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The life of Tilipa [sic]

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I prostrate to the siddha gurus. This life of the great lord of yogins
Tillipa is in two parts.

[First,] In the manner of having the support of others and depending
on them, his relying on gurus and listening to the dharma and so forth are
taught. [Second] in his coming for the benefit of sentient beings as a
nirmanakaya, his having no¹ parents, gurus and so forth is taught.

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[First,] In the manner of having the support of others and depending on
them, his relying on gurus and listening to the dharma and so forth are
taught.

According to the explanation of the great master Naropa, in east India
in the country of Zahor, also called the city Nyuggyi Norbu,² his father was
the bhraman Salwa.³ His mother was the bhramani Saldenma.⁴ His sister
was the bhramani Saltrön.⁵ Born as their son in the east in *Dzhako*,⁶ he rose
like the rising sun, and so it is said he was called by the name bhraman
Salö.⁷

Both his father and mother showed him to⁸ knowers of signs and
astrologers. They examined his signs and calculated his stars. All the good
and auspicious signs and omens in the world were complete. Therefore they
didn't know what he was, and so they spoke these verses.

Complete with all good and auspicious signs
Whether this boy is a god, naga, yaksha
Or a buddha we cannot determine.
Care for this excellent boy well.

After they said that, he depended on food of the three whites. When
they had performed the liturgy for a sharp mind, by studying the *Vedas* and
so forth he became very competent, and his knowledge increased greatly.⁹

39.6

Then his father and mother talked. “The boy must be a householder,” they said.

The son said:

On the earth, and in the celestial realms as well,
However good the care that is taken for sentient beings,

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There is not even one of them who will not die.
Since I will die, from fear I will practice holy Dharma.

When he said that, his parents did not listen. It is said he fled to [practice] dharma.

Moreover, according to the explanation of Lord Naphupa¹⁰ the great jetsun Tillipa had two buddha gurus. He also had human gurus of the four special transmissions of siddhi, with two lineages from Vajradhara.

THE TWO BUDDHA GURUS

Of those, the two Buddha lineages were [from] glorious great Vajradhara and the dharmakaya mother wisdom dakini, As for how he met with these two, the guru Tillipa by the oral instructions of the four special transmissions of siddhi completely ripened his being, but he was not liberated. Therefore, having been taught in person by the dharmakaya great Vajradhara, he was blessed. It is said that by that he was instantly liberated.

As for the second [buddha guru], in the west in the country of Uddiyana in the temple of Shri Ghandola, he met in person the dharmakaya mother wisdom dakini. The locks on the gates of the three seals were opened. From three treasure chests he was given the oral instructions of the three-fold wish fulfilling gem, with the view that need not be viewed, the meditation in which there is no need to meditate, the action in which one need not act, and the fruition that does not need to be established. Just by receiving¹¹ these dharmas of enlightenment which he had requested, 40.6 it is taught that he was naturally liberated without effort.

Those two [stories] tell only how he met with his two enlightened gurus, The extensive [versions] are contained in the hearing lineage.

Second, from [Tilopa's] six human gurus, as for two lineages from Vajradhara in person, the guru Taillipa [sic] was

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the heart son of the sambhogakaya victorious one great Vajradhara. An embodiment of all secret mantra, a lord of the tenth bhumi, a bodhisattva in the vajra essence, he attained the complete empowerments of the anuttara tantras of secret mantra, along with their oral instructions. The abhishekas and oral instructions of the teachings, with the permission blessings, were all excellently attained by him, it is said.

As for the master of secret mantra Glorious Vajrapani, after being urged by Vajradhara himself, [Tillipa] met him in person as an eight year old boy. He attained the teachings and permissions of all the dharmas of Mahayana. By his merely being blessed, all inner and outer Dharmas were suddenly born in his mind in an instant.

As for the way he met with the siddha gurus of the four special transmissions, first from the great bhraman Saraha he is maintained [to have received] the special transmission of the meaning of the essence, mahamudra.

From the great master Nagarjuna [he received] the special transmissions of father tantra, illusory body, and luminosity.

From Sumati [he received] the special transmissions of mother tantra Hevajra and phowa drongjuk.¹²

From Dombhi Heruka [he received] Shri Chakrasamvara and the special transmission of nadi, prana and bindu, it is said.

THE FIRST SPECIAL TRANSMISSION

As for the story of the first special transmission, 300 years after the truly, perfectly enlightened Great Sage's parinirvana, in the great city of Shravasti there was a bhraman couple. They had abundant riches and enjoyment etc., but

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no children. They made offerings to the three jewels and supplicated. They performed the *Mahapratisara Dharani* liturgy etc. and various sadhanas. By that, finally, the wife had a boy baby of good form, beautiful and attractive to look at, who was very dear to them.

Until reaching the age of thirteen he did not go out. Then in one part of the city, having set out extensive offerings, the boy went outside of the gates, showing himself to all the people of the city. In that country was a woman who was said to be a dakini. Appearing beside the boy, she gave him the name Saraha,¹³ and then she said, "Saraha you go to dharmadhatu."

With that the boy asked her, "How should I act to go to dharmadhatu?"

The woman is supposed to have said, "Seven days from now the bodhisattva Vajrapani will come and bless you."

His father and mother said, "Since there is danger that she may be an illusion of Mara, you had better look out. 42.5 One woman is never sent outside the city alone, [so it's suspicious,]" he said

Then one day when that boy was playing, a naked¹⁴ woman appeared in space and said, "Saraha, meditate in your play. You are not of the family of householders. You are of the family of yogins."

At that very instant, glorious Vajrapani came in person. Then by his merely placing his right hand on Saraha's head, the realization of buddhahood arose in his mind. He realized and knew all outer and inner dharmas. Exaggerations and denigrations were cut through.

As he was preparing to go on retreat, his father said, "With me acting as your servant, don't go on retreat. Stay and meditate in the house."

"I,

your son, by remaining in the house from now on would be carried away by distracting preoccupations. Then meditating would not work. I must meditate in solitude.”

When he said that, his father said. “Well then, meditate in a monastery in Shravasti. When he said that, [Saraha agreed and] meditated there for many years, but [then] Saraha became sad. He went to his father and sang this song.

By me no speech is spoken.
 When there is resolution,
 then there is great bliss.
 When there is too much, there is blockage.
 It should be like the life of a fire.¹⁵ 43.2

[All] the powers without exception
 have a single luminous taste.
 Things have a single essence¹⁶
 within this path of illusion. [43.3]

By becoming one
 with the self arising Tathagata
 Unattached enjoyment
 of nirvana is produced.
 I, [called] Saraha,
 do not meditate on anything.
 The rope of disruptive emotions
 and fears is cut from within.

Since dharmas are conceptions,
 there is nothing on which to meditate.
 Having removed them all,
 I am asleep in bliss.¹⁷
 I, [called] Saraha,
 See nothing on which to meditate.

Having said that he flew in space. In the south he went to Shri Parvata.¹⁸ Outside [the village], to the south, 43.5 in a great charnel ground called Fierce Rock Grove, he conquered with his action many karma lords of death and flesh eating dakinis. He remained there doing ascetic practice.

Then, having gone to the eight great charnel grounds, he was made the lord of the feast of the Dharma-explaining dakinis, and there he remained.

Then also the yidam Vajravarahi said, “Now don’t go to the celestial realms. Perform benefits for sentient beings.”

When she had said that, he went to the great city of Shravasti and stayed there. Making his yidam great Vajradhara, he gave to master Nagarjuna the instructions and a statue¹⁹ of the deity *pantsadrama* etc. and said

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“Son, you should act for the benefit of sentient beings.”

[Nagarjuna] established Aryadeva²⁰ in the yidam Dagmema, and completely gave him the completion stage of nadi and prana with the oral instructions, using a mandala.²¹ 44.1 Then he said, “Son you should perform benefits for sentient beings.”

Having given Lhuyipa the oral instructions of *tummo*²² and luminosity and the yidam Vajravarahi, he said, “Son, you too should act for the benefit of sentient beings. When I was thinking I would go to the palace of Akanishta dharmadhatu before the sixth buddha great Vajradhara, glorious Vajrayogini said, “Son, now act for the benefit of sentient beings.” When she had said that, then she said, “[Your time of] living here in the charnel ground is over. 44.3

You should spread the teachings of Buddha and act for the benefit of sentient beings who are to be tamed.

Taking on the accouterments of a monk, doing drongjuk,²³ he remained in that city three hundred human years, he showed various miracles and benefited many sentient beings. Then his skandhas were

enlightened without remainder. The one [with a story] like that is “Great Saraha.” He is said to be the master of the lesser Saraha and all the siddhas.

His student was the great master Lhuyipa. As for his story, at that time in a great city in Uddiyana to the west there was a great king who had five sons. The middle one thought, “As for the royal rule, my elder brother will carry it. If I as an ordinary person am defeated or am driven out into another country, [because my brother is worried I might be competition,] that will not be good. Therefore, I will go and seek the Dharma. Thinking that, he left and went to another country.

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In that [country] was a great city, and [Lhuyipa] stayed there begging alms. An object of offerings of the king of that country, called Kayatapa, was skilled in letters. The prince thought, “First in the study of Dharma one must know letters,” so thinking that he would study letters, he studied them from master Kayatapa. By doing that he [came to] knew them better than the master, it is said. There in that city he remained doing calligraphy.

The king gave [Lhuyipa] a servant woman as a wife, and since he cohabited with her, a girl was born. Then in master Kayatapa jealousy arose. He put calumny in the king’s ear. “Kye great king, this person, for all his awareness is a madman. If without being able to help it,

[45.4

he transgresses, that will be bad. What’s more, he is someone who was formerly banished by another king. Now too it would be best to drive him out.”

By his saying that, the king and [Lhuyipa’s] wife²⁴ 45.5 etc. became hostile toward him, it is said. After Master Kayatapa and [Lhuyipa’s] 45.5 wife became friends, the prince knew about the master’s slandering hm [and thought], “These [people] are angry with me. Since it is a good decision, I shall go again to seek the true Dharma.”

Giving his wife to master [Kayatapa], 45.5 he said to the king, “I want to go wandering.”

The king said “Go!” Then the prince departed and went.

By going to the city of Shravasti,²⁵ he met the great lord of yogins glorious great Saraha. He asked to be accepted, and by his merely being blessed,

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a special realization arose. He was ripened and freed.

Then the prince went to Shri Parvata in the south. He perfectly received all the abhishekas and oral instructions. “Now I have gone to the great benefit,” he thought. He realized that he had been made into a siddha,

Since he had to live, he relied on begging, but by that passion and aggression depending on objects came [to him], and his mind was lost in connection to hunger. He relied on fruit but sometimes in summer and autumn, and [always] in the winter and spring, it wasn’t available. He tried being a working man, but in between paydays he wasn’t able to meditate. By his doing agricultural work, subsequently many sentient beings were killed, and he went into evil deeds.

