padma initiated the child and instructed him in the Dharma; and the child was called Arya-Deva. The child begged Padma for ordination into the Order, but Padma refusing to ordain him, said, 'Thou are to be ordained by Nagarjuna.' And Padma remained in Baidha and Singhala nearly two hundred years, and converted the people to Mahayana Buddhism.

In eastern Bengal a youthful non-Buddhist King was ruling. His palace was surrounded by six moats and had eight doors. He possessed a cat with a thousand eyes, and a magical light-giving gem. His subjects were many and his power great, but his rule was harmful.

Padma, upon setting out to subdue this King, placed Mandarava on a main highway and directed her to transform herself into a cat-faced being. By means of magic, Padma collected an army of 81,000 men and armed them with bows and arrows. The King was slain and his kingdom conquered. The five goddesses of Sensual Pleasure, who were the King's chief deities, were converted. Assuming the guise of the Adi-Buddha, Padma caused the consciousness-principles of all who had been killed in the war to go to the paradises. The living he converted to Buddhism. He aided the poor, and comforted the brute creatures. The country prospered and the people were happy.

The Vikramashila Monastery having been rebuilt, King Houlagou of Persia came with a large army and destroyed the twelve buildings comprising the Monastery and a part of the Abhidharma scriptures of the Mahayana School. Two learned bhikshus, Thok-me and Yi-nyen, transformed themselves into ordained nuns; and they introduced and established the Five Doctrines of Maitreya, the Eight Kinds of Prakarana and the Abhidharma-Kosha. Padma went to Bodh-Gaya and in the presence of the Guru Singha constructed the Mandalas of the Wrathful Deities associated with Ati-Yoga, Chitti-Yoga, and Yangti-Yoga; and, by this means, demonstrated to the Guru the methods whereby, in virtue of doctrine and conduct, one may, step by step, attain Nirvana. When the verbal part of the exposition was completed, Padma levitated himself and rose into the air so high that he could no longer be seen, and then reappeared in various supernormal forms and exhibited various supernormal powers. He returned to the earth and there constructed a stupa of precious stones and consecrated it.

Many learned pandits who happened to witness Padma's magical performances, requested that he teach to them the Doctrine; and he expounded to them the Sutras, Tantras, Mantras, Vinaya Pitaka, Abhidharma, and medical sciences in detail; and they named him 'The Great Pandit'. Then

Padma taught them the system of Kriya Yoga in its completeness; and they named him 'The Dorje without Imperfection'. Everything that Padma taught to the pandits, they wrote down. Then they placed all the manuscripts in a box made of precious gems, tied the box to a banner of victory, and raised the banner over the ruins of the Vikramashila Monastery. They now named Padma 'The Enlightened One, The Victory Banner of the Doctrine'. Immediately afterwards there was a fall of rain for seven days, all diseases disappeared, and the thirteen lucky signs appeared. Thus Padma really became a Buddha at Bodh-Gaya; and from the roof of the palace there he roared like a lion. The non-Buddhists were much agitated; and he converted them; and they named him 'Guru Seng-ge-Dradog'.

Padma's Mission To Eight Countries

Padma considered that the time had come to go on to eight other countries to establish the Doctrine, and he went first to the country of Jambu-mala to the east of Urgyan, when grew many jambu trees, and taught the Vajrayana form of Buddhism. Next he went to the country of Par-pa-ta, to the south, where the prevailing cult was the Black Manjushri, and there he taught concerning the peaceful and wrathful aspects of Manjushri. Then he went to the country of Nagapota, to the west, where the people were devotees of Hayagriva in Lotus Aspect; and to them Padma taught concerning the peaceful and wrathful aspects of Avalokiteshvara. Thence he went to the country of Kasha-kamala, to the north, where the cult of the Phurbu or Magical Dagger, prevailed; and Padma amplified this worship. From here he went to the country known as Trang-srong, to the southeast, where the people worshipped the Mother Goddesses; and Padma amplified their worship by teaching them how to invoke these goddesses. Going thence to the country of the flesh-eating Rakhshasas, to the southwest, ruled by a king of the Ten-headed Dynasty of Lanka (or Ceylon), where the people worshipped Vishnu, he taught the Kalachakra Doctrine to convert them. Padma's next mission was to the country of Lung-lha, to the northeast, peopled by devotees of Mahadeva; and to them he taught concerning sangsaric offerings with hymns of praise. In the eighth of the countries called Kekki-ling, or 'Place of Heroes', to the northeast, where the people practiced black magic, Padma introduced one of the eight systems for propitiating deities.

Now Padma went to the Dhanakosha Lake, at the center of the Urgyan country, and found the people prospering and the Mahayana Doctrine flourishing. He entered into meditation and ascertained that the time was not yet come to convert all other countries; and he returned to Bengal and lived with Mandarava in a cemetery, where the two practiced yoga.

One of Padma's friends having visited Padma and Mandarava in their cemetery retreat and suspecting that the two were living together as husband and wife, said to Padma, 'What a wonderful man thou art! Thou hast left thy lawful wife Bhasadhara in the palace in the Urgyan country; and this is quite disgraceful!' and notwithstanding that the friend slighted Padma by refusing to invite Padma to his home, Padma thought to himself, 'Inasmuch as this fellow is ignorant of the significance of the Mahayana and other yogic practices appertaining to the three chief psychic nerves, I should pardon him.'

Transforming himself into the son of a Brahmin, Padma went to the Khasar-Pani Temple and made obeisance before a Brahmin possessed of divine prescience. 'Why dost thou make obeisance to me?' Asked the Brahmin. And Padma replied, 'In order that I may aid the creatures of the world, I require the flesh of one who hath been born a Brahmin seven times successively. If thou canst not provide me with any now, please do so at the hour of thy decease.'

