

## *The General Introduction to the Hidden Lands*

Martin Boord

(Independent scholar)

with a foreword by Stéphane Arguillère  
(Inalco/IFRAE)

**S**ince the launch of the FCHNT project, we have wanted to involve our dear friend and colleague, Dr. Martin Boord. He was one of the main pioneers in exploring the Northern Treasures corpus at a time when their importance was barely recognised, despite the beautiful article by Eva Neumaier (Dargyay), to whom we also pay tribute in this volume.

However, circumstances did not allow him to participate actively, although he gave us his full blessing and encouragement for the good success of our project. Still, we would not have liked to conclude it without publishing at least one work of his, so that he is not absent from the maṇḍala of contributors to our Byang gter volumes. This is now achieved thanks to the following article, which documents an important aspect in the career of Rig 'dzin rGod ldem: the search for hidden lands (*sbas yul*).

There are many reasons to include this work in our third and final “Northern Treasures special issue” of *Revue d'Etudes Tibétaines* apart from our desire to pay homage to Martin Boord's priceless contribution. This translation, which captures the apocalyptic flavour of the original text, offers a clearer picture of how Rig 'dzin rGod ldem perceived his world and his role in it. What is more, despite decades of research, the topic of hidden lands, deeply associated with Rig 'dzin rGod ldem, remains partly obscure and thus, in the narrower context of Byang gter research especially, this better understanding of how Rig 'dzin rGod ldem's search for hidden lands relates to other events in the second half of his life seems invaluable.<sup>1</sup>

Before presenting the translation, perhaps we could briefly introduce our friend Martin Boord.

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<sup>1</sup> A previous translation of this work is available in Sardar-Afkhami, 2001, pp. 39-65, an unpublished thesis defended at Harvard University in 2001.

*A Presentation of Martin Boord<sup>2</sup>*

Martin Boord was one of Chimed Rigdzin Rinpoche (C.R. Lama)'s senior students. Visiting India and Nepal as a teenager in 1967, he became a devoted Buddhist and immediately embarked on the study of Sanskrit in order to read the original texts. Receiving teachings from many of the great Tibetan masters of all schools who had settled in India following the takeover of their country by China, he studied the doctrines of both sūtra and tantra. Over the years, he carefully surveyed the Buddhist scriptures before immersing himself fully in the tantric practices of the rNying ma school under the guidance of Dudjom Rinpoche and Lama Khamtrul Yeshe Dorje, the renowned “weather man” of the Dalai Lama’s government in Dharamsala.<sup>3</sup> It was whilst on a pilgrimage with Yeshe Dorje in Sarnath in 1973 that Martin Boord first met with the Khordong Terchen Tulku, Lama Chhimed Rigdzin, with whom he immediately began to form a close bond of attachment.

Subsequently, Martin invited Lama Chhimed Rigdzin to Great Britain in order to inaugurate his new Dharma Centre and grant the empowerment of the Northern Treasures Vajrakīla (*Byang gter rdo rje phur pa*) for the first time in the West.

Later, moving from Europe back to India, Martin and Rinpoche translated together a number of *Byang gter* texts, including hundreds of pages of Vajrakīla Sādhanas, which have remained the major focus of Martin’s life.

Taking the *Byang gter phur pa* as his theme, Martin went on to study at the School of Oriental & African Studies at the University of London, for which he was awarded a BA in Religious Studies, followed by the degree of Doctor of Philosophy in 1992. His doctoral thesis was subsequently published as *The Cult of the Deity Vajrakīla*.<sup>4</sup>

Having completed his studies at SOAS, he was awarded a scholarship from the Stein-Arnold Exploration Fund which enabled him to return to India in order to research the sacred geography of Sikkim, one of the seven “hidden lands” of Rig ’dzin rGod ldem. This work, to which the translation presented below is a complement, was eventually published in the *Bulletin of Tibetology*.<sup>5</sup>

Reading Sanskrit and Tibetan languages, as well as having studied Tibetan art for many years, Martin has acted as a consultant to the Ashmolean Museum, one of the oldest public museums in Europe, helping

<sup>2</sup> This presentation is a slightly adapted and completed version of the “official” biography found on the Khordong website: <https://www.wandel-verlag.de/en/dr-martin-j-boord-rig-dzin-rdo-rje/>.

<sup>3</sup> On this master, see Woolf and Blanc 1994.

<sup>4</sup> Boord 1993a in the bibliography below.

<sup>5</sup> Boord 2003c in the bibliography below.

to identify and arrange their holdings of Tibetan cultural artefacts and paintings, and he occasionally continues to work on similar projects when called to do so. The British Museum, for example, requested his assistance when they were offered a collection of Tibetan *phur ba* for purchase, about which they had no specialist knowledge, and he has collaborated with the makers of documentary films for television, etc.

Having spent many years developing his understanding of the Dharma in meditation retreats, in 1998 Martin was invited by Lama Chhimed Rigdzin Rinpoche to accompany him as an assistant teacher on his European Dharma tour, in order to give teachings on the Deity Vajrakīla as part of a retreat held in Pfauenhof in Germany. This was so successful that the invitation was repeated in the following years, so that Martin again gave Vajrakīla teachings in Berlin in 1999 and he accompanied Rinpoche to Oxford, Wales and Vienna in the year 2000, where he taught many aspects of the Vajrayāna path, as well as his special subject—the deity Vajrakīla. Since then, Martin has given innumerable teachings on many aspects of the Byang gter tradition, throughout Europe and the USA.

He lived and worked in Oxford for 20 years, pursuing his research interests with like-minded academics and Dharma practitioners at the Oriental Institute, reading manuscripts at the Indian Institute Library and working on an *ad hoc* basis as Academic Visitor with those studying for doctorates in Buddhist Studies.

During this time, he completed a translation of the most illustrious commentary on Phur pa practice, known as *The Black 100,000 Words* (*Phur 'grel 'bum nag*), a seminal report of a group retreat that, tradition says, was undertaken by the three masters, Padmasambhava, Vimalamitra and Śīlamañju, in Nepal in the 8th century. These teachings were then transmitted in Tibet by Padmasambhava to Ye shes mtsho rgyal and became foundational for all subsequent lineages of Vajrakīla in Tibet. The translation of this text was published by Edition Khordong (2003a below), together with a further five volumes of Vajrakīla teachings from the school of the Northern Treasures.

His work on texts from the Northern Treasures also includes various *sādhanas*, funeral rituals from the cycle of the Greatly Compassionate Avalokiteśvara (2012), and collaborative translations of preliminary practices.

A Bibliography of Martin Boord's Publications<sup>6</sup>

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<sup>6</sup> This bibliography has been updated and expanded compared to the one on the Khordong website. It is not fully complete, however, for it fails to mention a few of Martin's important collaborations with his friend Gyurme Dorje. Nor could I trace the privately published translations on which Martin Boord collaborated with C.R. Lama (practice texts, etc.). A few of these titles are mentioned in the quoted presentation: "*Padmasambhava's teachings on the downfalls of tobacco; The Dragon Roar that fulfils all wishes* (Protectors text); *The Violent Storm of Meteoric Vajras* (sādhana of rDo rje gro lod); and *A Gentle Rainfall of Honey* (sādhana of Guru mtshan brgyad)."

<sup>7</sup> This book was revised, enlarged and subsequently re-published as Martin Boord 2013.

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- 2003b: "The symbolism of the gCod drum, by 'Gyur-med blo-gsal" (English translation), in *Dzogchen Journal*, London.
- 2003c: "A Pilgrim's Guide to the Hidden Land of Sikkim: Proclaimed as a Treasure by Rig-'dzin rgod-ldem" in *Bulletin of Tibetology* 39(1), Gangtok.
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- 2016: (Editor) *The Complete Nyingma Tradition from Sutra to Tantra, Books 15-17, the Essential Tantras of Mahayoga* (2 vols.), translated by Gyurme Dorje, Boulder, Snow Lion.
- 2017: *A Cloudburst of Blessings—The water initiation and other rites of empowerment for the practice of the Northern Treasures Vajrakīla*, "Vajrakīla Texts of the Northern Treasures Tradition", volume 4, Berlin, Edition Khordong, Wandel Verlag.
- 2020: *An Overwhelming Hurricane: Overturning Saṃsāra and Eradicating All Evil*, "Vajrakīla Texts of the Northern Treasures Tradition", volume 5, Berlin, Edition Khordong, Wandel Verlag.