At a great river [there were discarded] fish guts. For these he had no ego-grasping. Continuously, also, there was plenty. His skandhas could rely on this. “I will cook and eat them,” he thought. He carried them in a basket.²⁶

Building a hut by the bank of the river, he ate them. When he had attained siddhi by meditating, he was known by the name of master Luyipa. He had no clothes. His body, affected by sun and icy wind, turned blue. His hair, also blue, stuck out crazily 46.6

Then the king from before, with his retinue and surrounded by the four kinds of troops of his army, was going to another country with his army. By that master Kayatapa saw master Luyipa blue and terrifying, with his disheveled hair²⁷

LT 46.6e

and terrifying, and showed him to the king and the soldiers.

Look over there.²⁸ look at his hair! His color! A bad person, wherever he goes can't do a thing." As he said that, they all clapped their hands.

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They laughed at him. Then master Luyipa's [memory of] former habitual patterns awakened, and he says "bhadha."²⁹

47.1

By his looking at them with a stiffening gaze the king and Kayatapa etc., all the army became stiff like wood, and then they couldn't move. It is also said that they couldn't stop laughing.

Then the king asked for forgiveness. Having received [Luyipa's] feet on his head, he asked him to relieve the stiffening. He also asked him to become an object of offerings. By his making offerings, all the army was released from the stiffening.

Then the king said, "My army [will] go back."

47.3

After he asked him to be an object of offerings and made offerings, the army left. Then the master went [there], but as he did not intend to be the king's object of offerings, he carried fish guts in his basket.

47.4

In the east in a great city called Jhalandhara, near the king's palace in a gate house, [Luyipa] was staying, cooking fish guts. That morning the time had come for the great king of that city, who was called Dharikapa, to go to his pleasure grove.

In front [of the king], an outcaste was going checking³⁰ [the path], and so met the master. He said, "Yogin, don't stay here. The path on which the king will go is being swept up."

Although he said that, [Lhuyipa] didn't want to go. Though [the attendant] dragged him with his hand, he did not move. With helpers even with 30 people pulling, he was not moved. Even after he was tied to an elephant and pulled, he was not moved.

[The outcast] said, "Cut him into pieces with a knife, and throw them away," but by attacking him with a knife they couldn't cut him. No matter what they did, they were not able to do it anything. When they told the king, the king said. "He [must be] a yogin. Don't punish him at all. Let him stay there."

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Then the king, was lifted in a palanquin, and, having [had] set out extensive parasols victory banner, banners, silk streamers, incense, lamps etc., appeared there. Compassion arose [in Lhuyipa]. To break the king's pride, he showed one threatening mudra, and the king and all his retinue were stiffened. Then the master sang to the king this specially directed song.

Kye ma

Without remainder the three realms are just so.

This without remainder is just so.

Within that greatness is no self and other.

As for you, you are the servant of that.

E ma samsara is so wonderful.

what can be done by unabandoned other,?

On the earth, the road 48.4] is [a sleeping] mat,

The pillow of the hand is a very soft cushion.

The lamp of the moon³¹ and fan of wind are good company.³²

47.4

As for the the canopy of the sky [above],

Releasing from desire, it acts like a woman.

King, like you, in the three realms I am a king.

By his saying that, in the king, knew that he was a siddha, and faith arose in him. He asked him to go to the palace and be his object of offerings, it is said.

E ma Ho

Approach, approach, you who are a great warrior.
Teacher of the state of purity,
[Consisting of] both emptiness and compassion,
In autonomous emanation and gathering.

Because the king so supplicating him, not raised up by many people [as the king was], the master raised himself. Then he went into the king's palace.

Then in order to see whether the master was liberated or not liberated from attachment and had attachment to desire or not, the king's queens, daughters and so forth, sough and seductively dressed and made up, with exquisite ornaments,³³ were brought and

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and offered to the master.

To draw the king's mind out of the qualities of human desire, the master said "The daughters of the gods are seven times better than those of humans. The daughters of the nagas are seven times better than even those of the gods. The daughters of the asuras are seven times better than even those. Having summoned by samadhi [some that were] seven times more beautiful than even those, he showed to the king. In the king wonder arose. His mind was drawn out from samsara. He made a request to the master, "Please accept me."

After the master gave him the oral instructions, he said, "Abandoning a king's rule and a king's arrogance, take a low place. Make yourself the servant of a prostitute, and practice there. By practicing what was said in this case, perform the activity of yogic discipline."

By his saying that, the king's raja's pride and arrogance were broken, and he was made into the servant of a prostitute. By meditating, after he attained siddhi, once the master's head was surrounded by five colored light.

After the prostitute saw that, she had regrets. “My trusted servant please forgive me. Since you are a siddha yogin, it is not right that you be my servant. You should go away.” Because she said that, the king sang this song:

Actions of joy are joyless.
Having many children
and much wealth too is joyless
If one grasps the kingdom
of trikaya, that is joyful.
Actions of bliss are not blissful
Worldly bliss is not blissful,
But spotless bliss is blissful

Actions of benefit
are not of benefit.

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Worldly benefit
is not of benefit.
To realize dharmadhatu,
that is of benefit.

Trikaya, of pure nature,
Is not within the realm
of experiencing false conceptions.
Mind, which is the intention
[the state of] dharmakaya, is inexhaustible.
To have experience
of that is [truly] blissful

So he said. “After next year, though you will desire it in your hearts you will not see me,” he is supposed to have said.

Then in that country was a yogin called Nakpo Tulzhug.³⁴ The prostitute said to him, “My servant the siddha is an enlightened person like that. You should go look at him. 50.3 Many people appeared to see his face. There Nakpo Chöpa,³⁵ having prostrated to master Dharikapa, requested the oral instructions. [King Dharikapa] sang this song.

E HO [when rotten inside akar wood is] black aloe.
This is made into an offering for the gods.³⁶ 50.4

If [we are] ignorant of inner divine existence,
Why [should we] make offerings to the external gods?³⁷

“Husband and wife are making the offering of union,” 50.4
That is the way that it is told by Dharika.

Incense wood, thangdrom³⁸ [herb], and glorious bilwa³⁹ fruit,
50.5
Flower-like leaves, so green, why place them on the head?⁴⁰

The three-fold worlds have been completely conquered by me.
It was not with a sword. It was not with a club.
By the personal kindness of the lord Lhuyipa
The sword of nonduality pierced through Dharikapa.

As for mind, the mandala of spaciousness
Is changeless, [so that] hope is [forever] cut off.
The flower of natural space, [shining like] crystal and gold,
Is the winds, and as for those five, A ho kye.⁴¹
50.7

Having said that, king Dharikapa, at that very time, subsided into the
sky like a rainbow subsiding into space. His skandhas without remainder
were enlightened.

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Then also in king Dharikapa’s minister named Dingipa faith arose.
He asked master Luyipa to accept him. The master knowing that master
Dingipa was a vessel [of the teachings], properly established him on the path
of ripening and freeing.

“Abandoning the haughtiness of a minister, you [should] go to the
great city of Shravasti. Practice by beating rice. In this very life you will
attain the supreme siddhi of mahamudra.”

So he prophesied. Then Dingipa, having grasped the pranas, beat rice. After the wisdom of meditation had arisen by meditating, he sang this song:

Without means, without clothes,⁴² without skin,⁴³⁴⁴ and without any root.
51.3-4

As for the great wisdom, its two shores are attained.
By the rope of prana, equal taste⁴⁵ is brought on.
Though so ba [grain] and beating rice are nonexistent,
At all times, for all that, I am beating rice.

So he said. By means of nadi and prana he attained siddhi.

In the city of Shravasti he became a beggar of secret activity and lived there for a long time. Then, as for arriving and departing, once he did so riding the stream of a river. Sometimes he did so riding sun and moon rays. By attaining the power of heat, he went naked.

In a great charnel ground called Ki Ka grove was a land of dakinis. Having been invited there, he was offered to by the dakinis and made the lord of the dakini feast. He stayed there explaining the dharma.

The great master Tillipa did not arise gradually. It was sudden. A wisdom dakini called Chushingyi Nyemachen⁴⁶ prophesied him, and said, “Tillipa, you should act to benefit sentient beings.

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In the great charnel ground Khamka Grove is the great master called Dingipa who has been made into an object of offerings by the dakinis. Go meet him,⁴⁷ and [then] 52.1 perform benefits for sentient beings.

Then Tillipa went to seek master Dingipa. In the charnel ground Sosa Ling was an authentic bhraman who was making a ganachakra out of the flesh of the dead. When Tillipa went to him, the dakinis said, “Here is some more feast material. Let us kill him and make him into the feast!”

Saying that, they grasped him. Tillipa was delighted. Having thought, “This body of mine will go for a great purpose,” he made this special utterance.

This dharmata is without complexity.
Spotless luminosity arises in the mind.
The yogin abandons grasping and fixation.
As for the essence, it is completely pure.
I Tillipa am the feast substance.

Because he said that, the dakinis said, “Since this is a yogin having good fortune, let us not kill him, but let him go.”

When they had said that, then Tillipa said to Master Dingipa “I must request the dharma.”

By his saying that master [Dingipa] said, “Tillipa seek the ultimate
52.6

of dharmata, Cutting off the complexities of mind, rest continually in the yoga of non-meditation.”

By his saying that Tillipa perceived the essential meaning of dharmata. Thus by the sixth buddha Vajradhara⁴⁸ the lineage went to the bodhisattva Vajrapani. By him the lineage went to great Saraha. By him to Luyipa, by him Dharikapa, by him to master Dingipa, and by him the lineage went to master Tillipa. In particular this was the special transmission of nadi and prana, tummo, and mahamudra.

THE SECOND SPECIAL TRANSMISSION

As for the story of the second special transmission, the lord of the tenth bhumi

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the bodhisattva Lodro Rinchen says, the great bhraman Saraha blessed suddenly. The master Nagarjuna blessed gradually. Both these two are prophesied in many sutras and tantras as emanations of the truly completely enlightened one.

Moreover the *Lankavatara Sutra* and *Mahaameghasuutra/ great cloud sutra sprin chen po'i mdo*, and *rnga bo che'o mdo, Great Drum Sutra*,

dangs snyigs a'byed pa'i mdo and *a'jam dpal rtsa ba'i mdo* and *mgon po mngon a'byung ba'i rgyud* etc., 13 sutras and tantras translated into Tibetan, prophesied Nagarjuna, and these were fulfilled in existence.

As for the story of master Nagarjuna, the great master having these many prophesies, [he was born] in south India in the region of Bheta, in the weekly market place⁴⁹

53.4

called *ka ra ha*, His father was king *trig tra ma* and his mother the bhramani *ghri hi .t.ti*. He was born her son. Later she is also called *Ghi hi ti*. [sic] Sometimes it is said he was a bhraman, but *a'bra ko* also has it that he was a kshatriya.

His parents gave that prince the name Dharmadhara. As soon as the prince was born, from space the sound “Nagarjuna Nagarjuna” arose, and after that he was known by the very well known name Nagarjuna.