The Brahmin said, 'While in this world, one ought not to relinquish one's life before the time hath come; but as soon as I am dead thou mayest have my flesh'; and then Padma took leave of the Brahmin.

Five years afterwards, the Brahmin died. A great pandit named Dhombhi Heruka immediately appeared to claim the body. Many wolves attacked the pandit, but, exercising yogic powers, he drove them away by looking at them; and placing the body on his lap, mounted a tiger. He used serpents for the bridle, and crupper of the tiger, wore on his body ornaments of human bone, and carrying a three pronged staff, went to the Moslem city of De-dan. There he rode round about announcing that he would make a gift of the body to anyone who could come and take it. A passer-by remarked, 'Look at this yogi who is talking nonsense. He would not be riding the tiger had he not given it honey, nor

making use of the serpents had he not given them musk.'

Then the Heruka went to a tavern kept by a woman named Vinasa and ordered wine. 'How much?' asked the woman. 'I wish to buy as much as thou hast', he replied. 'I have five hundred jars', she said; and the Heruka said, 'I will pay the price at sunset'.

The Heruka not only drank all the wine which the woman had, but kept her busy fetching wine from other shops. When the Sun was about to set, the Heruka placed his phurbu half in sunshine, and half in shadow, and the Sun could not set; and he kept it there so long that the country became parched, the grass dried up and the trees died. For seven days the Heruka sat there drinking wine, and all the while the phurbu remained half in sunshine and, half in shadow, and the Sun continued shining.

The people complained bitterly to their King, saying that a mendicant who was sitting in a tavern drinking wine might be the source of their dire misfortune. So on the morning when the seven days of the Heruka's wine drinking were ended, the King went to the Heruka and said, 'O thou mendicant who shouldst be doing good to all creatures, why art thou drinking in this fashion?' and the Heruka answered, 'O King, I am without money to pay for the wine which I have drunk'. And when the King promised to settle the account, the Heruka took up the phurbu and the Sun set.

After this the Heruka went to the Cave of Kuru-kulla and made it his abode. Vinasa, the wine seller, who had unbounded faith in the Heruka, paid a visit to him, taking with her, on an elephant, wine and food and presented them to him, and requested that he accept her as his disciple, which he did. He favoured her with full instruction in yoga; and she attained the siddhi of immunity to drowning in water, of flying through the air, and of passing through solid substances.

How The Urgyan King Was Cured Of Snake Bite

The King of the Urgyan country, having gone to a cemetery, was bitten by a venomous serpent. When the most learned, Brahmins, mendicants, and physicians failed to cure him, they decided that the only hope lay in water from the bottom of the ocean. Such water was speedily procured, but the bearer, while fetching it, encountered a youth weeping and upon asking the youth why he wept, the youth said that the King was dead. Much perturbed, the bearer threw away the water and hurried to the palace and found the King still alive.

Vinasa, now the learned disciple of the Heruka, was sent for; and she succeeded in fetching water taken from the depths of the ocean, cured the King; and the King, in gratitude, made her his spiritual adviser.

Vinasa being a woman of low caste, the wives of the King objected to her presence. Vinasa was quite willing to quit the post, but the King would not hear of it. Seeing how difficult it was for her to get away from the palace, Vinasa magically produced a child, and pretended that it had been born to her in the normal manner, presented it to the King, saying that it was to be his guru instead of herself. The King accepted the child and reared it, and the child became a most learned saint, known as Saint La-wa-pa.

The time having come as Padma foresaw, to discipline the people of Urgyan, four dakini appeared with a palanquin and placed Padma and Mandarava in it and transported them by air to the land of Urgyan. Appearing there as mendicants, Padma and Mandarava begged their food from house to house. Eventually Padma was recognized, and when the ministers of the King heard of it they said, 'This is the man who ignored the Queen Bhasadhara and killed the wife and son of the minister; and now he is living with a beggar woman. Formerly he broke the law of the realm; and he hath returned to do further harm to us.'

Without the King's knowledge, the ministers had Padma and Mandarava seized. The pair were tied together, and then wrapped in oil-soaked cloth and fettered to a stake. Wood was piled around them, oil poured over the wood, and fire set to the pyre from each of the four cardinal directions. Even on the twenty-first day afterwards the pyre still gave off smoke, and a rainbow enhaloed it. When the King inquired about the cause of the phenomenon, and no one volunteered an explanation, Bhasadhara said, 'My husband having entered the Order abandoned me and the kingdom for the sake of religion. Then having recently returned to live with a beggar woman, he was condemned by the ministers and burnt to death.' Angry at having not been consulted concerning the condemnation, the

King said, 'If he were an incarnation he could not have been burnt'; and going to the place where the pyre had been, he beheld a lake, in the center of which stood an enormous lotus blossom, enshrouded in auras so radiant that one could hardly look upon them. The Earth-Goddess, accompanied by other divinities, appeared, and in songs of praise told of Padma's deeds in the world. The King and the ministers and the multitudes also offered praise and asked Padma's forgiveness; and the King invited Padma to be his guru until the kalpa should end, and to diffuse the Doctrine. Padma said, 'The Three Worlds are a prison house, even though one be born a Dharma-rajā, one cannot escape from worldly pleasures. And even though one be possessed of the Dharma-Kaya and know not how to govern one's own mind, one cannot break the chain of miseries of saṃsāric existence. O King make pure thy mind and attain clear vision; and thou shalt attain Buddhahood.

The King's mind was at once changed; and he and his ministers and followers entered the Order. Padma was escorted to the palace, and the King placed him upon the royal seat and obeisance and offerings were made to him. For thirteen years Padma remained in the Uryān land, disciplining the people and establishing the Faith.