*The General Introduction to the Hidden Lands*

What follows is Martin Boord's translation of *The General Introduction to the Hidden Lands* (*sBas yul spyi'i them byang*), based on his diplomatic edition of the text included in *Entry-key to the Prophesized Hidden Lands* (*Ma 'ongs lung bstan sbas yul gyi them byang*), one among several guidebooks related to the hidden land 'Bras mo ljongs.<sup>8</sup> We received the original unpublished version of this translation from Martin Boord as the first draft of a work in progress. Subsequently, the team of the FCHNT project retrieved his text from the PDF and added a number of suggestions for the improvement of that original draft, so that Martin insists that we now refer to it as a collaborative work and he offers his especial thanks to Zsóka Gelle, Cécile Ducher, and Stéphane Arguillère. The final translation, however, reflects Martin's interpretation of *The General Introduction*. All the footnotes are also his, except for a few additional ones<sup>9</sup> (introduced by the abbreviation E/N, "editor notes"), mostly intended to clarify the chronology in relation to Rig 'dzin rGod ldem's life.

Martin's diplomatic edition of the text is presented in footnotes in such a way that readers can easily compare the two languages.

<sup>8</sup> *Ma 'ongs lung bstan sbas yul gyi them byang*, in *mKha' spyod 'bras mo ljongs kyi gnas yig phyogs bsdebs bzhugs*, Namgyal Institute, Gangtok, & Amnye Machen Institute, Dharamsala, 2008, p. 101-115a.

<sup>9</sup> By Stéphane Arguillère.

The oldest document we have about the *sbas yul* proper seems (if the text is authentic) to be a *gter ma* of Tshe brtan rgyal mtshan (Chos kyi blo gros), the *sBas yul padma tshal gyi gnas yig kun tu gsal ba'i me long*.<sup>10</sup> This treasure revealer has been placed in either the 12th or the 13th century and his dating is important because he is the earliest known figure to be associated with hidden lands (Samuel 2020, pp. 63, 79). However, he might in fact have been somewhat later—active at the turn of the 13th and 14th centuries.

As a first clue in this regard, Tshe brtan rgyal mtshan's life story in *Gu ru bKra shis' Chos 'byung* (pp. 403–404) is found between those of Padma las 'brel rtsal (1290–1319) and Rin chen gling pa (1289–1368), perhaps indicating the generation to which he belonged.

More importantly, a detailed account of his revelations can be found in the Fifth Dalai Lama's *gSan yig*.<sup>11</sup> This document is unfortunately short on biographical information but conclusions can be drawn from lineage accounts which make him an indirect teacher to Zur Śākya 'byung gnas through Śan tiṃ pha, an unknown figure.<sup>12</sup> In context, Zur Śākya 'byung gnas is obviously Zur haṃ Śākya 'byung gnas and not Zur chen Śākya 'byung gnas (1002–1062). This is confirmed by gTer bdag gling pa's *Thob yig* (vol. 2, p. 54) which calls him "Zur Śākya 'byung gnas *phyi ma*." This important figure remains difficult to date precisely but was definitely active in the middle of the 14th century. He was a disciple of both sGrol ma ba bSam grub rdo rje (1295–1376) and g.Yung ston pa rDo rje dpal (1284–1365), and was a master to sGrol ma ba's son Sangs rgyas rin chen (1350–1431).

However, another passage from the same source<sup>13</sup> presents Tshe brtan rgyal mtshan as a teacher of Rin chen gling pa (1289–1368). This makes great sense, since it is likely (Arguillère 2024) that the latter was one of Rig 'dzin rGod ldem's main masters. This would establish a direct lineage from Tshe brtan rgyal mtshan to Rig 'dzin rGod ldem, which may be the source of the latter's devotion to the hidden lands.

Tshe brtan rgyal mtshan is also mentioned in the context of rDo rje gling pa's hagiography (rDo rje gling pa 2009: vol. 11, p. 381). In this

<sup>10</sup> Tshe brtan rgyal mtshan, *sPrul sku* —, 1983.

<sup>11</sup> 1971: vol. 3, f.55b–63b.

<sup>12</sup> See especially *op. cit.*, f.62b: *sprul sku tshe brtan rgyal mtshan nam chos kyi blo gros | tsa ri ba śan tiṃ pha la | zur pa śākya 'byung gnas* |, etc. No further information could be found about Śan tiṃ pha.

<sup>13</sup> 1971: vol. 4, f.137a. The passage is difficult to understand. Tshe brtan rgyal mtshan is presented in a curious way as a disciple of rGya Zhang khrom (11th century—this seems to allude to a supernatural connection). The text begins with a list of texts containing completely disparate materials and concludes with a short lineage segment that does not extend beyond Rin chen gling pa. In any case, the connection with Rin chen gling pa is clearly stated.

passage, Tshe brtan rgyal mtshan, who was old, prophesied to his disciple *Bla ma rDo rje* that he would meet *rDo rje gling pa* in a Dragon Year. If we can trust the commonly accepted dates of *rDo rje gling pa* (1346–1405<sup>14</sup>), this would seem to be 1376. This confirms the approximate lifetime of Guru Tshe brtan rgyal mtshan: he must have been active in the early 14th century, perhaps having been born at the end of the previous century, enabling one of his direct disciples to meet *rDo rje gling pa* in the 1370s. However, *Bla ma rDo rje* may not have been young, as he appears to have died in the same Dragon year in which he passed the materials from Tshe brtan rgyal mtshan to *rDo rje gling pa*.

In conclusion, the most probable hypothesis is that Tshe brtan rgyal mtshan belonged more or less to the same generation as Rin chen gling pa, *sGrol ma ba*, *g.Yung ston pa* and *Padma las 'brel rtsal* (all born ca. 1290), or was just a few years older—i.e., that he was born at the end of the 13th century and active in the first half of the fourteenth (he must have lived sometime between 1280 and 1365).

If we now return to the *sBas yul padma tshal gyi gnas yig kun tu gsal ba'i me long* and read it on the basis of this hypothesis, then the dates for opening the *sbas yul* in this text (p. 96)—between *chu mo yos* and *byi*—can be interpreted as either 1303–1312 or, perhaps more likely, as 1363–1372. The former hypothesis cannot be ruled out, as the text lacks a colophon indicating when it was discovered, but the latter makes great sense in connection to Rig 'dzin rGod ldem. It should be researched whether this text may have influenced rGod ldem's departure in search of the *sbas yul* soon after the Zang zang lha brag discovery (1366).

## Bibliography of the introduction

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<sup>14</sup> According to some prophecies, he was born in 1322. This issue has not yet been resolved.

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## The General Introduction to the Hidden Lands

Martin Boord

**T**he *ācārya* Padmasambhava was abiding in deep meditation in the mChims phu caves near bSam yas when the king, Khri srong lde'u btsan, requested him to come to the great temple of bSam yas and presented him with a tantric feast of a hundred offerings. On that occasion, [the king] requested a number of general prophesies and teachings concerning the future and, in particular, he asked for instructions concerning the paths to the hidden lands.<sup>15</sup>

**Q1.** "Oh, great teacher! In the future time of the final five hundred [years of the Buddhist doctrines],<sup>16</sup> if the people of this Land of Snows were to seek pathways to the hidden lands, what manner of outer and inner signs will appear?" Thus he asked.<sup>17</sup>

**A1.** To which the guru replied: "Oh, great king, listen carefully. Just as I have explained to you on previous occasions, the signs and portents of the final period will be beyond imagination. But the special signs that will arise when you must go to the hidden lands are these: Offerings will cease to be made in all of the temples built by the three bodhisattva kings,<sup>18</sup> including your majesty, and the temples will fall into decay.<sup>19</sup> The 'border-taming temples' and the 'temples that tame the outer limits' will be destroyed and the continuation of regular worship [at those places] will be broken.<sup>20</sup> In the region of 'On chang rdo, five

<sup>15</sup> *Slob dpon padma 'byung gnas kyiis bSam yas mchims phu'i brag phug tu ting nge 'dzin la bzhugs pas: mnga' bdag khri srong lde'u btsan gyis bSam yas su gdan drangs nas tshogs kyi 'khor lo brgya rtsa mdzad pa'i dus su: spyir ma 'ongs pa'i dus kyi lung bstan mang du zhus/ khyad par sbas pa'i yul gyi lam yig zhus pa:.*

<sup>16</sup> Predicted to last for a span of 5 x 500 years, the teachings of the Buddha are supposed to become generally ignored by a sceptical world in the final 500-year period of degeneration.

<sup>17</sup> *Kyai slob dpon chen po lags: ma 'ongs pa'i dus lnga brgya mtha' ma'i tshes: bod kha ba can gyi sems can rnam sbas pa'i yul du 'gro 'tshal na: phyi'i rtags nang gi rtags ji ltar mchi: zhes zhus so:.*

<sup>18</sup> Srong btsan sgam po (an emanation of Avalokiteśvara), Khri Srong lde'u btsan (an emanation of Mañjuśrī), and King Ral pa can (an emanation of Vajrapāṇi).