When he was a child, he learned the [technical treatise on the science of medical diagnosis] etc., 53.6 *gso ba rig pa'i spor thang*, and handicrafts and construction, astrology etc., by seeing them one time they were known. Then when he was twenty years old, he was also known as Gyalwa Jinpa,⁵⁰ the khenpo of glorious Nalanda. He was also called “little Saraha” and “master Spotless Melody.” Having taken ordination, when he became a full gelong,⁵¹

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He was also given the name Shakyé Shenyen.⁵²

By training in hearing, contemplating and meditating until he was thirteen he knew the meaning of all the scriptures.

sde snod 54.1

He became a pandit learned in the five sciences. He became like the crest jewel of all Buddhists.

Then, having met with the bodhisattva Lodro Rinchen, he was completely empowered with the four empowerments. He was given the secret name Nyime Dorje.⁵³

If so, his householder name was Dharmadhara. His ordination name was Shakye Shenyen. His abhisheka name was Mikyö Dorje.⁵⁴ His prophesied name was Nagarjuna. His secret name was Vajraraka.

Moreover on first seeing the *Prajnaparamita in 8,000 lines*, he saw the truth of the first bhumi, and from that he was empowered by the bodhisattva Lodro Rinchen. By that he attained the meaning of the eighth bhumi and being a rigdzin of life.

Then at a certain point, from his practicing meditation at glorious Nalanda, a dakini appeared in the aspect of a young girl. Having prostrated to the master, circumambulated and made offerings, she said, “The day after tomorrow a call will come [to summon you]. That is an obstacle. Don’t go, but stay [where you are].”

The day after the next, from the village, though he was called, he did not go but stayed. In the morning that girl came and asked. “Did you go where you were called?”

“I didn’t go.” he said.

“Well then, follow me.”

As he went where he was led by that girl, the earth trembled. Then in a village with some run-down houses many people had been killed in many ways.

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Their flesh and blood was all being eaten, it is said. There, having given it to [Nagarjuna and the girl] also, they said “Eat it.”

The master thought, “First, I am a bhikshu. Second, [this was] ripened by great arrogance. Third, it is not suitable to eat just-killed warm flesh without an intermediary.”

Having those thoughts, he did not eat it. Then they all disappeared, he knew not where, it is said. Then the girl said, “You don’t know how to receive siddhi. Now, on the morning of the day after next, there will appear before you many geese. Among them will be the yidam deity Shri Manjushri. Catch them.”

The day after the next many geese appeared. [Nagarjuna] thought, “If I can catch them...”, but while he stayed in the mud, they all got away, it is said. when the girl appeared she said, “Didn’t you catch the geese?”

“I couldn’t catch them, and because of the mud they all got away,” he said.

“You are unworkable. Also you don’t know how to receive siddhi. The day after next a woman will come. Catch her any way you can,” she said.

The day after the next as he waited from the early morning, at one point a girl appeared. By his grasping her, it is said that all at once [she turned into a long flame of blazing fire 55.6

Since he grasped the middle of that, it is said that she turned into water. By his grasping the water, she turned into the noble one Manjushri, who said, “Son, say what siddhi you desire.”

The master said, “[I] request [that I become an] enlightened one [by gaining] supreme siddhi in the bardo of existence,”⁵⁵ and the ordinary siddhis, under the ocean,⁵⁶ at the bottom, in the land of the nagas, and 55.7 Also by going to the peak of the god realms, and going in a castle that is made there [miraculously].

“Very well, I will grant you both. But don’t talk about it even to your mother.

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Having said that, he became invisible and dissolved into light, it is said.

Then because that castle arose as he desired, the master is said to have been joyful. In saying just a little bitto my mother there will be no fault at all,”

56.1

he thought.

However by his so speaking, the castle was completely destroyed.
56.2 Then the master was depressed. “I can’t receive siddhi. This is the result of small learning,” he thought.

Therefore he saw and understood the teachings of the Sugata universally without exception. Those he did not know, he asked about from his preceptor and master of studies and from guru Lodro Rinchen. Cutting through exaggeration and denigration, he comprehended their words and meaning.

Then for the sake of later generations he wrote many shastras. In the world he roared with the lion’s roar three times. Among texts chiefly teaching the profound view, he produced a complete cycle of knowledge. Among texts chiefly teaching meditation to be practiced, he produced a cycle of the correct⁵⁷ oral instructions. 56.5

Among texts chiefly teaching vast action he created a cycle of scriptural pramana.

He made those three. In the first, the cycle of view, were the *Praise of Dharmadhatu*, *tshig gi gter snying po gsal ba*, *Averting the Arguments*, *srid pa a’pho ba*, *the Mulamadhyamakakarikas* etc., 14 texts in all.

In the cycle of meditation were the *pa.natika*, *mdos sred*, *Intention of Shri Guhyasamaja*, *a’du’s pa’i rigs lnga*, *a’phags skor*, *the Chakrasamvara with 13 deities* etc.

In the cycle of action, generally for the sake of renunciates an abridgement of the vinaya was made.

In particular, for the sake of son gelongs the *so so thar pa a'grel pa nyi zla* was made. For the sake of the bodhisattvas the *bslab pa kun las btus pa* and *mdo kun la btus pa* were made. For physicians the *smān dpyad yan lag brgyad*, *phan pa'i pu tra* and *a'tsho ba'i mdo* were made. For kings the *shes pa'i spring yig*, for ministers the *shes rab brgya pa nyi shu pa'i a'grel pa*, and for ordinary people the *mo yig spos sbyor*, *rten a'brel kyi rtsis ka* greater and lesser etc. were made. These, in brief, had immeasurable good qualities. They had greatness of purpose for those of Jambuling in the south.

Then in the service of his preceptor, at the time of his work at Shri Nalanda, after a great famine had arisen, he made a gold transforming elixir.⁵⁸ By his nourishing his companions, they all rejoiced. From that, khenpo Saraha said, “By this my sangha is joined to wrong seeking, [with women] so now for forgiveness⁵⁹ from that, of ivory and sandalwood and things like that⁶⁰ 57.5 build 108 temples for the lords.⁶¹ 57.5 Finally go to meditate at Shri Parvata in the south,” he said.

When he had gone there, whenever he placed his hands on on a woman,⁶² 57.6 The master may [make them somewhat]⁶³ depressed. If [she] is someone of very small learning say, “If you are of small learning, you are like me.” If [she] are someone of very great learning he said, “you have great learning like me.”

So having taught the sangha of later generations, he also built the lords' temples. At that time he wrote the aspiration, “At the time of turning the wheel, [557.7] in all the birth places,” and also he went to Shri Parvata.

Lord *sna phu pa* maintains that master Tillipa and the great master

58

Nagarjuna really met. In that story, by the great master Nagarjuna accomplishing the siddhi of the vase, all that was wished for and needed was established by that vase.

As for a little while the master was going to beg in the city, on the bank of a river was a group of children⁶⁴ playing. “We are cattle herders.” 58.2

The master thought, “[I should] examine whether among these there is or is not a suitable vessel of mudra, having the Mahayana family.

This river was completely unfordable. and because there were big waves it was a bad place. Then, because he was trying to cross over, 58.2 a boy said, “Noble one, 58.3 that is not a place you can ford the river. You won’t make it.” he is supposed to have said. “Don’t go. I will help you cross.”

Then the boy went on 58.4 holding him by the hand. To examine whether he was a vessel of mantra or not and suitable to teach the Mahayana Dharma or not, the master blessed that water [so that it was] very high. Though by that emanation both masters on the point of sinking, in the boy regret did not arise.

Thinking “If this master cannot get free again, how bad that would be” the boy made this utterance regarding the situation: “Whoever does not grasp a corpse or root or tree, will die in the midst of the water and by that will not reach the shore. Noble one, grasp my neck grasp and don’t let go,” So saying, he saved him from the water.

Then also the master did his alms-begging, and when [again] he came to the water, the former child appeared as a king. He sat on a tala tree trunk with two girls

59

as queens to the left and right. Four boys acted as the inner ministers. Ten surrounded him as the outer ministers. Twenty acted as subjects. They acted like king and ministers, it is said.

Then to the master they said,

“Kye noble one, since a king is staying there we ask you not to go that way.”⁶⁵ 59.2

The master knew that that child had the karma of being a vessel. From where they were dressed in yellow⁶⁶ 59.2 that former boy, having come from the field, prostrated and spoke to him politely.⁶⁷

Then the master said, “If you were [really] a king would you be happy? The boy is supposed to have said, “I would be happy with that; but not having good fortune and samaya substance, indeed I was born as a cowherd.”

There the master said, “Well, I will empower and bless you as a king.”

Having said that the king, ministers, and queens with the subjects names were written on tala leaves and placed in the vase. Having left them there for seven days, [Nagarjuna] said to that boy, “Say into the mouth of the vase, “I am made the king of this country.” By saying that the boy did so, and in so doing he attained the siddhi of the vase.

By the power of that, at that time the king of that country desired in his heart to go walking about. Putting aside the king’s trappings, going forth as a subject, he went to a park.

Moreover that king had an elephant who showed all kinds of signs called Nyime Shugchen.⁶⁸ If in that country there was an army or plague etc., the elephant would not eat rice not drink water. It would rub its tusks [on things] and moan etc.

Also when there were auspicious signs, taking various flowers from the pleasure grove, it scattered them. On the head of those worthy to be king, taking the [coronation] vase, it would place it there, so that they had the [royal] empowerment. At that time, taking the coronation vase, it went forth. All were astonished.

“Has the king died and transmigrated from the kingdom, or has the king abdicated?”⁶⁹ 60.2

Having said that, following the elephant, they went forth in that way. The elephant with that vase empowered the former boy cow herd.

Then that boy cowherd became the king of that country, and was welcomed in the palace. He was given the name great king Dhanatilopa. Then the people in the palace, [nang mi] 60.4 did homage to the king. The people outside said, “This is a cowherd. He is a fake king!” and didn’t listen.

Then when king Dhanatilopa supplicated the master because they reviled him, he said “If I don’t have the fortune to be a king, and can’t take care of the kingdom, let me be as before. If I do have the fortune to be a king and take care of the country, let all the retinue and subjects be naturally tamed.”

The master, taking his vase, arrived there. “You don’t have to be afraid,” he said.

Leading all the subjects and retinue, [Tilopa] went to the pleasure grove. Striking the trees⁷⁰ with his palm, he said, “Go fight in Satabhala.” With that all the retinue and subjects had faith, so it is taught.

Then king Dhanatilopa by doing that made all the trees into soldiers. The whole pleasure grove

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was filled by men in armor, and by that happening, in all the retinue and subjects wonder arose. Having become faithful and devoted they were all naturally tamed.