Mandarava went to the Sacred Heruka Cave of the Dakini, and there became the dakini's abbess. Sometimes she assumed the form of a dakini, sometimes that of a jackal or tigress, sometimes that of a small boy or girl. By such means she advanced the Doctrine, and converted various types of beings. There lived in the City of Pal-pang-gyu a man and his wife who were weavers. The wife died in giving birth to a female child; and the father, thinking the child could not survive without a mother, deposited both the child and the mother's corpse in a cemetery. Mandarava, in her tigress transformation, went to the cemetery to eat of the flesh of corpses and saw the child sucking the breast of the dead mother, and feeling infinite compassion, suckled the child and nurtured it with her own milk. Day by day the tigress ate of the mother's corpse and fed bits of the flesh to the child.

When the child was sixteen, she was as pretty as a goddess, and Mandarava left her to shift for herself. Padma, seeing that the hour had come to convert the girl, assumed the guise of a bhikṣu and initiated her into the Mandala of Vajra-Sattva.

A cowherd, who had been supplying the pair with milk, also became Padma's disciple, and after having been initiated by Padma into the same Mandala, attained the siddhi of Vajra-Sattva. There having appeared on the cowherd's forehead, as a result of the siddhi, the mantric syllable Hum, Padma named him Hum-kara. Then Padma taught the cowherd the doctrine of the Long Hum, and he also conferred upon him the siddhi of fast-walking, so that he had the power of walking thus, levitated one cubit above the ground. As a psychic result of so much progress in yoga, a protuberance resembling the head of the Horse-headed Hayagriva appeared on the cowherd's head above the aperture of Brahma. Then as the cowherd progressed further in yoga, the outline of a single dorje appeared on his body over the heart and that of a double dorje on his forehead and from each of his nine bodily apertures light radiated.

After having attained these siddhi, the cowherd, driving his cattle home at nightfall, was seen by his master as Vajra-Sattva; and the master exalted the cowherd on a specially arranged seat and bowed down before him. 'Why', asked the cowherd, 'art thou bowing down before me, thy servant? People will look down on thee for doing so.' And the master replied, 'Thou art Vajra-Sattva; canst thou tell me where my cowherd is?' And the master and the people assembled and declared the cowherd to be their guru; the cowherd expounded the Doctrine and made many converts.

The Story of Shakya Shri Mitra

Now a brief biography of Shakya Shri Mitra is set forth as follows: Dharma-Bhitti, daughter of King Dharma Ashoka, was asleep in a garden and dreamt that a white complexioned man in a rainbow aura, placed her before a vessel of amrita, and poured holy water on her head so that it entered her body through the aperture of Brahma and made her feel most tranquil. Ten months afterward she gave birth to a boy child. Feeling great shame, she exposed the child, and it was lost in the sand. A dog belonging to a vassal of the King of the Uryān country discovered the child, which was still alive, and brought it to the King; and the child was reared in the royal household. When the boy was five years old he expressed his desire to become a bhikṣu, but being too young for ordination, was sent to the Shri Nalanda Monastery, where under Padma-Karpo, he became learned

in the Five Classes of Knowledge. The great Pandit Shri Singha named the youth Vimala Mitra; and then the abbot of Nalanda named him Shakya Shri Mitra, and admitted him to the fellowship of the five hundred pandits of Nalanda.

Exercising his power of prescience, Padma saw that he should return to Bodh-Gaya. First he went to the Cemetery of Jalandhar to meditate. Meanwhile a non-Buddhist King, known as 'The All-pervading Demi-god', having collected his army, sent forth four high non-Buddhist priests, each accompanied by nine pandits and five hundred followers, to Bodh-Gaya to prepare the way for the overthrow of Buddhism. Each of the four high priests approached Bodh-Gaya from the four cardinal directions and challenged the Buddhists there to public debate, saying, 'If ye be defeated by us, it shall be incumbent on you to join our Faith; and if ye defeat us, we will become Buddhists'. The four chief scholars of the Buddhists said among themselves, 'Although we can defeat them in controversy, we cannot overcome their occult powers.'

When the Buddhists were assembled in the royal palace at Bodh-Gaya discussing the coming debate, a woman with a fair complexion, carrying a broom in her hand, suddenly appeared and said, 'If ye compete with the non-Buddhists, ye will not be successful. There is one, my brother, who can defeat them.' They replied, 'What is thy brother's name, and where doth he live?' She answered, 'His name is Padma Vajra, and he is presently living at the Jalandhar Cemetery'. The Buddhists wishing to know how they might invite him, she said, 'Ye cannot invite him. Assemble at the Temple of the Bodhi-Tree, make many offerings and prayer, and I will go and fetch him.'

The strange woman vanished as suddenly as she had appeared; and the Buddhists, doing as she had advised, made prayer to Padma Vajra to come and vanquish the non-Buddhists. The next morning at dawn, Padma arrived at the palace, coming down through the branches of the trees like a great bird, and at once entered into meditation; and while Padma was meditating, the Buddhists sounded their religious drums. As the drums were sounding, the spies of the non-Buddhists listened to what the Buddhists were saying. The spy on the east side reported how the Buddhists said that the non-Buddhists, whose brains were like those of foxes, would be defeated. The spy on the south side reported the Buddhists as having said that the followers of Ganesha and their army would be subdued. The spy on the west side reported having heard the mischievous non-Buddhists with their followers would be annihilated, and the spy on the north side that all the black assembly would be crushed.

When the sun rose, Padma assumed the guise of a Dharma-Raja and flew over Bodh-Gaya. The King of Bodh-Gaya, seeing him thus manifesting magical power, doubted his intellectual ability, and said to him, 'O thou a mere boy of eight years, pretending to be a pandit, thou art not fitted to defeat the non-Buddhists'. Padma replied, 'O my lord, I am an old man of three thousand years; and who is saying I am only eight years of age? Thou brainless one, why presume to compete with me?'