<sup>19</sup> *bKa' stsal pa: mnga' bdag rgyal po legs par gson cig | gong du bstan pa bzhi du dus mtha' ma'i rtags bSam gyis mi khyab po bo: khyad par sbas pa'i yul du 'gro dgos pa'i rtags 'di ltar 'byung: rgyal po nyid la sogs pa rgyal po byang chub sems ldan gsum gyis bzhengs pa'i lha khang thams cad gi mchod pa chag: phal cher zhig ral du song:.*

<sup>20</sup> The 'border-taming temples' (*mtha' 'dul*) and the 'temples that tame the outer limits' (*yang' 'dul*) were built in the 7th century by Srong btsan sgam po as part of a project intended to subdue the chthonic demoness of the Tibetan land mass by pressing down upon key points of her body.

generations from now, an emanated ruler will build a temple and, 360 years from the date of that construction, it will have disappeared completely.<sup>21</sup> At that time, when these outer indications have appeared in the country, you should take them as signs that it is time to go to a hidden land.<sup>22</sup>

As for the inner indications: In the country of Tibet, the authority of the ruling king will decline and the laws will be broken. Tibet will then undergo a period of anarchy lasting for 123 years. After that, the country will be conquered by the Mongols of Mu dur nag po<sup>23</sup> and there will follow a period of 125 years under Mongolian rule. When, eventually, the rule of the Mongols comes to an end, at that time you must go to the hidden lands." Thus he spoke.<sup>24</sup>

**Q2.** And the king asked further: "Oh, great master! You have spoken of the necessity for myself, the king, together with my subjects, to go to the hidden lands but, when the time comes, will we really be able to find those hidden lands or not? And will those hidden lands not also be destroyed when Tibet is overrun? And if Tibetans are downcast or fainthearted, in the end, what will happen?" Thus he asked.<sup>25</sup>

**A2.1.** And the great guru replied: "Your majesty, listen well. If you and the people of Tibet have little faith, even though I show you how things will be, that is not the same as seeing them. Even though I explain things to you, that does not mean that they are understood. Even though I have urged you to go forward, that is not the same as actually

<sup>21</sup> sKyid smad 'on chang rdo dpe med bkra shis dge 'phel gyi gtsug lag khang in the lower sKyid shod valley. A nine-storeyed temple, constructed in the 9th century by king Ral pa can as the most magnificent building in all Tibet. Nothing of it remains today.

<sup>22</sup> *mTha' 'dul dang yang 'dul gyi gtsug lag khang phyed zhig: mchod pa 'bul ba rgyun chad 'on chang rdo'i sa phyogs su sprul pa'i rgyal po gcig gis da ste gdung rabs lnga nas lha khang gcig bzhengs par 'gyur ro: de bzhengs nas mi lo sum brgya drug cu nas zhig ral du stongs par 'gyur: de nas phyi yul gyi rtags dang sbyar te sbas pa'i yul du 'gro ran pa'i rtags so:.*

<sup>23</sup> Perhaps "Dorta the Black," the Mongolian military commander whose troops wrought havoc in Tibet in 1240.

<sup>24</sup> *Nang rtags bod du mnga' bdag rgyal po'i mnga' thang nyams nas khrims 'jig: bod la khrims med lo brgya dang nyi shu rtsa gsum yong: de nas mu dur nag po hor gyis 'dul: hor khrims lo brgya dang nyi shu rtsa lnga yong: de nas hor khrims 'jig: de'i dus su bod sbas pa'i yul du 'gro dgos: zhes gsungs so:.*

<sup>25</sup> *Yang zhus pa: kyai slon dpon chen po lags: sbas pa'i yul du bdag cag bod kyi rje 'bangs rnam 'gro dgos par gda' bas: de'i dus su sbas yul rnam nges par rnyed dam mi rnyed lags: bod kyis sbas yul zin nam mi zin lags: bod snying stobs zhan pas mthar cing 'gyur lags: zhes zhus pas:.*

going.<sup>26</sup> Generally speaking, the people of Tibet are persecuted by a demon who hunts for their flesh and most of the people are doomed to be killed. When the period of the final 500 years is upon us — superior men will do the work of servants during the first 125 years and then there will be a period of 60 years, during which superior men will become butchers. When that time comes, you must flee!<sup>27</sup>

You must go to the hidden lands, where they will have need of a righteous king who will protect the Dharma. If they have a king [like that], all the people will be liberated. Due to the power of deeds committed by the black demon butcher king, there will come forth an ocean of malice, desire and anger and therefore I urge you to go to the hidden lands, where you must engage in acts of virtue. Those who practise virtue will be exploited and abused by wicked people, so it is important that the guides be virtuous practitioners of Dharma!<sup>28</sup>

The practice of Dharma activities will be disparaged with mocking words. [Due to the belief that] one must store up good provisions for the journey, the accumulation of merit will be neglected in favour of gathering stores. Worrying about being confused by the terrain and lost on the path, the need for signs and indications just makes the head dizzy with meaningless babble. Those of small intelligence, being fearful of punishment from the Mongol rulers, will cast aside their common sense.<sup>29</sup>

In Tibet, at first there will be born the demon's son called Go rta Nag po and, at that time, a number of prophesies for the future that we, as priest and patron, have set down, will gradually be revealed as treasures as they are taken out from their places of concealment. By the power of those treasures, the idea of going to the hidden lands will arise. This will be a cause of much embarrassment to all [others].<sup>30</sup>

Later, when the Mongolian rule has come to an end, Tibetans will fight among themselves and the government will be scattered in

<sup>26</sup> *bKa' stsal pa: mnga' bdag rgyal po gson cig: khyed bod kyi mi khong bcol chung bas ji ltar bstan kyang mthong rgyu med: ji ltar bshad kyang go rgyu med: ji ltar bskul kyang 'gro rgyu med:.*

<sup>27</sup> *sPyir du bod srin po sha lings kyis non pa yin: phal cher gsod par 'gyur ro: lnga brgya mtha' ma'i dus na: dang po mi mgo bran gyis byed pa lo brgya dang nyi shu rtsa lnga yong: mi mgo shan pas byed pa lo drug cu yong: de'i dus na 'bros ran te:.*

<sup>28</sup> *sBas pa'i yul du 'gro ba la: chos skyong pa'i rgyal po gcig dgos te: rgyal po gcig yod na kun thar bar 'gyur te: rgyal po shan pa nag pos byed pa'i dbang gis: ru nga chags sdang gi mtsho brdol bas sbas pa'i yul du 'gro ba'i bskul ma dge byed kyis byed do: dge byed sdig byed kyis 'khol: lam sna chos byed kyis byed do:.*

<sup>29</sup> *Čhos byed ya ga las smod: lam rgyags bzang po bya dgos te: chos byed 'byor pas 'phongs: sa 'khrul ma 'khrul brtag dgos te col chung po ti ta 'khor: blo chung hor gyi sdig spyod la skrag nas blo gtor:.*

<sup>30</sup> *Bod du dang po bdud kyi bu go rta nag po bya ba 'byung: de'i dus 'o skol yon mchod kyis bzhag pa'i ma 'ongs pa'i lung bstan rnams: gter kha mang po nas rim gyis rnyed par 'gyur: de'i dbang gis sbas pa'i yul du 'gro ba'i blo skye: kun kha skyengs par 'gyur ro:.*

pieces. Above all, those good people who are afraid of bandits will not be able to cleave a path. Being invited to the Tibetan hidden lands, trembling with fear, they will be unable to go due to the [lack of] strength in their hearts. At that time, there will be only a few good people who have sufficient strength of faith to seek the hidden lands and, having made great efforts to overcome the difficulties, they will provide a few years of happiness and prosperity to Tibet.<sup>31</sup>

The people of Tibet, clinging to the delightful ease of those times and under the sway of malicious jealousy, will revile those who virtuously seek the hidden lands and mock them loudly. At that time, those who practise virtue will become disheartened and lose faith so that they will lack the motivation to proceed to the end of their path.<sup>32</sup>

**A2.2.** Then the demon called Lord of Supreme Happiness,<sup>33</sup> gazing out in all directions from the summit of the world mountain, will perceive the triumph of non-virtue in the outside world and his heart will be filled with evil satisfaction. Seeing the decline of Śākyamuni's teachings in the southern continent of Jambudvīpa, the mind of that chief demon Lord of Supreme Happiness will rejoice.<sup>34</sup>