Moreover in a little while all the army of Duruka⁷¹ haughtily arose. When all were panicking, king Dhanatilopa gave to the retinue and subjects the gift of fearlessness. He carried a phurba⁷² and throne. Having climbed up a tala tree trunk, by his shaking⁷³ 61.3 the phurba, all the army of the enemy was blinded by light rays. By the light rays of his brandished sword ten million million times ten million [bye ba sa ya dung phyur] 61.3

soldiers arose. They conquered the army of Duruka.

Then after king Dhanatilopa had produced very great power⁷⁴ and faith 61.4 in all the retinue and subjects, in the retinue sadness arose, because having appointed his son as regent, he went to the monastery called *Somapuri*, in a place where there was a naturally arisen stone statue of Heruka, and the Mother had given instructions. There with his maternal uncle acting as preceptor he took ordination. That is according to the teaching of the siddha *Snaphupa*.

Then thinking he would seek the dharma from master Nagarjuna,

61.6

he went to look for him. In a forest there was in a hut of grass, in a circle of light.⁷⁵ Going there, he met the yogin Matangi, and said, “Have you seen master Nagarjuna?

“Master Nagarjuna went to teach Dharma to the gandharvas. “He sent me to accept you, great being,” he said.⁷⁶

61.7

“What are you called?”

“I am the ascetic Matangi,” 61.7 he said and disappeared, it is said.

62

Some maintain that both master Nagarjuna’s student who was given kingship and Tilopa who met him existed. According to the explanation of lord *sna phu pa*, [Tilo]

62.1

is said to have met the great master *ma ti ki*.

Then, as for the story of the ascetic *Ma tang ki*, [sic] he was also called *ting ko pa*. Born in the bhraman caste he made his living from [tending] cattle.⁷⁷ 62.2

Moreover on the peak of Mount Malaya, which has meteoric iron,⁷⁸
62.2

Master Nagarjuna was meditating. The bhraman boy [Matangi] 3 was herding cattle behind the base of the mountain.⁷⁹ 62., Gathering flowers, he scattered them on that mountain. In play, he offered them to master Nagarjuna. The master, seeing him with his higher perception, knew the child would be a vessel [of the teachings].

One day, he sent forth an emanation. In the place where that bhraman [boy] was playing with friends, a woman appeared and then said, “Child, don’t play, but go. 62.4 At the peak of the mountain, where the one called Master Nagarjuna is, request the Dharma. Then meditate and you will attain siddhi.”

Having said that she disappeared no one knew where, it is said. Then the child felt very happy.⁸⁰ His heart became joyful and elated. “Even if it isn’t true at all, it could be. I should go look.”

So thinking, he milked the cows. Having gathered many flowers he took them [and the milk] and went to the tip of that mountain. When he met the master, he scattered the flowers. Offering the milk, he requested Dharma. The master, knowing he was fortunate, sang this song:

E HO
Make the six paths⁸¹ into a single practice.
There mix the sun and moon in a single taste.
For experience⁸² of prana, raise⁸³ it in the body.
KYE
Act day and night to conquer the lord of death.

63

Above and below are of an equal nature.
As long as the wind of time has not been eaten,
Guide the unmoving wind by skillful means
KYE

This samadhi is without good and evil deeds.
Guide the Hell⁸⁴ of the five gates Matangi.
You should know your own nature Matangi

Having taught that and having given [Matangi] the oral instructions, [Nagarjuna] ripened him. Then Matangi said to the master, “Should I meditate or what?”

Meditate taking care of your own cattle,” he said.

By doing that that cowherd attained siddhi in the mountain of Bheta.
Then he went to perform secret activity. He sang this song:

As for guarding cows, buy two pack oxen
Then⁸⁵ as for guarding your cattle, go and sell them. 63.3
In going on the great earth, by doing this selling,
Attaining no wealth on earth, the earth is all.⁸⁶ 63. 4

The five pack oxen are transparently white 63.4
By becoming one they will all go.
On the heart saddle cinch the thoughts of mind.
Receiving the speech of the guru, and loading the burden,
With such selling, guarding my oxen, I go.

If you are on the ground,
becoming the ground is obtained.
Knowing my own nature
is the essential kindness
of Nagarjuna

Having said that, he went only in retreat and stayed in the forest.
Then he saw the face of the bhagavan Shri Chakrasamvara who empowered
him. For the sake of beings he did many sadhanas. Then he was also called
the great master Ghokshar. He was also known as Nagabodhi.⁸⁷ Because he
had done ascetic practice, he was also known as Matangi.

Then the great master Tilopa [SIC] heard it said, “There is a student
of master Nagarjuna, the mahasiddha Matangi Nagabodhi.”

64

He went to look for him, and having asked in a certain city, he was told, “I
don’t know about a master Matangi. The cowherd called Matangi is
probably in the upper valley at the mountain called Bhidha.”

“What is he like? [Tilopa] asked.

“His footsteps and so forth are twice as big as those of other men,” it
was said.

Then [Tilopa] went to look for the one he had asked about, but did not find him. He said, “I will go to⁸⁸ this mountain,” 64.2

He stayed to sleep there. At a certain point the earth was white with snow, and at that time footprints bigger than those of other men footprints were displayed. He followed those footprints. As he was looking for [Matangi], in the tip of a nyagrodha tree there was a black man with bloodshot eyes with black [pupils]. 64.3 In height 64.4 he was bigger than others. Thinking, “This is the master, what good fortune!” he prostrated and circumambulated. Offering a mandala, he asked him, “Master please accept me.

“I will make you my student, and if you are requesting Dharma take care of these oxen of mine,”

Then that master went to another place. While he was meditating there by guarding the oxen, as a remaining karma of Tilopa, a fierce non-human spirit became angry and gave him severe leprosy. After that master Matangi came and said. Mix my excrement, urine and sesame oil, and drink it, Also rub it on your body.”

By doing that the leprosy was cured. Then he was known by the name Tillipa.

Then the properly set [Tilopa] on the true path. “Now you should act in the city, practicing in the style of pounding sesame seeds.

65

In this very life you will attain the supreme siddhi, mahamudra.”

So he prophesied. By doing that he did in fact attain the supreme siddhi. He was known as Tillipa.

Thus by the lord of the tenth bhumi, the bodhisattva Lodro Rinchen, the noble one Nagarjuna was instructed. By him Matangi was instructed. By him Tilopa was instructed. In particular that was the special transmission of dream and *phowa*. That was the story of the second special transmission.

THE THIRD SPECIAL TRANSMISSION

As for the special transmission of Sumati, the dharmakaya wisdom dakini, the consort of the victorious one Vajradhara, Sumati, was of equal fortune with the Buddha. Called Samantabhadri, this woman possessed a [universal] form which she transformed into all that was desired.

Sometimes she taught the dakinis. Sometimes she taught the wolves. Sometimes she was a young woman. Emanating bodies with skandhas of the rainbow or heaps of light, she would run through all the charnel grounds. Actually she lived in Dense Wilderness Charnel Ground.

Then the great master Thanglopa was instructed. As for the story of that master, in the city of Tsampaka, a weaver couple had a son. After the mother died, the father thought, “Since I can’t nurse this child, it might die at any time.” 65.6 Therefore, along with her corpse, he took him to the charnel ground. [Lt: evening]

Then the dakini Sumati, who had transformed herself into a wolf, was howling. While the small child was clinging to the mother’s corpse, compassion arose, and from her accepting him the child did not cling to the concept that [the corpse] was his mother.

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Having rejected the cold human corpse, since the wolf was very warm, he liked it, and he scratched her nipples. By the blessing of that, in the being of that small child self-arising wisdom and the samadhi of great bliss arose. Then his body grew much bigger. In the body of that small boy bliss spread. Then in the body of that small child bliss grew and mental luminosity increased. He praised the mother with these words:

Never moving from the state of unborn mind,
All is shown as body emanation and corpse.
Mother whose form is changed to all that is desired,
You bless body and mind into the state of great bliss

By his so praising her, mother Sumati entirely blessed his body and mind into undefiled great bliss. Then, after that child became a great lord of yoga, his body became a body of light. After his defiled skandhas were liberated, he remained meditating in that charnel ground.

After the dakinis assembled from the ten directions, mounting on the corpses they surrounded him. They praised him saying, “This is a great lord of yogins.” They made a great sound of PHAM. Then the master praised the dakinis:

Kye ho

In breathless hearts existing with the play of dance,
Just by moving upward with the utterance of PHAM,
And by being fearless with the discipline of a lion,
You roam within the places of the great charnel grounds.

With your bodies of space, your dance is unobstructed.
Abandoning ornaments, you are completely naked,
With your hair let loose and the sound of PHAM

Having said that he soared in space to the height of seven tala trees. Then descending into the top of a *thang* tree, by meditating on every single *thang* leaf [at once], he was known as the great master Thanglopa.

67

As for the name he was given by the dakinis, he was called “the charnel ground yogi,” *dzho ki dur khrod pa*. Then he remained in the charnel ground teaching Dharma to the dakinis.

In a great city of Nama Chikdran Ling,⁸⁹ when he arrived there,

67.1

two householder spouses had an authentically marked 67.2 son.
On his forehead was a coil of joy⁹⁰ [of hair.]

67.2

and having seen it, knowing that he the child the good fortune to be the master’s [spiritual] son, he remained near him.⁹¹ 67.3

Both his mother and father said, “Go away to *Spendhababhari*.⁹² 67.3. We are waiting for guests,” they are supposed to have said. The small boy, looking directly at the master, joined his palms. In the mother and father wonder arose. The small boy requested the master to bless him. The master placed his hands on his head.

Hum glorious heruka
Unsurpassed leader of beings
Look in your own mind, boy.
Make pure the place of the life force.

Having so said, the master went to the charnel ground. Then in the being of that small boy nondual wisdom and great bliss arose and he was liberated. He became a great lord of yogins. After he flew up seven tala trees in height, he meditated [simultaneously on the each leaf of the tala trees. He was given the name Shinglopa. Having become a mahasiddha, he remained meditating in various forest solitudes.

Also at that time in that region there was a [royal] kshatriya couple without a son, and whatever means they tried [to conceive one]

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was of no use. Making offerings at stupas and temples and supplicating also was of no use. In a great charnel ground called Tsangtsing Thrikpa⁹³ the wisdom dakini Sumati, master Thanglopa and Shinglopa are said to have dwelled. “If we offer a ganachakra there and supplicate [them], a son will come,” they said.

Therefore they went there. In an unpeopled 68.2 forest was a white man with peaceful accouterments, his body well-fleshed.⁹⁴ 68.3 His hair went beyond his waist. Having put on a red garment, he stirred a skull cup full of amrita with the left hand ring finger. “What are you two doing here?” he is supposed to have said.

“We two came [because we] wanted a son,” They said. “Who are you?”

“I am called Shinglopa. You offered a ganachakra with devotion. By my blessing you to establish your desire, if you desire a son, that will be accomplished.”

When he had said that he gave a mouthful each of the amrita of the skull cup it is said. Then, as a son was born to the royal couple, it clearly said the mantras of Vajrayogini and aa li kaa li 68.5 it is said.