The King made no response, but on his telling the non-Buddhists what Padma had said, they requested, 'O King, be good enough to call in now that inferior monk who caused our hairs to stand on end this morning. Should we fail to nip him in the bud our religion may suffer; we must subdue him.'

Then all the most learned non-Buddhists, possessed of magical powers, assembled. Padma emanated four personalities resembling his own personality, one in each of the four cardinal directions, while he himself remained in meditation; and these four personalities debated religious subjects with the non-Buddhists; and the Buddhists winning, clapped their hands, shouting that the non-Buddhists were defeated. Similarly, the Buddhists came off victorious in the miracle performing contest which followed.

In the next competition, which consisted of producing magic fire, the non-Buddhists were better by ten flames; and, as the non-Buddhists were applauding, Padma cried, 'Wait! Wait!' Then, placing his hand on the ground, a lotus blossom sprang up and from it went forth a flame that reached the top of the world. Thereupon, the four chief priests of the non-Buddhists with a few followers flew up into the sky. Padma pointed at them and fire went round and round and over them; and filled them with fear, they descended to their places shouting to Padma, 'Thou has defeated us, both in argumentation and in magic; prepare to meet thy death within seven days'. Going off into the jungle, they practiced black magic in order to kill Padma. All their 500 followers, who were left behind, embraced Buddhism.

Padma then made thank-offerings to the dakini; and next morning at dawn, the dakini called 'Subduer of Evil' appeared and gave to him a leather box bound with iron nails, saying, 'Hold in check

the demons and the non-Buddhists'. Upon opening the box, Padma found in it manuscripts of secret doctrines explaining how to produce thunder, lightning, and hail, within seven days of commencing appropriate magical ceremonies. No sooner had the four non-Buddhist priests completed the magical rites which were intended to cause Padma's death and had returned to their home city, than thunder and lightning came and killed them and set the city afire so that all its non-Buddhist inhabitants perished.

Padma went to the roof at Bodh-Gaya and exercising his power of roaring like a lion, all the non-Buddhists who heard him fell down in great fear and embraced the Doctrine. Religious drums and gongs and conch shells were sounded from the palace roof. The chief Buddhists carried Padma aloft on their heads and named him 'The Most Precious Exalted Lion Roarer'. Neighbouring kings invited Padma to their kingdoms, and Buddhism spread widely. The converted non-Buddhists at Bodh-Gaya called him 'The All Subduing Victorious One'.

In the non-Buddhist Ser-Ling country there was born to the King a deformed prince. The child's face was bony and of a bluish colour and very ugly, one eye was blind, the left leg lame, the right hand crippled, and the body emitted an offensive odour like rotting hide. The King and Queen, ashamed of the child, kept him secreted in the palace. When the prince grew up and wished to marry and live as a layman, they said to him, 'Thou art too deformed and ugly; no bride would marry thee'. It would be better for thee to enter the Order and allow us to supply thy needs'. The prince replied 'Religion is empty within and luxurious without, If ye my parents do not procure me a bride, I shall set the palace afire and then do away with myself or I shall kill both of you'. The prince having procured a lighted torch, came rushing at the King and Queen, so in fear of the prince they married him to the princess of the King of Baidha, relinquished the palace and lived apart from him. The princess exhibited such great displeasure of her royal husband that he was fearful lest she run away.

Padma, sitting in meditation, saw the trouble between the newly married pair; and going to the courtyard of the palace and exhibiting magical powers, produced many men and women wearing ornaments of human bone, and dancing. The princess wished to go out and see the magical performance, but the prince would not allow her. Looking out of a window, she caught sight of Padma, and exclaimed, 'Oh if only I had a husband like that man, how happy I should be!'

Padma hearing her, replied 'If a married woman love another man, she suffereth such anguish of heart that the two cannot be comrades. If a man love a woman against her will, harm resulteth, as from evil spirits, and preventeth their comradeship. If a husband and wife be socially unequal, lack of mutual respect, like that attributed to Ara, ariseth, and this also preventeth comradeship.

The prince and the princess were so deeply affected that they went out to Padma and bowed down and made offerings before him, and embraced Buddhism. The King, recalling Padma's former exploits in the Baidha country, was much displeased, and said, 'This little beggar killed my high priest and destroyed my palace'. Then Padma was seized and placed in an enclosure of bricks over which straw was heaped and set afire. Next morning, at the place where Padma had been enclosed and fire set, there stood a stupa of gold,. And the King and Queen and all their subjects made public repentance and became Buddhists.

The Formal Giving Of The Name Padma-Sambhava

After this, Padma preached the Dharma to gods, nagas, dakini, and demons in their own respective languages and realms, and to men in many parts of the human world- in China, Assam, Ghasha, Trusha (near Samala), and elsewhere in India, and in Persia. He built many temples and monasteries, 824 of them in Tibet. In Devachan, the heaven of Avalokiteshvara, he constructed a stupa of crystal. Because of having done all these things, he was given the name Padma-Sambhava.

While sitting in meditation in Avalokiteshvara's heaven, Padma perceived that Bodh-Gaya had been taken and sacked by a non-Buddhist King named 'Vishnu of the Nagas'. The temple and palace had been reduced to ruin, the monks set to doing worldly works and the people were suffering greatly because of the King's tyranny. And Padma foresaw that the son of a certain Brahmin's daughter and a fish were destined to overthrow the King.