At that time, because the vajra seat of Bodhgāyā in India will be occupied by Moslems (*du ru ka*), the sharp weapons of Māra will be strewn everywhere, like flowers. And in the snowy land of Tibet, although the remains of the teachings will be propagated, there will come a time when the minds of people will no longer ripen.<sup>35</sup>

That king of demons will then shoot seven poison arrows from the top of Mt. Meru and there will come a time in our world of Jambudvīpa when the years and months are exhausted and the light of the

<sup>31</sup> *De nas hor khirms zhig ste: bod nang 'khrug byed pa'i dus na: srid le'ur 'thor: gong du jag pa 'tsher thabs byed pas dge byed kyis lam mi gshog: bod sbas pa'i yul dran pa rnams 'jigs shing skyi g.ya' ste: snying stobs kyis 'gro mi nus: de'i dus su dge byed re re tsam gyis sbas pa'i yul 'tshol ba'i 'dun pa drag po dang: rtsol ba'i dka' spyad drag po byas pas bod la bde skyid lo 'ga' 'byung:.*

<sup>32</sup> *Bod rnams de'i bde skyid la zhen pa'i sems dang: ru nga phrag dog gi dbang gis: dge byed sbas pa'i yul 'tshol ba la smod cing ya ga sgrog pa 'byung: de'i tsho dge byed rnams yi chad pa dang: dpa' zhum ste dge ba la mthar mi 'don:.*

<sup>33</sup> dGa' rab dbang phyug (Praharsiteśvara), leader of the gods in Paranirmitavaśavartin, the highest heaven in the realm of sensual desire (Kāmadhātu).

<sup>34</sup> *De'i tsho bdud dga' rab dbang phyug gis: ri rab kyi rtse nas 'jigs rten gyi phyogs bzhir bltas pas: phyir nag po'i phyogs kha rgyal nas bdud brod pa skyed: lho phyogs 'dzam bu'i gling la shākya thub pa'i bstan pa nyams pa mthong bas | bdud rje dga rab dbang phyug snying dga:.*

<sup>35</sup> *De'i dus na rgya gar rdo rje gdan du ru kas 'dzin pas bdud mtshon cha'i me tog 'thor: bod kha ba can gyi yul du bstan pa'i lhag ma dar la ma smin ba'i dus 'ongs te:.*

sun and moon no longer shines. Furthermore, as the tip of the arrow-head is fired towards our world, the external signs of this will be flashes of firelight burning in the sky like lightning at evening time.<sup>36</sup>

The inner signs will be: (1) Because the great and powerful men of the world — local rulers, warlords and kings — will be infected by the poison of killing, sudden hot flashes of anger will arise and people will attack each other in fits of jealous rage. Then one person will kill another and, one by one, the population will be brought to ruin.<sup>37</sup>

(2) Because the important authoritative men of knowledge and learning — wise men, masters, spiritual advisors and teachers — will be infected by the poison of ignorant stupidity, suddenly there will be no joy in the hearts of men and they will become distinctly cold towards one another. At that time, whilst professing to practise religion, people will revile one other and, abandoning the Dharma, they will turn to worldly occupations. Abandoning study and practice, they will attend merely to the words. Dressed in the yellow robes of the clergy, full of arrogant discrimination against their country-folk, there will be no more than a very few who act in accordance with the words of the scriptures.<sup>38</sup>

(3) Infected by the poison of disputation, ministers and counsellors will suddenly find themselves in the dark concerning plans and calculations. Then they will seek to fulfil their own desires by spreading confusion and error. At home, they will make unpleasant reports concerning events abroad and, when travelling abroad, they will spread unpleasant reports about the situation at home. At that time, trouble and turmoil will grow in Tibet.<sup>39</sup>

(4) Young men will become infected by the poison of insatiable craving and those who practise Dharma and those who do not practise Dharma and everyone in between will become overwhelmed by hunger. Suddenly the heat of craving in the belly will boil up and a voracious appetite will arise, greedy to consume anything that can be eaten or drunk, and men will take to the hills to hunt for prey. They will stalk

<sup>36</sup> *bDud kyi rgyal po des ri rab kyi steng nas dug mda' bdun bod la 'phan te: de la lo zad zla zad nyi zla'i mdangs 'dzam bu'i gling la med pa'i tshé: de yang mde'u rtse 'phangs pas: phyi rtags su ni nam mkha' la me 'od dgong kha'i glog 'dra ba lam lam pa 'ong:*

<sup>37</sup> *Nang rtags su sde dpon dang | dmag dpon dang: gtso bo dang: 'jig rten gyi las stobs che ba rnam la gsoḍ byed kyi dug phog pas: glo bur du zhe sdang tsha lam lam pa dang: phrag dog 'khrug ram ram pa skye: de'i rje su gcig gis gcig gsoḍ: gcig gis gcig brlag par 'joms so:*

<sup>38</sup> *mKhan po dang: slob dpon dang: dge bshes dang: ston pa dang: stobs mnga' thang che ba rnam la smyo byed dug mda' phog pas: glo bur du snying mi dga' ba dang: snying grang lhang lhang pa 'ong: de'i dus su chos byed la zer zhugs te: gcig gis gcig smod: chos bor nas 'jig rten gyi las la 'jug: nyams len bor nas tshig la ltos: gos ser mo gon pas yul phyed khengs: ston pa'i bka' bzhin pa byed pa re re tsam las mi 'byung:*

<sup>39</sup> *'Khrug byed kyi dug blon po dang gros byed la phog pas: shes pa rtsi mun pa glo bur du skye: de'i rjes su blo 'khrul khong skyon che bar 'dod pas: pha rol mi 'thad pa'i gros tshur smra: tshu rol mi 'thad pa'i gros phar zlos: de'i dus su bod nang 'khrug la zing 'gro:*

the lower valleys for fish. Being able to kill their own cattle, kept downstairs at home, they will eat red meat and drink red blood. The earth will be covered with bloody skins. In the end, they will even eat the flesh of their own fathers.<sup>40</sup>

(5) Women will become infected by the poison of deceit and there will arise a sudden mental darkness in which everything to be known must be calculated. Discussing all things in minute detail, fathers and sons will be drawn into disputes and people all over the country will quarrel. Masters and servants will resent each other. Brothers will fight and kill one another.<sup>41</sup>

(6) Those of low intelligence will be struck by the arrow of wrong deeds and galloping minds, so that anger, resentment, and bad words will suddenly arise. At that time, men will suddenly start killing one another and stealing their wealth. Daggers will strike from beneath monk's robes and even women will die by the sword. Every breath will be used to cheat others with sharp practices. And a great landslide will occur, in which people will be buried alive.<sup>42</sup>

(7) The demon's poison arrow of manslaughter and murder will strike at those spiritual guides who practise religion, as well as at righteous leaders. Virtuous people will suddenly suffer from heart failures, and, at that time, whatever roots of virtue men possess will not be revealed until they eventually die.<sup>43</sup>

Tibet being struck by these seven types of demonic poison arrows, the people will be scattered like tiny mice fleeing from a hawk. The thoughts of the people will not come together in unity and each person will fight with another. Faction opposing faction, people will turn against each other and there will be great strife and sorrow in the land which will last for a period of 30 human years.<sup>44</sup>

<sup>40</sup> *rNgam char lto ba'i dug shar po la phog ste: bod kyi chos pa dang mi chos pa 'bring po thams cad la kha ngam khyog khyog pa: lto ba tsha chil chil ba glo bur du 'byung: de'i dus su thams cad la zas skom gyi 'du shes 'dod sred langs ste phu'i ri dwags rngon: mda'i nya 'dzin: rang gi phyugs 'og tu bcug ste gsod nus: sha dmar po za: khrag dmar po 'thung: pags pa dmar po 'ding: dus mtha' mar pha sha za ba 'byung ngo:.*

<sup>41</sup> *g.Yo byed kyi dug bud med la phog ste: glo bur du shes pa rtsi rum 'ong: de'i rjes su phra ma mang po smra ste pha dang bu 'thab tu 'jug: yul mi nang 'thab: dpon dang g.yog 'khon: pha spun nang dme byed pa gcig 'ong:.*

<sup>42</sup> *Las log blo rgyugs kyi mda' blo ngan la phog nas glo bur du rngam sems hab khyur ba skye: de'i tshe glo bur du mi gsod nor 'khyer: chos gos kyi 'og nas gri 'dzugs: bud med gri ru 'chi: dbugs ma chad par dbal dang mgo rdung byed: gson po sa rdibs su bskung ba gcig 'ong:.*

<sup>43</sup> *Srog gcod tshe 'phrog gi bdud dge ba'i bshes gnyen chos byed dang sde dpon ya rab la phog ste: dge byed la glo bur du snying tsha stong stong pa 'ong: de'i dus su dge ba'i rtsa ba ci yod pa mthar mi thon par 'chi:.*