Then when they thought, “The child, escorting a wife [chosen] from 500 designated childhood friends, must take a house,” inspired by the dakinis, the prince said, “Since this samsara is completely futile, abandoning the preoccupations of a householder I will go and meditate.”

Having become a gelong with patched clothes and getting his food by begging, by meditating in the forest he came to possess the six higher perceptions.

Then one evening in a dream a white woman is supposed to have said to him,

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“You are of the family of master Shinglopa, so go where the master is and request the oral instructions of mantra.”

Then the prince went to look for Shinglopa. Finally when he came into a charnel ground, on the leaf of a tala tree there was a white man smiling making moving⁹⁵ 69.2]

mudras. [The prince] prostrated and requested oral instructions. “Son, since you are of the family of Shinglopa, I will bless you,” he said.

He ripened and liberated him. Then that prince became a great lord of yogins. It is said that he was known as Vajraghantapada.⁹⁶ That master’s country was taught to be Uddiyana.

Then that master [Vajraghantapada] went to a mountain like a lion leaping into space to meditate. Having spread out a skin as a cushion, he sat there cross-legged. As he grasped a garland of lotuses at his heart, the evildoer king of that country, leading a numerous retinue, was hunting wild

animals. In the master compassion arose. “Kye ma [that you are] doing such things!”

Having said that, he uttered these verses:

Having really completely examined with analysis,

The competent, do not do dispicable things.⁹⁷

To be like people having little shame.⁹⁸ 69.6
Is something that a yogin does not desire.⁹⁹

69.6

As for jaws that constantly drip with liquor,
They are as if they were turning completely black. 69.7
As for elephants¹⁰⁰ and the lotus root,
They cannot hold it,¹⁰¹ as it is too fine.

By his saying that the king was embarrassed. Getting angry at [Vajraghantapada], he said, “To whoever goes and disgraces this hermit monk

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I give half my kingdom.”

A prostitute mother and daughter said, “We who are called women, have great wiles and [powers of] deception, so we will disgrace the monk.”

The prostitute mother and daughter 70.1 went where the monk was, and circumambulated his hut.

70.2

Because they were taking,¹⁰² the master knew they were doing that, and asked, “What are you doing?”

They said, “We are giving devotion to the master.”

He said, “I think slander will come to me,”

“That is not right,” they replied 70.2

Then, as they constantly performed prostrations and circumambulations, 70.3b it made the master a little tired. The mother said, “What if my daughter serves you.”

Since she had the marks, the master relied on her as a mudra, and she gave birth to a son and daughter.

Then the prostitute went where the king was and said, “Since I have disgraced the monk, I want half the kingdom.”

The king said, “First bring me together with the monk.”

Then the king said, “In the morning let all the people make offerings to jowo Kasarpani,¹⁰³

70.5

and each of them should carry a vase of liquor.”

That was proclaimed. The prostitute also told that to her daughter. In the morning all the people gathered at the temple of Kasarpani.¹⁰⁴ Then between the right and left rows that were made, the king made a high throne and sat there. 70.6 Brining chang in a container of li metal,¹⁰⁵ the master also gave his consort a vase of chang [to brng]. His daughter put some on her head. His son came carrying some at his hip. When in the late morning they had brought the chang, the king said, as a reply to [what had been said to him] before:

“E ma evil doer monk of a bad time
Action like that brings shame upon the doer.”

The monk, seemingly getting angry,

showed a threatening mudra. The mouths of the liquor vases became stuck and could not be freed. 71.1 He threw his daughter and son up into space. The boy became a vajra. The girl became a ghanta. After [the master] took them in her right and left hands, his consort, also thrown into space became a khatvanga. Then the consort became glorious Vajrayogini. The master himself became glorious Heruka. As they remained in the space above, in everyone wonder arose, and they became respectful. At that time the master uttered this special saying:

Just as the flower of the [blooming] lotus
Is not covered by the faults of mud,¹⁰⁶
So the yogin who is skillful in means¹⁰⁷
Is not covered by the mud of desire.¹⁰⁸
By you, O evil-doer, that is not known.
E ma, now look at these miracles!

So he said. When he had the thought that now he would go to the celestial realms, Great Compassion [Avalokiteshvara 71.4] actually appeared in person, and spoke these words:

Beings at the end of time are difficult to tame.
How can it be right to abandon excellent means?
Whoever is separated from the hook of compassion,
In the lesser vehicle passes into nirvana.

Having said that, he also said, “Son, not letting go of sentient beings with your thoughts, benefit them.”

Then the king repented and asked for forgiveness. All the people did prostrations and circumambulations. Then [that yogin] was known by the name great master Vajraghantapada. When he meditated on a rock like a lion leaping into space, he was also known as Kar.naripa. For the sake of beings he produced three kinds¹⁰⁹ of siddhi 71.7 for beings. These were the abhisheka of Chakrasamvara

72

the developing stage, and the completion stage.

Then master Tillipa went to the north. When he asked what siddhas possessing the oral instructions were there and what they were called, it was said that at a rock of a mountain called *kar .na ri*, the great master Kar.naripa dwelled. Therefore, he went to seek him.

He met a gelong with a moustache whose face on examination 72.2 appeared somewhat wrathful angry, and requested the oral instructions. Having shown him the face of Chakrasamvara in person, [Vajraghantapada] gave him the instructions and said. “Stay in a place where you will not fall into partiality¹¹⁰ and practice secret activity.” So he prophesied.

Thus at that time [the instructions that had been given] by Sumati *kun tu bzang mo* to the great master Thanglopa, and by him were given to Shinglopa, and by him were given to Karnaripa, by him were given to Tillipa. It is maintained that these were especially the special transmissions of Chakrasamvara, *phowa* and bardo. That is the story of the third special transmission

THE FOURTH SPECIAL TRANSMISSION.

As for the special transmission of Dombhipa, glorious Vajrapani was blessed by the victorious one great Vajradhara. By him Dombhi Heruka was blessed. Having attained accomplishment in mantra, he had four especially great qualities, which were of very high understanding¹¹¹ These were yogic gazes, the power of miracle, power coming from one having seven births as a bhraman, 72.6,¹¹² and pressing down the sun from above.

Then in the king’s palace in the city Rata Longchö Bralen¹¹³ in a weekly market place called *dkar ka’ khab*, was a bhraman having two sons. Whatever play and actions the boys did, all those were in the manner of giving a ganachakra. Whatever speech they spoke, all that was spoken about the three jewels.

73

Those two children ran away. After that, they went in the southwest intermediate direction, [where there was] Kurukulle’s mountain cave, a place of attaining siddhi, and a place where many buddhas and bodhisattvas had abided. Behind it was a great charnel ground of inexhaustible darkness.

73.2 It was an assembly [place] of all the dakas and dakinis where a great temple of secret mantra was said to exist.

The [two boys] went there, and on reaching it, by looking around they were distracted by the sights, and they did not notice that the sun was setting. Then when they were going to go home, 73.3 it was after twilight, There was a great rock with a peak like a lion leaping into space, on which a banner of a victory human corpse had been put. At the base of that rock they stayed and slept.

At a certain moment, there was the sound of a damaru, and when they looked, from the ten direction all the dakas and dakinis were gathering, and on that rock they fell like rain and dissolved into it,¹¹⁴ it is said. Then from within that rock a great noise arose, and many karma dakinis came out. Roaming in all the charnel grounds, they were seeking the materials¹¹⁵ of a ganachakra. When they had found the two boys, they said “Here are two substances for the feast.”

They didn’t take them into the palace. but they bound them by the gate,¹¹⁶ and left them there.

Then after that, another girl appeared. She said, “These two unfortunate ones must be “liberated””.¹¹⁷ In those two no sorrow arose. Thinking, “Our two bodies will go for what is of benefit, they said, “We joyfully ask you to receive and use us. May we two after this birth rely on mental bodies like illusion,

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and attain the supreme siddhi of mahamudra.”

When they had said that, the butcher woman’s daughter did not “liberate” them. She asked the wisdom dakinis about the meaning¹¹⁸ of the words the two boys had said 74.1

“Well, bring the two of them here,” they said

Then they went to the throne. [The wisdom dakinis] knew that they had good fortune. By their just blessing them at that time, they were

liberated. The biggest [boy's] body became like a rainbow. That one, called *Dombhi Chenpo*, went to the celestial realms.

The [other] one was also going there, but the dakinis said, "Son of good family, now, with your completely ripened body, benefit beings. Completely accomplish all the actions of secret mantra."

When they had so supplicated, a dakini of noble family was offered to him as a mudra. That mudra was beautiful and attractive. She was one such that [just] by seeing her bliss arose. However, since she was afraid of the desires of sentient beings, she emanated herself so that externally she was plain and unattractive. [She] properly practiced the actions of secret mantra.

Then the master was staying in charnel grounds, and he sent the lady to make their living. In a great field many monks were building 108 stupas. Since they were able to provide provisions, she begged for bread¹¹⁹ from them. 74.6

They said to the beggar lady, "You ugly woman,¹²⁰ go away."
74.6 They didn't give her anything at all and beat her.

Then, when she took a kapala full of rice gruel [for herself], and ran away, they chased her. She said, "Since you are Buddhists, [you are supposed to] act [with] great compassion. You shouldn't harm sentient beings."

You fast-talking beggar lady, you certainly already 75
took our rice," they said and beat her.

Then when the woman had come to the place where the master was, when she had told the above stories, she said, "If you don't show them a miracle, I'll be dead¹²¹ and be put in the charnel ground.¹²²
75.1

Then at night the master went before the stupas, and having shown a [yogic] gaze, by samadhi he turned all the stupas turned upside down. In the morning the monks were all astonished by seeing this. They talked about why it had happened. For the most part they thought it was probably the

result of beating the beggar lady the day before. “Yogis have action of great skillful means,,” they said.

Then the monks asked where the beggar lady had gone. “She went to Kurukulle’s mountain cave,” it was said. Then the shravakas’ elephant was loaded with much liquor. To repel¹²³ vicious predators 75.4 they played Musical sounds on conch trumpets and cymbals etc.. They went to ask the master for forgiveness.

In a hut of grass the beggar lady was offering a mandala to the master. Liquor was brought [by the shravakas].. Not doing what they asked, the master said, “You don’t have to ask me for forgiveness. Ask the woman.”

By their asking her for forgiveness, the woman asked the master. When 107 stupas 75.6

had already¹²⁴ been put as before, [the master said] “They will be shown to future¹²⁵ generations of yogins, and the Buddha’s teaching will be benefited. Now one will remain upside down.”

Then the master said, “Why did you build these things out of bricks.”¹²⁶

They said, “We want to attain enlightenment.”

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The master said, “The Buddha’s enlightenment does not arise from rocks and bricks.¹²⁷ 76.1 It arises from the realization of your own mind.” When he had guided them with many teachings, 76.1 those shravakas entered into the Mahayana.