One day this Brahmin's daughter was out watching her cattle when the rain came and she took shelter in a cave and fell asleep. She dreamt that Padma as a beautiful youth came and cohabited

with her and initiated her. After some days she told her brother's wife about the dream, saying she was pregnant and wished to kill her self. The brother, hearing of this said he would look after the child; and the girl gave birth to a boy. The family astrologer declared that the child had been born under a good sign and the child was named 'Sambhara of the Essence of Time'.

When the boy was about eight years old, he asked his mother, 'Who was my father?'. The mother wept and replied, 'Thou hast no father.' Then he asked, 'Who is the King of this country, and who is his priest (or guru)?' The mother replied, 'His name is Vishnu of the Nagas,' and he hath many non-Buddhist priests.' The boy said, 'It is not right to support a son who hath no father. So permit me to go to the Bodh-Gaya.'

And the boy went to Bodh-Gaya, and sought to enter a non-Buddhist monastery, but being too young for admission, he found employment in the King's kitchen.

The King having the habit of eating raw fish, the boy transformed himself into a fish in a stream of water and was caught by a fisherman and given to the King to eat. As the King was about to bite off a bit of the fish, it slipped from his grasp and went into his stomach where it caused him severe pain. When the priests had been called to the palace to offer aid, the boy appeared in his natural shape, and taking advantage of the commotion, set fire to the palace, opened its windows and locked its doors and all who were within it perished. Then the boy went to the city of Sahor and was ordained a Buddhist priest, and attained many spiritual perfections.

Now that Bodh-Gaya was once more under Buddhist control, the Buddhists there decided to rebuild the temple and the old palace and restore Buddhist rule. For a whole year search was made for one suitable to become the king, and no one was found.

The boy assuming the guise of a beggar, went to the marketplace and sat down there. That very day, the party of Buddhists who were making search for a suitable candidate for the kingship, took an elephant to the marketplace and announced that he to whom the elephant should go and offer a vase as a crown would be regarded as the king. As soon as the elephant was set free, it ran, with trunk and tail straight out, direct to the boy, and placed the vase on his head. And the boy became King of Bodh-Gaya.

Later on when the boy met his mother, she refused to believe that he, the King, was her son, saying her son had died in the last Bodh-Gaya fire. So the King made prayer that a fish should be born under a wooden plank, saying to the mother, 'If this prayer be granted, thou must believe I am thy son.' The fish was thus found and the mother believed. And under this virtuous Buddhist King, 'Sambhara the Essence of Time', the Faith spread and the country prospered.

Padma now visited Bodh-Gaya, consecrated the restored Temple and palace, had many stupas constructed and the lost scriptures rewritten, and revived the Faith as a whole, he also went to the country of Asafoetida, in Khoten, where he remained 200 years and established the Sutra, the Mantra, and the Mahayana forms of Buddhism. Then he proceeded to a hill on the frontier of India and Nepal and entered into meditation. Seven huntsman came with barking dogs and Padma magically stopped the barking. The huntsmen, overcome with fear, reported this to the king and the king ordered Padma to quit the place.

Thence Padma went to the temple of Shankhu. The Queen of King Ge-wa-dzin of Nepal having died when giving birth to a female child, the child, along with the Queens corpse, was deposited in the cemetery. A monkey, finding the child, adopted it; and the child grew up, feeding on fruits. When the girl was ten years old, her hands were webbed like the feet of a duck, but she was very beautiful. Padma went to the cemetery and initiated the girl and named her Shakya-devi. Then, taking her to a cave for further instruction, he formed a mandala of nine lighted lamps; and, as he sat there with her in yogic meditation, three impediments arose. Firstly, in the evening, lightning interrupted their meditation. As a result of this, drought prevailed for three years. Secondly, at midnight, the chief of the maras appeared and, after disturbing the meditation vanished. As a result of this, all over India and Nepal famine prevailed. Thirdly, in the morning before dawn a bird interrupted the meditation; and, as a result, the evil spirits of India, Nepal, and Tibet brought epidemics upon men and cattle.

Because of all these things, Padma sought advice of those who had been his gurus; and they consulted together and advised him to study the Dorje-Phurba teachings under Pandit Prabhahasti.

Accordingly Padma wrote to this pandit and the pandit dispatched to Padma a phurbu text, which was so heavy that a man could hardly carry it. As soon as the text reached Padma in the cave, the evil spirits that had caused the impediments disappeared and Padma and Shaky-devi were able to continue their yogi practices without molestation. And Padma said, 'I am like the lotus blossom. Although it groweth out of mud, no mud adhereth to it.' Making a copy of the text, he secreted it in the cave. Vapour arose from the sea, clouds formed in the sky, rain fell, flowers blossomed and fruits ripened. All famine and disease disappeared and the people were happy. And after Padma had established the Doctrine in the region of the cave he was called 'Padma, the Victorious Tutelary of the Dakini.'

Padma's Many Magical Guises

Padma, assuming numerous guises, continued to subdue evil. Sometimes he appeared as a common beggar, sometimes as a boy of eight years, sometimes as lightning, or wind, sometimes as a beautiful youth in dalliance with women, sometimes as a beautiful woman in love with men, sometimes as a bird, an animal, or insect, sometimes as a physician, or rich almsgiver. At other times he became a boat and wind on the sea to rescue men, or water with which to extinguish fire. He taught the ignorant, awakened the slothful, and dominated jealousy by heroic deeds. To overcome sloth, anger and lust in mankind, he appeared as the Three Chief Teachers, Avalokiteshvara, Manjushri, and Vajra-Pani; to overcome arrogance he assumed the Body, the Speech, and the Mind of the Buddha; and to overcome jealousy, the fifth of the 'Five Poisons', he transformed himself into the Five Dhyani Buddha; He was now called 'The Chief Possessor of Magical Dances (or of Shape-Shifting)'. In short to accomplish his mission to all sentient creatures, human, super-human, and sub-human, Padma assumed the guise most suitable to the occasion.