<sup>44</sup> *De lta bu'i bdud kyi dug mda' bdun bod la phog pa dang: byi ba phran khras gtor ba ltar | bod kyi bsam pa phyogs gcig tu mi 'dril bar: gcig gis gcig rtsod: gcig gis gcig rgol: gcig gis gcig 'khrug cing | mi lo sum cu'i bar du sdug bsngal la sbyor:.*

At that time, those practitioners of Dharma who have developed the mind of awakening, courageous in heart and strong in body, together with their families and servants, skilled in the reading of signs and practical management, if they search for the pathways, they will be able to make their homes in the hidden lands. When the people have moved away to all those hidden lands of Tibet, the Moslem invaders and armies of the final period will not be able to destroy the country by slaughtering every single one of its inhabitants.<sup>45</sup>

Having been infected by the poison arrows of Māra, the people in the rest of Tibet will repay good deeds with evil, and virtue will be overrun by wickedness. Because of all these things, therefore, those who wish to do the right thing should throw aside procrastination and gloom and get going!<sup>46</sup>

**A2.3.** There are three hidden lands in the region of mDo khams and there are three hidden lands in the central region of dBus. Around the area of gTsang, there are eight hidden lands and, in the region of mNga' ris, there are two. With regard to all of them, the thing to be grasped is nothing other than confident aspiration for, in the end, Tibetans who fail to seize the good fortune of finding the paths to the hidden lands, merely listening to my description of them as Buddhalands, will never see them for themselves.<sup>47</sup>

Despite the fact that you and I, oh king, share the same aspiration and our hearts are intertwined in their single-minded focus on a common goal, if the hidden lands of Tibet are not found, most of those who practise virtue will survive only within the four administrative districts and the three valleys.<sup>48</sup>

One of the hidden lands in the central province of dBus will be opened up by an emanation of the teacher Vairocana. Most of those

<sup>45</sup> *De'i dus na dge byed byang chub kyi sems dang ldan pa: snying rus lus stobs che ba: 'khor dang yo byad ldan pa: thabs dang rten 'brel mkhas pas lam btsal yul bzung na sbas pa'i yul thams cad zin par 'gyur ro: bod kyi sbas yul thams cad zin na: mtha' dmag dang du ru kas bod kyi mi thams cad brlag cing gsod par mi nus so.*

<sup>46</sup> *Bod la bdud kyi dug mda' phog pa'i rkyen gyis bzang lan ngan gyis 'jal: dge ba sdig pas bsgrub: de'i dbang gis dge byed thams cad yid mug sgyid lug bshol nas 'gro'o.*

<sup>47</sup> *mDo khams kyi yul na sbas pa'i yul gsum: dbus kyi mtha' na sbas pa'i yul gsum: gtsang gi yul phyogs na sbas pa'i yul brgyad: mnga' ris kyi sa na sbas pa'i yul gnyis yod de: phal cher yid smon las lag tu mi lon: mthar bod la sbas pa'i yul du bgrod pa'i skal ba med pas: sangs rgyas kyi yul dang 'dra: thos lo tsam las mthong bar mi 'gyur ro.*

<sup>48</sup> *'On kyang nga dang rgyal po nyid kyis sems rtse gcig tu dril ba'i smon lam gyis: bod kyi sbas yul mi rnyed na: rdzong bzhi dang rong gsum tsam du dge byed phal bar ro.*

who practise Dharma in Rong kha will reach liberation. A single emanation of the three learned men<sup>49</sup> will open up a hidden land in gTsang.<sup>50</sup> An incarnation of *ācārya* Jñāna (gNyags Jñānakumāra) will open up a hidden land in western Tibet and most of those who practise Dharma will attain freedom in its seven valleys. The hidden land in mNga' ris will not be opened but those who are in the valleys will be liberated. All those who do not escape to freedom in those places — after the rule of the Mongols has come to an end, 30 years later<sup>51</sup> there will come nine mighty armies from the east. Twenty-one messengers of Māra will ride in swiftly as butchers from the west. Five times they will come, bringing with them thirteen mighty armies. All of this trouble will spread throughout Tibet over a period of 60 human years.<sup>52</sup> Tibet is headed toward ever-increasing misery, even worse than being hunted by cannibal demons and, in the end, the country will become a wasteland, as if it had been burned up by fire.<sup>53</sup>

By the blessings of the Lords of the three families, at bSam yas and on the “miraculously appearing mountain,” solitary seeds [of the Dharma] will remain for mankind, while all the rest of Tibet will be destroyed — from the furthest corner of Glo bo Pu rangs, all the way to China.<sup>54</sup>

**A2.4.** As a result of their karma, all the people are heading towards slaughter! Oh, alas for the country of Tibet! Oh, those poor Tibetan people! Having come under the power of the demon, they will be tossed about on the stormy winds of spiteful resentment as they are

<sup>49</sup> Rab gsal of gTsang, gYo dge 'byung of Pho thong pa and sMar Śākyamuni of sTod lungs, each of whom had been ordained by Cog ro klu'i rgyal mtshan and belonged to the monastery of dPal Chu bo ri. These three *bhikṣu* maintained the monastic ordination lineage in Khams throughout the dark period of Tibetan history.

<sup>50</sup> *dBus phyogs kyi sbas yul gcig slob dpon bai ro tsa na'i sprul pa gcig gis 'byed: rong kha ru chos byed pa phal cher thar: gtsang du mkhas pa mi gsum gyi sprul pa gcig gis sbas yul 'byed:*

<sup>51</sup> E/N : If we consider that Ta'i si tu Byang chub rgyal mtshan took full power over Tibet c.a. 1350, this would be ca. 1380. This is interesting in terms of Rig 'dzin rGod ldem's chronology.

<sup>52</sup> E/N : This would mean up to ca. 1410. These dates may have no factual meaning, but they could perhaps be meaningful in terms of Rig 'dzin rGod ldem's vision of his world.

<sup>53</sup> *A tsa ra dznya na'i sprul pa gcig gis stod du sbas yul gcig 'byed: rong bdun du chos byed pa phal cher thar: mnga' ris kyi sbas yul mi 'byed: rong la 'ga' re thar: de la ma thar ba rnam hor khrims zhig nas lo sum cu lhag song pa dang: smad nas dmag sde chen po dgu: bduā kyi pho nya nyi shu rtsa gcig stod nas myur mgyogs kyis bshan pa lan lnga: dmag sde chen po gsum: mi lo drug cu'i bar du brdol te: bod srin po sha lings kyis non pa bzhin je sdug la 'gro: mthar yul khams me yis tshig pa bzhin brlag par 'gyur ro:.*

<sup>54</sup> *Rigs gsum mgon po'i byin rlabs kyis: bsam yas dang 'phrul snang gi ri la mi'i sa bon tsam gcig lus | phyir bod thams cad glo bo pu rangs mtshams nas rgya nag po'i bar du kun brlag par byed do:.*

caught up in the tumultuous final days of time. But those who listen to my instructions will have a means of protection when the years and months turn dark.<sup>55</sup> They will have a way of averting [these evils] for three cycles of years,<sup>56</sup> and a secure method of escape from the demon armies. But, even though they have [such means of protection], they must maintain the wish to practise the Dharma. For those who harbour negative thoughts will suffer an evil fate and I feel great pity for all those who are caught up in such dreadful times! Those who harbour negative thoughts towards me, turning their backs on the sun and moon, will simply be cutting their own throats. They will be burned up like trees in a fire. Neglecting to apply this knowledge in a virtuous manner, how horrible it will be in later times when they are boiled and burned!<sup>57</sup>

Those intelligent ones who listen to my teachings, on the other hand, will search for the hidden lands. Those with loving minds will meditate upon the circles of protection. Those who are strong in virtue will avert the armies of Māra. But even those who lack these skilful abilities will not in this life be destroyed by the demon if they single-pointedly engage themselves in the attainment of awakening with no attachment to the affairs of this world in an abandoned goat-herder's hut, or a cave in the woods, in isolated places such as rocky precipices or forested valleys. In the next life they will attain liberation in the budha fields.<sup>58</sup>

Those who have no enthusiasm for acts of slaughter will not be slaughtered by the armies of Māra. Those who do not eat flesh and blood as their food will not, themselves, be struck down by the sharp weapons of others.<sup>59</sup>

Therefore, you should pay careful attention to my instructions." That is what he said.<sup>60</sup>

<sup>55</sup> *Sems can las kyi dbang gis kun gsod par 'gyur te | bod khams snying re rje: bod kyi sems can snying re rje: bdud kyi dbang du gyur pas lan: phrag dog rlung ltar 'tshub pas lan: dus kyi mtha' la thug pas lan: nga yi bka' la nyan pa rnam: lo nur zla nur bsrung thabs yod:.*

<sup>56</sup> This probably refers to a 60-year calendrical cycle.