Then [Dombhipa] went to the south to perform the paramitas, and all the people in the city said to him, “All the holy men,¹²⁸ 76.2 and the extremist panditas have gathered, and they are making offerings to the divine images.” You should go too,¹²⁹,” they said. So he went there. 76.2

The extremists that were there, circumambulated the divine images with the flesh and blood of many slain beasts. “By having done such an action, what do you want?” [Dombhipa] asked.”

“By offering to the deity Maheshvara we hope to be liberated” they are supposed to have said.

“Well is Maheshvara himself liberated?” he asked.

Some said, “He is liberated.” Some said, “Probably he is not.” Some said, “He is not.”

They were in doubt. Then the master said “since [your] minds are in doubt, he is not liberated. Enlightenment is not attained by killing sentient beings.”

Having said that he sang this song.

Kye ma, [how these] worldly confused minds
By the power of ego-grasping wander in samsara!
They do not realize suchness with a spotless mind.
From inexhaustible karmic bondage how will they be freed?

When he had tamed those extremists by his miraculous power, they entered into the teachings of Buddha.

Then the master went by his miraculous power to a great city called “Land of gold.”

76.7

He cried, “Who wants the siddhi of mahamudra?” but though he called, not even one person who desired it appeared it is said.

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Also arriving in a great city of Pakistan, he transformed himself into an ordinary beggar and said. “Who wants the siddhi of mahamudra? By circumambulating you beggars will become siddhas.” However not even one requester appeared.

Then he was sad and said, “Though I have [tried to] perform benefits for sentient beings, they are not tamed. Now depending on one born seven times as a bhraman,¹³⁰ 77.2 I will benefit beings.”

Having thought that, he thought that as it says in the seventh chapter of glorious Chakrasamvara, it is necessary to seek one born seven times as a bhraman, a *skye ba bdun pa*.

Then [he went] to south India in the region of Zahor,¹³¹ where there was a *skye ba bdun pa*. Seeing him, having come before him, he prostrated and circumambulated and said, “Since I am doing benefit for sentient beings, and since you are a *skye ba bdun pa*, I am coming to get you.¹³² 77.4 Can your mind give up [your body] now. 77.4 If you can’t give it up [now], call on me with your voice at the time of death. 77.4

Having thought a little, [the *skye ba bsun pa* said] “Life is very dear in the world, so I can’t give it up now. At the time of death I’ll send a message, and let it be done then,” 77.4 he is supposed to have said.

Then in five years the *skye ba bdun pa* [was dying of] malaria.¹³³ 77.5

Sending a messenger,¹³⁴ 77.5 he invited the master. The master said, “By applying the oral instruction of *phowa*, you will be enlightened without the bardo.”

Then the master carried the *skye ba bdun pa*’s corpse and came to the charnel ground. 77.6 “The jackals are seeing off the corpse,” he thought.”

Since they ran, by showing a gaze he stiffened them. Then the master grasped a tiger that did not eat him. Mounting it, he used poisonous snakes as cinch, crupper and whip. The mudra of noble family was mounted beside him on the [tiger’s] back,¹³⁵ and he carried the corpse in his lap. Having put on the six Bone ornaments,

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he went to the market place in the city of Drelen Krarkha’I Khab,¹³⁶ and said, “Who wants the siddhi of mahamudra?”

The people around him said, “It is a god,” “It is a naga,” or “It is a yaksha,” or “It is a rakshasa.”

They all said [such things] and fled in terror it is said . A kusulu said, “Accept me with your compassion.”

By giving him the cut off tongue of the corpse [the kusulu] attained supreme siddhi, and then subsided like a rainbow. Then all the people of the city, because he had said, “Who wants to attain siddhi,” all attained the siddhi of being a rigpa dzinpa.¹³⁷

Then, from all the people becoming very devoted, an extremist yogin said, “You buddhist yogins are deceivers. The tiger was just a low magic trick.¹³⁸ You gave musk to the snakes, then showed them off as if you had power, That is nothing but empty pride. If you [really] have power, prostrate to our god images. 78.4

Then by the master by prostrating to his divine images many nine-story temples were destroyed 78.5 and became heaps of earth. The extremists became frightened. They bowed to the master and entered into the Buddhist teachings.

Then the master thought, “I should show a miracle.” In that city there was a liquor selling woman called *bhi na sa va jra*. He went to her to buy liquor.

How much do you want to buy,” she asked.

“I’ll buy whatever you have,” he said.

“I have 500 *khal*.¹³⁹ what price will you give?” she said.

Then the master said, “Satisfy me. [For] whatever price [you] want, [I want the] measure [of all I can drink] until the sun’s shadow subsides,” he said.

At the edge of the sun’s shadow he placed a phurba. Moreover at the time of promising a price for liquor, if it was not repaid there was a law [decreeing a] punishment.

By the master stepping on the sun from above, all the woman's liquor was brought for consumption, [but still] he wasn't satisfied. She borrowed and brought the liquor of all the city's other liquor-seller ladies, but still he wasn't satisfied.

Then even all the grass was thirsty. The tiny sentient beings and all the field grass was burned. There in that country of a king called Zankyi Drakpa¹⁴⁰ the [measurements of time,] hours, *yugu*¹⁴¹ and so forth, and all the astrological conjunctions were disturbed. All the sentient beings fell into kleshas and sleep. Then all the people of the region cried out, asking "Why has this happened?" When they asked for advice and counsel, *bhi na sa* said, "In my house such and such a yogi is there." "He is the cause," she said.

Then they all said, "since those called yogins have great skillful means, we recognize that it is him. 79.4

Then the king went where the master was, and said "You who are called Buddhist yogis perform benefits for beings. However, if you do like this, many sentient beings will be harmed."

Therefore he asked him to release the sun. The master said, "How will I benefit sentient beings? In [big] cities like this, no one does even one prostration or gives food¹⁴² even once. In [such people who are] not devoted and have no faith by even the Buddha's [activity] the meaning didn't arise. 79.5-6 Also in letting go of the sun, I would indeed be without the price of the liquor."

Then the price of the liquor was promised by the king. By the master removing the phurba, the sun went very quickly, as if tumbling down. There, counting by hours, seven days had completely gone by. Then the city inhabitants produced faith and devotion. Going to Kurukulle's mountain cave, the solitary place glorious *reg med a'bras*

phung po, [Dombhipa] remained there meditating.

Then in that liquor seller lady faith arose. “Master Dombhipa came to my house and, never mind the Dharma oral instructions, I didn’t even ask for a blessing. I was not mindful of Dharma. I must go to seek him and request the oral instructions.”

Thinking that, she borrowed an elephant from the king, and loaded it with 500 *khal* of liquor. Going to the master, she requested the oral instructions.

The master said “You know more than me about the oral instructions.”

“How can that be, she asked.

“As for that, first your rice is like the Buddha’s teachings in general. Then processing it by beating is like training in hearing and contemplating. After fermenting it which is like philosophical dharma, then the meaning of mantra must be meditated on.

“Like drinking [the liquor after the solids in it] have settled [80.4] is coemergent wisdom being born in one’s being.. Like drinking it yourself and also giving drink to others is practice of the essential meaning. It is also taught to others.”

When he had said, he clapped his two hands on her head, and by that realization of mahamudra arose in her being

Then the master pulled out a sadhana of Kurukulle from many tantras and gave it to her. An untimely great sound arose.¹⁴³ By the force of the sound the dakinis gathered. They carried the sadhana of Kurukulle to where Bhinasa’s body was, it is said. Then also, when the master had received the pecha from the place of the dakinis, on the hem¹⁴⁴ 80.7

of the woman’s own clothing, [a copy] was written in white goat’s milk.

Having taken the writing back to her own place, she went to her house,

and by infusing it with the smoke of wheat etc the letters gradually became [visible]. Then she practiced as they were written. In this very life she attained supreme siddhi.

So according to the prophesy that was given, and also the untimely great sound arising, after the dakinis gathered, by their seeking the master and Bhinasa's bodies, after the pecha was not been attained by her, but also after the pecha was completed by her seeking in her own place, [Dombhipa and Bhinasa] said [to each other,]

“Let's not stay where it is so noisy,” 81.3 and went their separate ways, it is said. 81.3

Then, practicing like that Bhinasa also attained siddhi. By prana and mind arising in water she did not sink. In the sky like a bird she was without obstruction or attachment. Then because Bhinasa had Dombhipa's instructions, she attained siddhi, so it is told. All who drank the liquor sold by the woman also had little discursive thought and attachment it is said.

81.4

Then at a certain time king Zangkyi Drakpa went walking about. Having been bitten by a poisonous snake he was ill. A mantrika bhraman and physician agreed that if he drank water from the bottom of the ocean it would help. The king quickly sent some people there.

Because they came and got the water, the naga that had harmed the king emanated as a boy, who went around crying. He went together with them. Those two swift-footed ones¹⁴⁵ said, “What's the problem.”

“Our king has died and is gone,” he said.

Therefore, threw away the water. 81.6

When they came back, the king had not died, but was [very] sick. He said. “Where is the water.”

“After it was said that the king had died, we threw the water away.”

“Well since this now this is a sign of my death, look for a yogin having the oral instructions,” he said.

Then they said, “*Bhinasa* has the oral instructions,” and when they summoned her, returning the king’s kindness she brought large quantities of liquor.¹⁴⁶

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“The king, abandoning conceptions should drink this liquor,” she said and, blessing him, brought it to him. 82.1

The king said, “Take away your liquor. I have not exhausted my own wealth, and I am dying.”

“How did this happen,” she asked 82.1

When the above stories had been told to her, the king asked, “Do you know who can get water from the bottom of the ocean?”

Not conceptualizing the woman’s liquor, he drank it, and the sickness was cured.

Then the woman said, “The water at the bottom of the ocean is indeed all minds’ appearances. I can find it. No problem.”

Having said that, carrying two karwati,¹⁴⁷ 82.3 she left.

Then the king thought, “How will she do this?”

As he looked from the top of his house, once she had gone to the surface of the ocean, she went to the middle and then reached the bottom. Having gone there, she got the water.

With that wonder arose in the king. Not stopping to catch her breath, the woman returned and brought the water. The king accepted *Bhi na sa* as an object of offerings.¹⁴⁸ Because he did homage [to her], the people said, “The king is silly and gullible.”

It was said, “The woman is made a resident guru.” 82.5

Then the woman said, “Since people are talking like that, I will go.”
82.5

Then the king thought, “Since she is a siddha, I must request oral instructions. Since there is danger she will not give them, first a physical relationship must be made.”

Grasping her,

82.6

he drew his sword.

“If you are not made my wife, I’ll cut both our throats, and we will be dead.” Because he said that, she thought, “With what the king said as the reason, our both having our throats cut and dying would be bad.” 82.7

Therefore, she agreed. Then a son was born. The boy grew big and

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after he was ordained did his studies. Then the king thought, “Now the time to ask for oral instructions has come.”