Texts And Treasures Hidden By Padma

The many books which he wrote and hid in the world of men, in heaven-worlds, and in the realm of the nagas under the waters of seas and lakes, in order that there might be preserved for future generations the original uncorrupted teachings. For this reason the dakini called him 'The One Possessed of Power Over Hidden Treasures (of texts)'. Many of these hidden texts were written on tala-palm leaves, on silk, and on blue (or lacquered) paper in ink of gold, silver, copper, iron, and malachite, and enclosed in gold-lined boxes, earthen pots, stone receptacles, skulls, and precious stones. All that he taught was recorded and hidden. Even the teachings of the Lord Buddha in their purity he hid, so that the non-Buddhists might not interpolate them. No one save the tertons (or takers out of hidden texts) would have the power to discover and bring forth the secreted writings. Padma placed the hidden texts under the guardianship of the dakini and Wisdom-Holders; and he blessed the texts so the none of them should fall into the hands of one who, lacking the merit born of good deeds done in a past incarnation, was undeserving. Thus, there could be no diminution of the Doctrine, nor of initiation, nor of priestly succession through incarnation, nor of the practice of religion.

Between the Khang-kar-te-say Mountains (near the Nepal frontier in southern Tibet) and Tri-shi-trik in China, Padma hid 108 large works, 125 important images, five very rare essences (of secret doctrines), the sacred works of Buddhism and of the Bonpos, and books on medicine, astrology, arts, and crafts. Similar caches were made by Padma in Nepalese caves and temples. Along with the texts, he buried such worldly treasures, magical weapons, and food as would afford support to the tertons who should take out the texts and give them to the world. Altogether, Padma is credited with having hidden away texts and accessory objects to the number of ten million.

After explaining to Shaky-devi, in answer to her question why, as already set forth above, so many texts and treasures were hidden, Padma added, 'Arya-deva and Nargarjuna will take out one of the hidden treasures and thereby subdue the non-Buddhists.'

Then Shaky-devi asked, 'O Great Guru, if the number of the treasures is so great how did they originate, and why call them treasures? Who shall have the merit of a previous incarnation to profit by them? Who shall possess the power to take out the treasures? And how will the discoverer of such a treasure take birth? Please explain all of this to me.'

Padma replied, 'Be good enough to give ear, O thou of meritorious birth. It was after the

destruction of the Demon `Thar-pa Nag-po that the treasures originated. From his mind sprang the Eight Cemeteries. His skin represents the paper; his hands and legs represent the pen; the watery fluid which he exuded from the four apertures of his body represents the ink. Out of these three (the skin, bodily limbs and watery fluid) came the 'Five Poisons' and from the 'Five Poisons' came the alphabet of letters. His skull, mouth, and nose became the receptacles for containing the treasures. His internal organs, toes and fingers represent the places of the treasures. The Six Receptacles of the Doctrine will declare who shall possess the power to discover the treasures. From the five chief organs (the heart, liver, lungs, stomach, and intestines) will come the Blessed Ones. From the five sensory organs (the tongue, nostrils, ears, eyes, and organs of touch including those of sex) will come the 'Five Powers,' and also the 'Five Elements,' the Body (Dharma-Kaya), the Mind (Sambhoga-Kaya), and the Speech (Nirmana-Kaya).'

If classified there would be eighteen kinds of treasures. The mad-finder of the chief treasures shall be known as the balls of the eyes, and those inferior tertons shall be known as the skin of the eyes. If any of the tertons be called a eunuch, he shall be like the discharge from the nose (of the Demon); one of higher life and blissfulness shall be like the consciousness and mind. Anyone who may be called a tertton of average spirituality shall be like the liver and bile. And from all these examples thou shouldst be able to recognize the discoverers.'

These hidden treasures as Padma, at great length, proceeded to explain, cannot all be found simultaneously. One after another, when needed for the advancement of mankind, they will be discovered. Just as the udambara is rare so are terttons. Whenever a tertton is born, the udambara will appear. If the birth be among the kshatriya, the blossom's color will be white; if among Brahmins, the blossom will be red; if among vaishyas, it will be yellow; and if among shudras, blue. The birth of a tertton is immediately followed by the death of either the mother or father of the tertton. Two or more terttons cannot be born simultaneously (or in the same generation), for only one tertton can incarnate at a time. The power to find the hidden treasures will be given chiefly to six persons, who will be born one after another and succeed each other; there will be five terttons of lesser degree. Kings, persons of worldly fortune, laymen, and those attached to property will not have this power.

After completing other missions, in the valley of Nepal, and in Kosala, Padma went to the Cave of Phullahari where Vajra-Pani appeared to him and foretold how Padma would attain a certain siddhi in the great cemetery near Rajagir. Padma, upon reaching the cemetery, beheld an enormous scorpion having nine heads and eighteen horns and three eyes on each head. Padma made obeisance to the scorpion, and it requested him to come on the morrow for the siddhi. Accordingly, Padma kept the appointment; and the scorpion took out from under a rock a triangular-shaped stone box containing manuscript texts of the Phurbu Doctrine, and Padma at once understood the texts. Each of the eyes and each of the horns of the scorpion gave out one yana.

Padma's Journey To Tibet

Padma returned to Bodh-Gaya at the request of the King Myima Singha; and while he was there strengthening the Doctrine the thought came to Padma that the time had come to proceed to Tibet to establish Tibetan Buddhism more firmly than it had been established originally by King Srong-Tsan-Gampo and thereafter re-established by King Thi-Srong-Detsan, the incarnation of Manjushri.