<sup>57</sup> *Lo skor gsum du bzlog thabs yod: gtan du bdud dmag thar thabs yod: yod kyang chos byed yid smon tsam: log lta can rnam ngan song rgyu: dus ngan de yi sems can rnam: snying re rje ste rang gis lan: nga la log lta byed pa dang: nyi zla rgyab kyi phyogs pa dang: srog thag chad pa'i sems can rnam: shing stong me yis tshig pa bzhin: 'di ru dge bas mi 'dogs te: phyi ma btso bsreg ya re nga:.*

<sup>58</sup> *Nga yi bka' la nyan pa rnam: blo can rnam kyi sbas yul tshol: byams sems can gyis bsrung 'khor sgom: dge stobs can gyis bdud dmag bzlog: de yi thabs dang mi ldan na: di ra rdza zom nags kyi phug: brag rong nags rong dben sa ru: 'jig rten 'di la ma chags par: rtse gcig byang chub sgrub pa gyis: tshe 'dir bdud kyi mi gsod cing: phyi ma rgyal ba'i zhing du thar:.*

<sup>59</sup> *gSod gcod las la mi brtson na: bdud kyi dmag gis gsod mi 'gyur: sha khrag zas su mi za na: bdag la gzhan gyis mtshon mi 'phog:.*

<sup>60</sup> *De phyr nga yi bka' la nyon: ces gsungs so:.*

**Q3.** And once again the king asked him: “Oh, great teacher! Please instruct us in the methods by which we who remain in the snowy land of Tibet may be protected from the poison arrows of the demon in the time of the final five hundred [years]. Please instruct us in the methods by which we may truly find the hidden lands.” Thus, he made his request.<sup>61</sup>

**A3.1.** To which the guru replied: “Oh king, listen well! For protection against the poison arrows of Māra, outwardly there are three places, inwardly there are three substances and, secretly, there are three profound meditations (*samādhi*). There are also three fierce mantra, and you will need to make three rounds of preparation.<sup>62</sup>

Firstly, as for the three outer places: Three temples should be constructed by saints who have perfectly generated the mind of enlightenment, in areas which have been perfected by the blessings of previous masters. Then, when the time comes to set out on the journey [to the hidden lands], if you make sure to insert the written mantra of Uṣṇīṣa within the parasol or dome [of a stūpa]<sup>63</sup> in those places, you will not be struck by the poison arrows of Māra.<sup>64</sup>

[As for the three secret meditations:] If one has the deep meditation of his own personal deity (*iṣṭadevatā*) and the mind of enlightenment as well as a profound *samādhi* that has no objective referent, these three, inseparably, as appropriate, one will not be struck by the poison arrows of Māra.<sup>65</sup>

As for the [three] inner substances: If one has the medicine of achievement, relics of a buddha, and some substance from a maṇḍala in which success was formerly attained, one will not be struck by the poison arrows of Māra.<sup>66</sup>

As for the three fierce mantra: If one recites the mantra of Vajranakhinī, the mantra of the wrathful Uṣṇīṣacakravartin, and the mantra of

<sup>61</sup> *Yang zhus pa: kyai slob dpon chen po lags: lnga brgya mtha' ma'i dus: bod kha ba can pa la bdud kyi dug mda' bsrung ba'i thabs bstan du gsol: sbas yul nges par rnyed pa'i thabs bstan du gsol: zhes zhus so.*

<sup>62</sup> *bKa' stsal pa: rgyal po legs par gson cig: bdud kyi dug mda' bsrung ba la phyi'i yul gsum: nang gi rdzas gsum: gsang ba'i ting nge 'dzin gsum: drag po'i sngags gsum: bca' ba'i 'khor lo gsum dgos so.*

<sup>63</sup> See: Peter Szanto, “An old dhāraṇī from Xoxxot,” [http://tibetica.blogspot.com/2007\\_12\\_01\\_archive.html](http://tibetica.blogspot.com/2007_12_01_archive.html).

<sup>64</sup> *Dang po phyi'i yul gsum ni: byang chub kyi sems dang ldan pas bzhegs pa'i lha khang gsum dang: sngon du byin gyis brlabs pa'i sgrub gnas su: 'gro 'dug gi dus na gdugs sam zhwa'i bum pa la: uṣṇīṣa'i sngags bris pa dang ma bral na: bdud kyi dug mda' mi 'phog go:*

<sup>65</sup> *Ting nge 'dzin rang gi yi dam gyi lha dang: byang chub kyi sems dang: mi dmigs pa'i ting nge 'dzin gsum gang rung re dang ma bral na: bdud kyi dug mda' mi 'phog go.*

<sup>66</sup> *Nang gi rdzas gsum ni: sgrub pa'i sman: de bzhin gshegs pa'i ring bsrel: sngon grub pa thob pa'i dkyil 'khor gyi rdzas bcangs pas: bdud kyi dug mda' mi 'phog go.*

Vajra Armour (Vajrakavaca), from the time when the evening shadows lengthen and turn to darkness, up until the moment when the stars and planets begin to shine brightly, one will not be struck by Māra's poison arrows.<sup>67</sup>

As for the three rounds of preparation: One should sit in the vajra posture, dance a fierce dance, and offer prostrations and circumambulations. The vital points of a body that has performed these three rounds of preparation will not be struck by Māra's poison arrows.<sup>68</sup>

Those who fail to take such precautions, however, will all be struck down by the poison arrows of Māra.<sup>69</sup>

For their own protection, those virtuous ones who listen to my instructions should look at the text called *A Canopy of Meteoric Thunderbolts*,<sup>70</sup> which is included among the first of the paper scrolls.<sup>71</sup>

**A3.2.** To those individuals who have protected themselves in this manner from being struck by the poison arrows of Māra, I will now reveal the methods of proceeding to the sacred places of power, the key to the hidden lands.<sup>72</sup>

With regard to this: In Tibet there are thirty-three great places of power and, for each of these, one requires seven key documents. There are also thirteen intermediate places of power, for each of which, three key documents are required, and there are seven minor places of power, for each of which a single key document is sufficient.<sup>73</sup>

Furthermore, when the lifespan of man has gone down from seventy years, but before it has declined as low as sixty years, seven important treasure caches will be obtained by seven incarnate beings and all of them, having integrated their findings, will disappear into the hidden lands. In the southern passageway that stretches all the way from the white rock of Khugs lung in Gu ge down to Klong thang

<sup>67</sup> *Drag po'i sngags gsum ni: rdo rje sder mo'i sngags: gtsug gtor 'khor los bsgyur ba'i sngags: rdo rje go khrab kyi sngags: dgongs ka grib so nag song nas gza' skar gyi bkrag ma thon gyi bar bzlas pas: bdud kyi dug mda' mi 'phog go.*

<sup>68</sup> *bCa' ba'i 'khor lo gsum ni: rdo rje dkyil krung: khro bo'i stang stabs: phyag dang bskor ba byed pa'i lus gnad la bdud kyi dug mda' mi 'phog go.*

<sup>69</sup> *De dang mi ldan pa rnams la bdud kyi dug mda' 'phog go.*

<sup>70</sup> E/N: This may be #101 of *Thugs sgrub: Thugs sgrub kyi las tshogs rin chen khang bu'i gdams skor las ser srung gnam lcags gur khang*, in CNT, vol. 7, pp. 155-205. This would confirm speculations about the connection of some elements in the *Thugs sgrub* with the search for the *sbas yul*.