Having prostrated and offered a mandala, he said, “My lady, since you are a siddha, please accept me.

Although he prostrated and supplicated, she said, “You, O king, are deceptive. Since you don’t have faith in me, you won’t get the instructions.

Then the king asked, “What did I do that was deceptive and not faithful.”¹⁴⁹

83.2]

The woman said, “Though you thought you were dying, you watched me go to get the water, and didn’t tell me. Before learning Dharma you

wanted a physical relationship 83.2 Relying on your sword for that you said, “Both our heads will be cut off.” Having kept those things secret from me, you are a deceiver.”

Because she said that, the king said, “Then giving me whatever punishment is appropriate, 83.4 please accept me.”

She said, “Well then, abandoning a king’s pride, you must be the servant of a prostitute for three years.”

Then the king abandoned his kingdom. He went to be the servant of a prostitute.

During that time the son finished his studies, and there was great merit. He gathered a great crowd of students, 83.5 and thought, “If I see my parents why isn’t that suitable?”

When once he had met with his father, since he was showing off¹⁵⁰ his merits, 83.6 his father supposedly said, “Look how you want the eight [worldly] dharmas! 83.6 It would be better to hold the royal rule. Since by the dharma of non-meditation, I did not attain buddhahood, I also for the sake of attaining the oral instructions from your mother, have abandoned royal rule and have been made the servant of a prostitute.”

Then the son thought, “A dharma my parents don’t take joy in is useless.” He abandoned collecting explanations of words,

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conventions and so forth. He remained continually meditating in the solitude of forest retreats in the samadhi of unpleasantness and so forth.

Then for his father the king the three years were over. He went to his house, and then Bhinasa finally ripened and freed him. Like a subsiding rainbow his skandhas without remainder were enlightened.

Then also [Bhinasa] thought, “As for the father, it has gone well. The son’s thick manner of physical austerities will cover up the Dharma. Since his mind is covered in a net of conceptions, establishing him in the Mahayana, his mind needs to be liberated.”

Then, by her doing, three attractive¹⁵¹ 84.3 male and female animal herders carried buffalo meat and rice liquor. After they reached the gate of the son's hermitage 84.3 she said to the son's disciples, "These two consorts of my son have come to visit." That is my message.

The disciples said, "We heard that you, the mother of our master was a siddha." When they had said this, they also said "This was from madness."

They didn't send a message to the son. Then the woman approached her son. She brought meat and liquor. "I think I need to bring a feast to you three consorts. Last year the son's father the king, died,¹⁵² and I was too busy to visit, but now take this meat and liquor and eat, she said. 84.6

"I, being ordained from the time I was small, practice austerities and properly keep my vows. I never go near meat liquor and women, so 84.6 why are you saying that."

The woman said, "Son your mind is not separate from the dualism of grasper and grasped. Those [two] are indeed your wives. By inexhaustible restrictions of austerities, the support is not established. If you depend on the five desirable qualities,

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you will attain enlightenment."

The son said, "Well then, is it that by the dharma of the shravakas one won't get enlightened?"

The woman said, "Son, it is like that.

"And by the great vehicle one will get enlightened?"

"Son, it is like that." So she said.

Then the son said. "Well then I ask to be accepted by the single mother."

His mother said. “Make this meat and liquor into feast requisites. Having properly entered the path of ripening and freeing path of secret mantra, you son, from today onward, having been accepted, should abandon the pride of a king and grasp the level of humility. Abandoning a monk’s accouterments and austerities, as clothes wear woolen cloth.¹⁵³ As companions leading mudras, make prana and the life force enter in the avadhuti. Abandoning grasper and grasped of mind, rest in the luminosity of mahamudra.

In the country of Uddiyana in the west is king Indrabhuti who has siddhi. In his crossroads sleep for 13 years in complete nonconceptual experience. You will attain the supreme siddhi of mahamudra.”

So she prophesied. Then the prince thought, “This woman is a wisdom dakini.” When he thought that, faith and devotion were produced. requesting blessings he did according to the woman’s prophesy. He was known as the great master Lavapa.

Then the thirteen years passed and King Indrabhuti and master Lavapa 85.7 talked with each other¹⁵⁴ [about who was higher.] Lavapa won. 85.7 Then the master in order to produce faith in the king, went upwards into space

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and sang this song:

The skandhas, dhatus, ayatanas senses and so forth
Now are completely gathered in the natural state of awareness.
By the power of prana dreams are also seen.
In waking from dreams, particulars are otherless.
As for all beings, day and night let them be asleep.

By [Lavapa’s] singing that, the king became devoted and praised the master:

By the great master [known as] Lavapa
[Abiding] at the crossroads of the great city
Having placed the mind in a fastened state,
By his staying asleep for 13 years,

He attained the siddhi of mahamudra.

Liquor, women, and sleep as a third,
The paramitas' enemies that are to be abandoned,
By the means of secret mantra are brought into the path.
Therefore secret mantra is [very] skillful in means.

By the city of extremes, central wisdom is destroyed.
On becoming the nabdala center there are no extremes

So he said. Then also master Lavapa praised the king.

As for king [who is known as] Indrabhuti,
He is an emanation of Vajrapani.
To produce complete purity from passion
He emanated a body in Uddiyana,
Moving in the sky just like a bird 86.5

So he said Then he was made into the king's object of offerings. In order that the many queens might perfected the accumulations, they built him a hut in a great charnel ground on the other shore of a river, There the master abided in *yab yum*. He spent his life in secret activity. They brought him food in turn.

Then one time the youngest queen's turn came. The king said, "If we Forget our duty, as I remembered, if at midnight the food of the siddha is broken off, there will be famine 86.7 for 13 years."

Thinking that would not be good, the king commanded the queen, "[You] are to be sent at midnight to bring it to him." 86.7

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Then that queen took buffalo flesh and rice and corn and liquor, and carried it in a basket. She asked, "How should I go over the water?"

The king said, "Go to the water's shore, and by the benefit of king Indrabhuti's having abandoned impure [sexual] activity, say "may the river be reversed [and flow backwards.]"

Then go into it. 87.2 When the river has almost finished flowing back, then go!” he said.

Then the thought arose in the queen, “I am being punished by the king. With me there are fifty-one queens! How can he have the virtuous roots of having abandoned impure 87.3 action?” Thinking that she went on weeping.

She went to the shore of the river. “What if it were true...” She spoke those words, and the river drained by being reversed above. Then, going straight across she made it through.

Then because they were drawn by the offerings for master Lavapa, she said, “The charnel ground wolves are coming for me!”

Because she said that, the master said, “Depending on the virtuous roots of Master Lavapa giving up food in the afternoon, say to the wolves “Go away,” and they will go.”

The woman thought, “How can he have such virtuous roots of giving up food in the afternoon? He is eating right now! Well, since he is a siddha, it could be true.”

With her thinking those words, all the wolves fled. Then in that queen devotion and faith arose. When she had gone back to her house, she told those stories to the king. The king said, “As I do not experience ordinary [sexual] desire, the master also does eat in the ordinary way.¹⁵⁵ 87.7

So he said. Then the king made up his mind and asked for oral instructions from the master. That queen also

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attained the siddhi of mahamudra and had faith in Buddhism.

The other queens became devoted later, but at that time those queens had faith in the extremists and discussed this, saying. “This kindness of the king to this youngest queen was due to master Lavapa. The king and queen were both deluded by him, since they don’t have [any more] faith in the extremists. We should kill this master.”

In the evening, having come [over] on a secret cable,¹⁵⁶ 88.2 they went to [Lavapa's] hut. The master, knowing about that, was meditating in the samadhi of emptiness. By that he was not seen at all by them. In his bed was a pile of clothing. The queens said, "Since he is a yogin skillful in action, his body and mind are dissolved in this woolen cloth. Since we know that, let's cut this woolen cloth to pieces and eat it."

Having said that, they tore the woolen cloth into fifty pieces, and ate it. Then in the morning the master, naked, went to the king's palace. The king asked, "Why did you come here naked like that?"

The master said, "Your queens went crazy. They divided up my woolen cloth and ate it. Make your queens bring it back."

When the king commanded them to do that, all of them who were there said, "We didn't eat it."

Then the king had the queens brought where the master was. By the master hitting them each once on the head, the pieces of woolen cloth were fully vomited, it is said. Then all of them were blessed into one, but one fragment was missing. "Now one queen is missing. Call her."

When [Lavapa] said that, also the king had her looked for.

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When she was brought, by being hit once on the head, she [too] vomited a piece of cloth. All the [pieces] with that were blessed into one, and he put that on his body.

Then all the queens became faithful and devoted, and entered into Buddhism. Then the great king Indrabhuti with his fifty-one queens was ripened and freed. Their skandhas without remainder were enlightened.

89.2

Then in the south, in the charnel ground of Singha, [Tillipa] was invited to a puja for the gods of the dakinis. As he was making preparations to go there, master Tillipa, in a city of Bengal, was making a ganachakra. A

dakini called Chushingyi Nyingmachen,¹⁵⁷ prophesied, saying “You son of noble family, there is a great master called Lavapa. If you go where he is, cutting the ground and root of mind, in this very life you will be liberated.”

So she said. Tillipa went looking for him. Lifted into space by seven naked girls, he was invited into a silk palanquin. Having met [Lavapa there], he said, “Please accept me.”

Having empowered and blessed him with his hand, [Lavapa] said, “Tillipa, perform benefits for sentient beings.”

After all the obscurations of kleshas of Tillipa were purified with not even one remaining, because he [still] had subtle obscurations of knowables the so-called suchness of all dharmas did not manifest to a small extent. The master said, “You are proud. You have a proud thoughts. That is the reason. So now for three years in the city Pañchapani, in a market place replete with the five senses become a prostitute’s

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servant. Practice in the manner of [pounding] sesame grain. In this very life you will attain the siddhi of mahamudra.”

So he prophesied. Then after master Lavapa was covered by the dakinis, he was invited by a rainbow. Tillipa did [as he was told]. By pounding sesame seeds and meditating, a special realization arose in his being, and after that he was known in that country as a mahasiddha. He showed miracles and visual appearances to one person and many.

Then the king of that country heard it said, “A yogin has been made a servant of [the prostitute] Dharima. Having attained siddhi by pounding sesame seeds, he has become a great siddha.” The king with his retinue went there. At that time master Tillipa, to produce complete faith in the king, abiding in space seven palm trees in height sang this vajra song:

"E ma ho!

Sesame oil is the essence.

Although the ignorant know it is in the sesame seed,

Not understanding the aspects of dependent origination,
They are not able to extract the essence, the sesame oil.
Likewise this innate coemergent wisdom
Primordially exists as the essence of all beings;
But if it is not shown by the guru, it cannot be realized.
As one removes the chaff from the beaten sesame,
And the essence, the sesame oil, appears,
The guru shows the truth of tathataa.
One should bring out what rests inside, as with the sesame oil.
All phenomena become inseparable in one essence.
Kye ho! This truth, far reaching and difficult to fathom,
Is realized at this very moment. Oh how wondrous."