King Thi-Srong-Detsan had tried to build a monastery at Samye, but the site not having been properly consecrated, evil spirits prevented the construction; no sooner was a wall built than it was thrown down. Some of the King's priests declared that a priest of superior powers was needed to subdue the evil spirits; and the King dispatched messengers to India and to China to find such a priest. As a result, the Great Pandita Bodhisattva, who was teaching in Nalanda, went to Tibet at the King's invitation; and the King met the Bodhisattva at San-phor (near Samye). Although the Bodhisattva consecrated and exorcised the Samye Monastery, the evil spirits were not overcome; and he advised the King that Padma Sambhava, then at Bodh-Gaya, was the only one able to subdue the evil spirits, and the King invited Padma Sambhava to come to Tibet.

Padma, accepting the invitation, set out for Tibet on the fifteenth day of the eleventh month according to the Tibetan calendar. On the thirtieth of the same month he reached Nepal. Padma said that he would proceed, stage by stage, as he subdued the demons of one place after another. He

remained in Nepal three months as the guest of King Vasud-hari, preaching the Doctrine. When he was about to quit Nepal after having subdued many evil spirits, the dakini and other spiritual beings who had befriended and aided him, begged him not to go; and he said, 'I must go; the time hath come to subdue the evil spirits of Tibet.'

Padma then travelled onwards towards Tibet subduing demoniacal beings all along the route; and his first resting place was at Tod-lung (about twelve miles from Lhasa). The Tibetan King sent the two chief ministers of state to meet Padma, with letters and presents and 500 mounted followers. The King's own horse, saddled with a golden saddle, was sent to fetch Padma. When this numerous delegation met Padma they were suffering from lack of water, and no water being available at the place, Padma taking a long stick, struck a rock with it and water flowed forth, and the men and beasts quenched their thirst. The Place is called Zhon-pa-hi-lha-chhu (Nectar of the Gods for the cavalry).

The King with his party went to Zung-khar, near the Haopori Pass (seven to eight miles from Lhasa), to meet Padma. The people had assembled there in vast numbers to greet Padma; and he was taken in procession, to the accompaniment of music and dancing by masked dancers, to Lhasa, where great festivity ensued.

When Padma and the King met, Padma failed to bow down before the King, and seeing that the King expected him to do so, even as the Bodhisattva at the time of his reception had done, Padma said to the King, 'Thou wert born of a mother's womb; I was born of a lotus, and am a second Buddha.' Then after having referred to his yogic powers and learning, Padma said, 'O King, inasmuch as I have come for thy good, thou shouldst bow down before me.' Padma pointed his finger at the King and fire issued from the tips of the fingers and burnt the King's garments, and there came thunder and an earthquake. Thereupon, the King and his ministers and all the people bowed down before Padma.

The Consecration Of The Samye Monastery

On the first day of the eighth Tibetan Month Padma visited Samye. The King escorted Padma to the Palace at Samye and placed him on a gold throne and the Bodhisattva on a silver throne and made religious offerings; and Padma foretold what he was to do in Tibet.

Padma cast treasure in the lakes to win the goodwill of the nagas. Little by little he subdued the gods and goddesses and evil spirits throughout Tibet; and performed many miracles.

On the eighth day of the eighth month of the earth-male-tiger year the work of building the Samye Monastery was begun. Padma having consecrated the site and appeased the evil spirits by teaching to them the precepts. Padma appointed Brahma and Indra directors-in-chief of the building operations, the 'Four Kings of the Four Directions' he made overseers, and the gods and evil spirits and the local genii and guardian deities he employed as labourers. Men carried on the work by day and the spiritual beings carried it on by night so that progress was rapid.

Padma, seeing that the King of the Nagas remained unsubdued, went to the Chhim-phug Cave near Samye and entered into meditation for the purpose of overcoming the Naga King. Just at that time the King Thri-Sron-Detsan was having much difficulty in procuring lumber for the building of the monastery; and the Naga King, assuming the guise of a white-complexioned man, went to the Tibetan King and said, 'I will supply all the wood needed, provided thou breakest, as I request thee to do, Padma's meditation.' The Tibetan King vowed to carry out the request, and the man promised to provide the lumber.

The Tibetan King went to the cave; but instead of seeing Padma he beheld a huge garuda holding in its claws an enormous serpent which it had almost swallowed; only a small portion of the serpent's tail remained unswallowed. The King said, 'Be gracious enough to break thy meditation, for we are about to attain a great siddhi'; whereupon the serpent freed itself and the garuda became Padma, who asked, 'What siddhi is it?'

After the King had made explanation, Padma said, 'Whereas I have completely subdued all other evil spirits, I have only subdued the Naga King's body and not his mind. Had I subdued his mind, the lumber would have come of itself. Hereafter owing to thine action, the Naga King will dominate Tibet and send upon the people eighteen kinds of leprosy; and the wrathful nagas will be thine enemies.'

The Tibetan King returned to Samye to ascertain whether or not the white-complexioned man

had kept his vow and found the wood already there; and this wood was utilized in the construction of the monastery.

Now the Tibetan King inquired of Padma if there was not still some way by which to subdue the Naga King; and Padma replied, 'The only way is for the King of Tibet and the King of the Nagas to become friends.' So Padma went to the Malgro Lake, near Samy, wherein the Naga King dwelt. The Tibetan King with his ministers hid themselves in a valley, as Padma had advised; and Padma pitched a small white tent on the shore of the lake and meditated there for three nights. On the third night, a beautiful maiden appeared before Padma and asked, 'What art thou doing here, and what dost thou seek?' Padma answered, 'I desire the King of Tibet and the King of the Nagas to become friends. The treasury of the Tibetan King having become depleted through the building of the monastery, I have come to ask for wealth from the Nagas. I wish thee to convey this message to thy King.'