<sup>71</sup> *dGe byed nga'i bka' la nyan pa rnams: bsrung ba'i phyir gnam lcags thog gi gur zhes bya ba shog ril dang po'i nang na yod pas stos shig.*

<sup>72</sup> *De ltar bdud kyi dug mda' ma phog pa'i gang zag la sbas yul gyi lde mig gnas chen bgrod pa'i thabs bstan gyis.*

<sup>73</sup> *De yang bod na gnas chen so gsum yod: lde mig byang bu bdun bdun dgos so: gnas bar pa bcu gsum yod de: byang bu gsum gsum dgos: gnas pran bu bdun yod pas byang bu re res chog go.*

sgron ma in mDo khams, there are twenty-two hidden lands and, in the northern passageway, there are three hidden lands. Of these, the three most important are Tsa ri in the east, 'Bras mo gshongs in the south, and 'Brab mo khugs in the north.<sup>74</sup>

As for the thirteen intermediate lands, these are situated along the southern passageway between Tsha ba'i rong in rGya mo and Pra tum in gTsang.<sup>75</sup>

With regard to the minor lands, which are to be found in between the more important sites, ordinary people will be unable to reach Tsha byi in the north or gYu sa brag mo in the south and so there is no purpose in me discussing them here.<sup>76</sup>

Among all of those places, the easiest one for which to search will be mKhan pa lung in lHo brag, and that will also be the easiest to occupy. mKha' 'gro gling in Khum bu is also an easy place for which to search but it may be occupied only by one who knows the appropriate method. The All-productive cave (*Kun skyed kyi phug*) will be difficult to find but easy to occupy.<sup>77</sup> Yol mo gangs kyi ra ba is easy to find, but one will need to know the means by which it may be occupied. The mKhan pa lung "hidden behind a cloud of dust" (Bud kyi mKhan pa lung) will be difficult to find but easy to occupy. The "divine temples that have been built" will be easy to find but liberation will be difficult. If it is taken, not one of the Dharma-practitioners will reach the end of a full lifespan there.<sup>78</sup> Those individuals whose power of intellect is weak will not be able to proceed to the southern land of Sikkim, [even though] it is an easy place in which to live. It is easy to go to Tsa ri in the east and, if one lives there, the enjoyments to be had are just like those in a royal palace. The hidden land of Has, called Ding ding nag mo, is far away and difficult to reach but it will be easy to occupy. As for Tsa ri in the east, it is easy to go there and, if one has knowledge of

<sup>74</sup> *De yang tshé tshad bdun cu ka ral nas drug cu kha ral la sleb pa'i bar la gter kha chen po bdun sprul pa'i gang zag bdun gyis rnyed par 'gyur: de rnams gung sgrigs la sbas pa'i yul du song zhiq: gu ge'i khugs lung brag dkar nas: mdo khams klong thang sgron ma yan chad kyi lho'i rgyud la sbas pa'i yul nyi shu rtsa gnyis: byang gi rgyud la sbas pa'i yul gsum yod: de'i nang nas che ba'i yul gsum ni: shar na tsa ri: lho na 'bras mo gshongs: byang 'brab mo khugs gsum mo:.*

<sup>75</sup> *Yul bar pa bcu gsum ni: rgya mo tsha ba'i rong nas gtsang pra tum gyi bar lho rgyud la yod:.*

<sup>76</sup> *Phran bu rnams ni de rnams kyi bar la yod de: byang gi tsha byi dang: lho'i g.yu sa brag mo ni skye bo phal pas bgrod par mi nus la: bshad pa la don med do:.*

<sup>77</sup> *De rnams kyi nang nas btsal sla ba ni: lho brag gi mkhan pa lung yin no: yul bzung ba yang de sla'o: khum bu'i mkha' 'gro gling btsal sla: 'dzin pa thabs la mkhas na zin no: kun bskyed kyi phug btsal ba dka' 'dzin pa sla'o:.*

<sup>78</sup> *Yol mo gangs kyi ra ba btsal sla'o: 'dzin pa thabs mkhas dgos so: bud kyi mkhan pa lung btsal dka' 'dzin sla: lha pho brang sdengs btsal sla thar bar dka': 'dzin pa ni chos byed re re'i tshé las mi yong:.*

the correct method, it will also be easy to occupy. As for the other hidden lands — some of them will be difficult to find and some of them are so small that I am not going to speak of them here.<sup>79</sup>

**A3.3.** Even though I have spoken of many hidden lands just now, there are only three that will definitely be discovered. As for the rest, there is a specific prophesy concerning each place and the individual person who will discover it. If these two do not come together, no discovery will be made. With regard to the three places that will definitely be discovered: Tsa ri gangs kyi ra ba will be discovered by a rDzogs chen yogin who is an incarnation of the great translator Vairocana. Due to the bad karma of having sent Vairocana into exile, however, the one who actually takes the land will not be a practitioner of rDzogs chen, but one who follows the Hīnayāna.<sup>80</sup>

Secondly, with regard to Sikkim, this will have been opened up by an emanation of the three learned men of Tibet, a Vajrakīla practitioner.<sup>81</sup> Due to the blessings that they accumulated at bSam yas mchims phu, after the first individual has opened the land, emanations of each of the three accomplished adepts will enter, in fulfilment of his own prophesy. As a result of this, three traditions of mantra practice will develop in Sikkim.<sup>82</sup>

La phyi gangs kyi ra ba will be opened by an emanation of *ācārya* Jñāna.<sup>83</sup> It will be held by one who has firm faith and confidence, due to his great devotion to *ācārya* Jñāna. Those are the three places that will definitely be discovered.<sup>84</sup>

As for the places that will be found if all the right karmic circumstances meet together: The Happy Cave of Ku thang will be occupied

<sup>79</sup> *IHo 'bras mo gshongs su gang zag blo stobs dman pas mi bgrod: bzung pa sla: shar tsa ri ni bgrod sla zin na longs spyod rgyal po'i pho brang dang mnyam: has kyi sbas yul ding ding nag mo thag ring bgrod dka' bzung sla: shar tsa ri ni bgrod sla 'dzin pa thabs la mkhas na sla'o: sbas yul gzhan rnam ni la la btsal dka': la la phra'u yin pas mi brjod:.*

<sup>80</sup> *De ltar sbas yul mang po bstan kyang: nges par rnyed pa gsum yod: gzhan rnam ni gnas re la lung bstan pa'i gang zag re yod de de dang ma 'phrad na mi rnyed do: nges par rnyed pa'i gnas gsum ni: lo tsa ba bai ro tsa na'i sprul pa rdzogs chen gyi rnal 'byor pa gcig gis tsa ri gangs kyi ra ba rnyed do: 'dzin pa ni bai ro tsa na spyugs pa'i las ngan gyis rdzogs chen pas mi 'dzin: theg pa dman pa gcig gis 'dzin no:.*

<sup>81</sup> E/N: Rig 'dzin rGod ldem. The other discoverers are identified by Tibetan sources as Lha btsun Nam mkha' 'jigs med (1597–1653), Kaḥ thog Rig 'dzin chen po, and mNga' bdag sems dpa' chen po Phun tshogs rig 'dzin (c. 1591–1656).

<sup>82</sup> *Bar yul 'bras mo gshongs ni: bod kyi mkhas pa rnam gsum gyi sprul pa rdo rje phur pa'i rnal 'byor pa gcig gis 'byed par 'gyur ro: bod kyi grub thob rdo rje rnam gsum bsam yas mchims phur tshogs pa'i byin rlabs kyi: dang po gang zag gcig gis 'byed: de rjes su grub thob rnam gsum lung bstan pa so sor gyas pa las: 'bras mo gshongs su sngags kyi sgrub sde gsum yong:*

<sup>83</sup> E/N: Jñānakumāra?

<sup>84</sup> *La phyi gangs kyi ra ba ni: a tsa ra dznyā na'i sprul pa gcig gis 'byed: a tsa ra dznyā na dad pa che bas mos gus can gcig gis 'dzin par 'gyur: gnas gsum de nges par rnyed do:*

by one who has developed strength in the practice of Hayagrīva, and he will come from bKra thum in gTsang. Yol mo gangs kyi ra ba will be occupied by one who has completed the ritual practice of invoking the Vidyādhara guru, and he will come from somewhere to the west of bKra thum in gTsang.<sup>85</sup> sMan sha khum pu'i rong will be occupied by one who has completed the ritual practice of invoking the Supreme Mother Goddesses (Che mchog ma mo)<sup>86</sup>, and he will come from the region of Tho yor nag po in Byang. Bud kyi mkhan pa lung will be occupied by one who has completed the ritual practice of invoking Vajradāraṇa, and he will come from somewhere to the west of Ru lag rgyang.<sup>87</sup> The hidden land of Ding mo will be occupied by one who has completed the ritual practice of invoking Mañjuśrī Yamāntaka, and he will come from the region of Nyang ro. mKhan pa lung in lHo brag rgyal will be occupied by one who has completed the ritual practice of invoking Heruka, and he will come from the direction of bSam yas.<sup>88</sup> Because these hidden lands are all of great importance for Tibet, the person who opens the door to 'Bras mo gshongs, the king of all the hidden lands, will gradually reveal a succession of seven hidden lands during the period when the [average] lifespan decreases from sixty to fifty years.<sup>89</sup> There will be a group of three in rTsa ri, a group of two within the ring of snowy mountains that surrounds La phyi, a group of three within the ring of snowy mountains that surrounds Yol mo, two within the region of the Happy Valley in Ku thang, and all the rest will be opened individually. If all these circumstances come together, people may take possession of the hidden lands but, if the conditions are not met, the doors to these places will remain closed.<sup>90</sup>

<sup>85</sup> *Las can dang 'phrad na rnyed par 'gyur ba'i gnas ni: ku thang skyid kyi phug rta mgrin la nus pa thon pa gcig gis rnyed do: de'ang gtsang bkra thum nas 'byung ngo: yol mo gangs kyi ra ba ni: rig 'dzin bla ma'i bsnyen pa rdzogs pa gcig gis rnyed do: de'ang gtsang kra thum gyi nub nas 'byung ngo.*

<sup>86</sup> Perhaps referring to both Che mchog heruka and rBod gtong ma mo.