So in the great lord of yogins Tillipa himself, depending on pounding
sesame seeds for Dharmima

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the wisdom of suchness manifesting realization arose in full measure.

After that vajra song had been sung, telling about it afterwards, he
commented it with abundant words. As for the teachings he gave, they were
these:

The side not according with the absolute is not abandoned. The
antidote wisdom is not meditated on. The stages of the path are not trod.
The fruition does not manifest.

All the dharmas of the relative dependent on cause and fruition are taught by the example of sesame seed and sesame oil. By the beating stick and the application of a person's hands, if it is not beaten and squeezed out, one cannot produce the goal, the sesame oil. Thus, not from one, not from two, this arises from all the power of interdependent arising altogether.

Likewise though all beings are pervaded by dharmakaya, it [must be] shown by the oral instructions of a genuine guru. If the conceptions of the path are not abandoned, the fruition, buddhahood, will not manifest.

All these relative dharmas depend on cause and fruition. Therefore great king know it like that..

From his so teaching, at that very time, by just hearing the word "suchness" the wisdom of suchness manifested [in the king]. The siddhi of the celestial realms was attained. Having soared in space, all at once the continua of Zahor in the east were emptied.

By bhagavan great Vajradhara Dombhipa was instructed. By him the barmaid Bhinasa was instructed. By her master

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Lavapa was instructed. By him the great master Tillipa was instructed. In particular, this is the special transmission of luminosity. That was the story of the fourth special transmission.

As for this master Tillipa, because of his being blessed by the four special transmissions of siddhi, he became a great master of all the dharmas of fruition. By the realization of the victorious one great Vajradhara being properly born in him he attained the supreme and ordinary siddhis without remainder. He had inconceivable virtues. He was without distinction from Vajradhara in person.

Moreover when people asked Tillipa, “Who was your guru?” He said:

Arya Nagarjuna, Saraha

Lavapa and Sumati

Were the gurus of the four special transmissions.

Second, since he wasn't a person who was a discrete entity, as for human parents, gurus and so forth, he taught that he had none. As for the great Jetsun Tillipa's country, parents, khenpo, and guru, as for saying, “They are these,” no one knew with certainty. When Tillipa himself was asked, he said,

I have no parents and country

I have no guru and khenpo

I am a self-arising buddha

I am omniscient Tillipa

So he taught and also

Naropa of the two truths
Of being free from extremes,
Your omniscient guru
Was the yogin called Tillipa.
In the teachings of the Sage,
Who was the king of the Shakyas,
Not passing into nirvana,
as a nirmanakaya,
you benefit sentient beings.

That is also taught and also

I have gone to a hundred buddha fields
Emanating a hundred hundred forms.

93

I have seen a hundred perfect buddhas
And tamed a hundred hundred sentient beings.
I have talked in person with the Buddha.
Aaryadeva, and Nagarjuna,
As well as Saraha cannot match me

So he taught. Moreover

Of all the buddhas of the three times
The body, Chakrasamvara, I am.
My mind is Hevajra.
My speech is Mahamaya.
My mind is Chakrasamvara.
My head is Guhyasamaja.
My limbs are the black enemy.
My subsidiary limbs are vajra Yamantaka.
My body hairs are the buddhas of the three times.
The buddhas of the three times are me myself.

So he taught. Thus by those two [sections] the life of Tillipa the great lord of yogins, profound and profoundly good is abridged and presented

[He is] the four biographies' meaning gathered into one. Up to here within the gurus of the four special transmissions of siddhi, Tillipa's special transmissions, 16 siddha gurus lives are contained [end]

¹ There seems to be a missing negative here.

² gnyug gyi nor bu.

³ gsal ba.

⁴ gsal ldan ma

⁵ gsal sgron.

⁶ WG says Ja go and has the same names.

⁷ gsal a'od.

⁸ bstan perhaps bsten attended on?? 39.3.

⁹ skyed che bar gyur. LT.

¹⁰ Sna phu pa.

¹¹ Thob.

¹² a'pho ba drong a'jug.

¹³ Karmapa is said to be a later reincarnation. LT.

¹⁴ a ka ma: a colloquial word. LT.

¹⁵ Keep it in limits or it will be too much or too little and die. Ha cang a'di la gag yod me tshe bya.

¹⁶ khog gcig.

¹⁷ The single essence of deep sleep, the power over empty phenomena of dream, and the waking state are united.

¹⁸ Now Bangalore. LT.

¹⁹ Rtan cig – rten cig.

²⁰ A Padmasambhava reincarnation. At that time the extremists were very strong. They performed miracles and so forth and so Padmasambhava reincarnated to help. He was born in a lotus. He prevailed both in philosophy and miracles. In general the mahasiddhas and Tilopa in particular countered the hindu tantric yogis. LT.

²¹ a'khor lo.

²² Gtum mo.

²³ drong a'jug.

²⁴ LT: bu smad.

²⁵ Near Bodhgaya. LT.

²⁶ Rdzi'u LT.

²⁷ la hrid pa.

²⁸ Pha ki re.

²⁹ LT: maybe empty? By remembering his former karma he was able to purify it.

³⁰ nyul du btang.

³¹ Zla also means beautiful woman or wife.

³² Mthun pa'i rlub.

³³ bcwa bcwa dar dar rgyan pur pur. It doesn't say they were dancing, but the words have that kind of quality.

³⁴ nag po brtul zhugs.

³⁵ *nag po spyod pa. Though the name is a little different it seems to be the same person.*

³⁶ The wood of the akaru tree rots, *rul*, a few years after being cut

In the middle is the black medicinal and incense substance called *akar nagpo*. This is *bshos* offered to deities.

³⁷ Inner: deities that are also aspects of one's own nature like the Buddhist deities. External: deities other than one's nature like the Hindu gods. By buddhist reasoning a god that is completely other could be of no benefit.

38 thang phrom.
39 bil ba.
40 *dab ma* me tog, dag ni ci phyir sno rangs spyi bor a'dogs LT: why do that, when you don't know the
important port.
41 five winds: The nature is realized through them.
42 chu ba.
43 shu spags. This is also a word for ricew husks. The meaning is ninduality.
44
45 ro snyam read mnyam.
46 chu shing gi snye ma can.
47 de la gtugs.
48 He is visualized in the center of the five buddhas crown.
49 tshong dus: People come there only at a certain time of the week.
50 rgyal ba byin pa.
51 Bsnyen par rdzogs.
52 Sha kya'i bshes gnyen.
53 gnyis med rdo rje.
54 mi bskyod rdo rje.
55 srid pa bar do.
56 LT: yar read mar: though the highest nagas are said to live in the sky, the grammar is strange.
57 Tshad ma here is not formal logic, but knowing the oral instructions and their right application.
58 rtsi thabs.
59 Chad.
60 Gor shi sha la: things of that quality.
61 Noble ones or protectors
62 gnas nas mor lag rtsar bzhon pa'i dus su slob dpon thugs mug ste.
63 LT was inclined to read it this was for contextual reasons.
64 mtshan cig.
65 bdog pas mi byon par zhu.
66 LT: They are dressed in yellow and can't really afford gold, though literally it says gold, gser du byon
pas.
67 Snyun dris byas skad.
68 nyi ma'i shugs can.
69 rgyal sa mi non.
70 Sdong po might mean "important men."
71 They are from another universe, they are something like demons and smell so bad that usually they don't
need to fight at all.
72 phub: The dictionary lists this as shield or breastplate, but LT says the meaning here is phurba and says
there is a style of not using it's full name.
73 Spugs: This can also mean striking.
74 mngal thang read mnga'a thang.
75 a'od sgo re ba zhid.
76 ska = skad.
77 ba glang tsho zhing.
78 Nam lcgas yod: This may be said of a rocky mountain.
79 rmad na phar la.
80 Shes pa bde sing sing.
81 The six senses.
82 Snyam.
83 Spor: Also "make it grow."
84 Snar ba.
85 <Having brought these,...
86 sa gzhi tse ne a'dug.
87 klu'i byang chub.

88 Pod.
89 na ma gcig grangs gling.
90 gyyung drung a'kyil.
91 Rtsar.
92 spen dha ba bha ri phar song.
93 tshang tshing khrig pa.
94 He is not skinny, and also not fat.
95 Wang nge.
96 dorje drilbu pa.
97 Brnyas par
98 Literally little keeping their face.
99 Min.
100 Lustful women are called elephants.
101 a'khyig.
102 Bros pas might mean they circled the hut and left.
103 Chenrezig 500 million kalpas ago.
104 A former incarnation of Avalokiteshvara.
105 ther chags.

106 Although it grows from the mud.
107 Like heruka.
108 Because it is transmuted into Vajrayogini.
109 Skyug.
110 Avoid anything that will destroy equanimity.
111 Go zlog: Ordinary understanding was reversed into enlightenment.
112 Skye ba bdun pa.
113 ra ta longs spyod a'bral len.
114 sib der song.
115 Rgyu.
116 in the gate house. Sgo khang du.
117 Killed.
118 Jug.
119 bro bra.
120 Skyug bro.
121 Shi sdod
122 ...sa sde btsugs.
123 sprog pa.
124 Min pa tsho has the sense that this had already been done.
125 Literally seven generations.
126 Sa'I a'bi a'bi.
127 sa'i pho rdo.
128 spen dha pa bza'a mi.
129 bskor song.
130 Skye ba bdun pa zhig.
131 LT. jammu
132 slong du yong.
133 Tshad thebs.
134 bang chen.
135 He holds her at his side.
136 a'bras len dkar ka'i khab.
137 rig pa a'dzin pa.
138 sprang rgod blud.

¹³⁹ A khal is about as much liquor as could be made from a kilo of rice. LT thought that might be about five gallons..

¹⁴⁰ Maybe just zangs. zangs kyi grags pa.

¹⁴¹ dbyug gu.

¹⁴² a'tsho ba. Literally livelihood.

¹⁴³ It was not the usual feast day.

¹⁴⁴ Gong pa: Actually it is the hem of a robe that goes around the neck and descends however far,

¹⁴⁵ They did mantras so that they could trun fast.

¹⁴⁶ On return for his past favor.

¹⁴⁷ Probably some kind of water vase.

¹⁴⁸ He took her as a guru.

¹⁴⁹ jug a'dug.

¹⁵⁰ Noms pas.

¹⁵¹ Ngoms pa.

¹⁵² When he dissolved into the rainbow body.

¹⁵³ LT suspects la ba may mean leaves

¹⁵⁴ a'gro gling byas pas.

¹⁵⁵ dgongs lto gsol ma myong.

¹⁵⁶ Bye thag: A cable is made of several lengths of rattan bound together. They secretly stretch this across the river, so that the far side is lower. They they slide across on a chair, which is pulled back with a rope.

¹⁵⁷ chu shing gyi snying ma can.