The maiden disappeared; and next morning a very large serpent emerged from the lake and stirred up the water; and gold flooded all the shores. Thus the treasury was replenished and the building of the monastery continued. Some of the gold was applied to making images and frescoes for the monastery, which had thirty-two entrances and required five years to complete.

Padma placed the monastery under the guardianship of the Wrathful Deity Pe-Har. The monastery was consecrated on the fifteenth day of the eleventh month for the male-water-horse year. The Bodhisattva himself consecrated it thrice. Then Padma meditated for one day, and initiated the King of Tibet into the Doctrine of Sarasvati (the goddess of learning).

Comprised within the monastery there were one hundred and eight temples (or shrines). Padma manifested himself in one hundred and eight bodies, each body like his own, and simultaneously performed the consecration ceremony. When, in three of these temples he was scattering the blossoms used in the ceremony, the images descended from the altars and circumambulated their own temples thrice. The images of the other temples came out of their temples and moved their hands. The King was afraid, and doubted that the images would go back to their temples. Padma snapped his fingers, and each of the images returned to its own place. From the painted flames of fire in the haloes of the frescoes depicting the Wrathful Guardian Deities by the doors, real flames of fire issued. Again the King was afraid; Padma threw flowers on the flames and the flames subsided, and from the petals of the flowers sprang up lotus blossoms.

The deities assembled in the sky overhead, and witnessed the consecration ceremony; and there was a rain of flowers, accompanied by other phenomena. The thousands of people present were witnesses to all these miracles.

Later on the Buddhists and Bonpos in Tibet publicly debated; and, the Bonpos being defeated, the King expelled most of those who would not embrace Buddhism, to the deserts of the North, to Nepal, Mongolia, and other sparsely populated countries. Buddhism was introduced into all parts of Tibet. The Kanjur and Tanjur and other Mahayana works were translated from the Sanskrit into Tibetan. So also were the exoteric and esoteric Tantras and Mantras, and treatises on medicine and astrology.

The Authoress And Origin Of The Biography

Foglio 288^b gives an account of the origin of the incarnate dakini Ye-she Tsho-gyal, who having been one of Padma's most intimate disciples from the age of sixteen, compiles the matter contained within the Biography.

When Ye-she-Tsho-gyal had finished writing down, on yellow paper, at Padma's dictation, the matter of this biography, Padma said to her, 'Before thou diest, bury this manuscript in the Cave situated about eighteen yards from a solitary tree growing over a rock shaped like a lion in Boom-thang.' The Cave into which no light penetrateth, can be entered only from above, by sliding down a rope. I have already buried the Long-sal-nyi-mai-gyud (A Clear Treatise on the Tantra of Surya, the Sun) therein, and this manuscript should be preserved along with that.' He admonished her that if the hiding of the manuscript was not kept secret, the dakini would trouble her.

Padma's Departure From Tibet

Having decided to depart from Tibet, Padma said to the King, 'The time is ripe to subjugate the

Rahkshasas; and only the Lotus-Born can subjugate them. If I do not subjugate them now, they will devour all mankind, and the Earth will be devoid of human beings.' Of the country of the Rahshasas, which is triangular like a shoulder blade, and contains five large cities, Padma gives a lengthy description. 'These cities are not far from the Urgyan country.' Each of these five cities is composed of five hundred villages. Padma's purpose was not to destroy the Rahshasas, but to convert them to Buddhism.

As Padma was about to depart from Tibet, he said, 'Hereafter, the Doctrine will be disseminated by Avalokiteshvara (The Dalai Lama). The King and ministers of state and the attendants, mounted on horses, accompanied Padma to Gung-thang-la, where all the party halted for the night.

In the morning, after Padma had given his parting good wishes to the King and everyone present. There appeared out of the midst of the heavens, in the midst of a rainbow radiance, a blue horse fully saddled. Celestial music was heard and a concourse of deities appeared. Padma mounted the horse and he rose upward. Then, after Padma had pronounced his final blessings, in the name of the Buddha, the Dharma, and the Sangha, he and the deities following him disappeared on the sun-rays.

Certain lamas entered into deep yogic meditation and watched Padma pass over the Urgyan country and afterward come down in the country of Singala, and take shelter under a magnolia tree; and they saw the blue horse rolling in the golden sands of Singala. Later they beheld Padma surrounded by Rahkshasas maidens, whom he was teaching, and then that he had transformed himself into the King of the Rahkshasas and subjugated all the Rahkshasas.

The Colophon Of The Biography

This book was written down by Ye-she-Tho-gyal, the incarnation of Yang-chen, in order to benefit the creatures of coming generations and to prevent its contents from becoming lost to their memory.

The name of this book is Padma Ka-hi-thang-yig (Padma's Precepts). It is also called Ke-rap Nam-thar Gye-pa (Complete Birth History). Another of its titles is Thi-Srong-Detsan Ka-chem (Thi-Srong-Detsan's Testament).

This well-detailed account of the book's origin has been recorded in writing and buried along with the Book like a precious gem.

'May this Book be met with by persons of great meritorious deeds.'

'This treasure was taken out from the large Mirror Cave of Pouri by the guru Sang-gye Ling-pa.

It was in the form of a scroll written in Sanskrit, and translated into Tibetan without the omission of a word.'

For the good of the beings of the world, the Nam-gyal- Duk-pa carved the blocks of type under the supervision of the reigning Pum-thang family of Bhutan, by command of Ngag-ki-Wang-po. The last entry ends with good wishes to all sentient beings and with praises of Padma.

Note

The translation from Tibetan to English of which this epitome is the fruit, was completed on the twenty-first day of January 1936.