<sup>87</sup> *sMan sha khum bu'i rong che mchog ma mo'i bsnyen pa rdzogs pa gcig gis rnyed do: de yang byang tho yor nag po'i yul nas 'byung ngo: bud kyi mkhan pa lung rdo rje rnam 'joms la bsnyen pa rdzogs pa gcig gis rnyed do: de yang ru lag rgyang gi nub phyogs nas 'byung ngo.*

<sup>88</sup> *sBas yul ding mo ni 'jam dpal gshin rje gshed la bsnyen pa rdzogs pa gcig gis rnyed do | de yang nyang ro'i phyogs nas 'ongs: lho brag rgyal gyi mkhan pa lung ni | he ru ka'i bsnyen pa rdzogs pa gcig gis rnyed do: de yang bsam yas kyi phyogs nas 'byung:*

<sup>89</sup> E/N: Ca. 1386 and 1396. Rig 'dzin rGod ldem actually seems to have travelled earlier. However, decoding the prophecy as he may have understood it makes sense.

<sup>90</sup> *sBas pa'i yul de rnams bod la gces pa'i phyir: sbas pa'i yul thams cad kyi rgyal po: 'bras mo gshongs sgo 'byed pa'i gang zag tshe lo drug cu kha ral nas lnga bcu kha ral gyi bar du bdun rim par 'byung: rtsa ri la gsum 'byung: la phyi gangs kyi ra ba la gnyis 'byung: yol mo gangs kyi ra ba la gsum 'byung: ku thang skyid kyi yul du gnyis 'byung: gzhan rnams la re 'byung: de rnams dang 'phrad na sbas pa'i yul rnyed: ma 'phrad na sgo 'gag par 'gyur ro.*

Due to the meagre virtue of those who live in this degenerate period, it will be difficult for people to come into contact with the required transmissions and oral instructions and thus there will not be many who move to the sacred places. You and I, your majesty, must make prayers of aspiration that those who practise virtue be protected in the three regions of upper, lower and central Tibet, so that they may be certain to discover the places of power.” Thus he spoke.<sup>91</sup>

**Q4.** And, once again, the king asked: “Oh, great master! Please show us how we should search for the three most important sites within the upper, lower and central regions.” Thus he made his request.<sup>92</sup>

**A4.1.** And Padmasambhava replied: “King, you must listen well. There are many prophesies concerning the period during which the lifespan of man declines from sixty to fifty years, which speak clearly of the nature of the secret places and indicate their locations. Although [these teachings] are very inspiring, people will not go to those areas and try to settle in them until such a time as the lifespan of man has degenerated down to fifty years. Here, in this snowy land of Tibet, people will come who have received my blessings and who have no attachment to the objects of this world, and all the hidden lands will be opened by one whose discourses will be in terms of impermanence and whose [yogic] conduct will be unpredictable.<sup>93</sup>

When the time comes for these places to be occupied (“tamed”), the three most important hidden lands, which lie along the borders of Mon and that part of Tibet that stretches between Tshong ’dus mgur mo<sup>94</sup> in gTsang and sPra dum must be opened, as well as the seven minor lands of lesser importance. When the final period has been reached, an understanding will arise directly within the mind [of the revealer], and he will travel to one of the hidden lands and open it up. At that time,

<sup>91</sup> *Dus mtha’ ma’i sems can bsod nams chung pas: lung dang man ngag ’dzom pa dka’: gnas chen phal cher rnyed par mi ’gyur: bdag dang rgyal po’i smon lam gyis: bod stod smad bar gsum gyi dge byed skyob pa’i phyir gnas chen nges par rnyed par ’gyur ro: zhes gsungs so:*

<sup>92</sup> *Yang zhus pa: kyai slob dpon chen po lags: stod smad bar gsum la gces pa’i gnas gsum po ’tshol ba’i thabs bstan du gsol: zhes zhus so.*

<sup>93</sup> *bKa’ stsal pa: rgyal po gson gcig: tshe lo drug cu kha ral nas lnga bcu kha ral gyi bar la lung bstan mang po yod de: gnas kyi khungs brjod pa dang: phyogs mtshon pa dang: dang ba ’dren pa las gnas bgrad pa dang rnyed pa mi ’byung tshe tshad lnga bcu la sleb pa dang: bod kha ba can du ngas byin gyis brlabs pa’i gang zag ’jig rten gyi yul la yid mi chags pa: skad mi rtag pa’i sgrar smra ba bya ba nges med spyod pa gcig gis sbas yul thams cad ’byed par ’gyur ro:.*

<sup>94</sup> Tshong ’dus mgur mo, a temple built by Guru Chos dbang (1212–1270) in mGur mo, one of the six myriarchies in gTsang. E/N: In the time of rGod ldem’s youth, this was also the place where g.Yung ston pa, the successor of Karma pa III and probably the main holder of most rNying ma lineages in gTsang was active.

however, because the merit of Tibetans will be weak, those who practise religion will be impoverished due to lack of support. The people, having been deceived and beguiled by the tricks of Māra, will not easily be converted.<sup>95</sup>

All those practitioners of Dharma who have received my blessings, however, not being beguiled and misled, will come to an immediate understanding. Remaining undeceived and clear-headed, they will act with direct wisdom. At that time, those who practise the true Dharma will be scorned by those with no understanding, and my prophecies will be rejected in favour of false teachings. The stainless instructions will be eclipsed by the desire and anger of those who dwell in ignorant confusion. [Those who fear that] the practice of virtue will result in poverty and a lack of material possessions will never reach the borders of the hidden lands.<sup>96</sup>

**A4.2.** When the time comes, the first thing that those who have received my prophecies must do is overcome the obstacles. I tell you that this is very important! This may be achieved by completing the ritual service of devotion to Yamāntaka<sup>97</sup> or Vajrakīla or the wrathful Heruka. After that, in order to bring all appearances under control and propitiate the hosts of worldly ḍākinī, you should engage in the practice of Hayagrīva<sup>98</sup> and the most excellent Mother Goddess.<sup>99</sup> My

<sup>95</sup> *gDul bya dus la babs na: gtsang tshong 'dus mgur mo nas spra dum gyi bar gyi bod dang mon gyi mtshams na sbas pa'i yul chen po gsum: chung ba yul phran bdun yod pa phyesh shig: dus mthar thug na: gang blo 'jug pa'i thad so la song la sbas yul gcig gis phye: de dus na bod kyi bsod nams nyams pas chos byed 'tsho bas 'phongs: bdud kha langs pas rdzun dang zog pos mi 'dul ba yong:*

<sup>96</sup> *Chos byed nga yis byin gyis brlabs pa'i mi rnams ni: sgyu la zog med pas shes pa drang por yong: rdzun dang g.yo sgyu med pas blo drang por spyod: de'i dus su chos byed la chos log byed pas smod: lung bstan lung log gis bsnub: bka' lung dri ma med pa nyon mongs pa'i chags sdang gis 'gegs: dge byed yo byad kyis phongs: sbas pa'i yul mthar mi phyin pa yong:*

<sup>97</sup> E/N: This is interesting, since this deity is not present in the original Byang gter revelations, unlike Vajrakīla and “the wrathful Heruka” (to be understood as Che mchog he ru ka as a synecdoche for the bKa' brgyad). This may be a hint that rGod ldem was a practitioner of the main rNying ma Yamāntaka system, *'Jam dpal tsho bdag*, but found it so complete that no additional revelation of his own would be required.

<sup>98</sup> E/N: In the biographies of Rig 'dzin rGod ldem, it is plain that the first cycle he practised when he went into retreat after discovering the *gter ma* was the Hayagrīva sādhanā from the *rTen 'brel chos bdun* cycle of the Byang gter.

<sup>99</sup> E/N: *Ma mo* is not clearly present in the original core Byang gter. However, there are a few sādhanas of Seng ge gdong ma, which is normally the main deity for *Ma mo rbod gtong*. E.g., *Ḍākki ma'i drag sngags seng gdong drag mo | 'di yang sgrub chen bka' brgyad kyi las ched yin*, #58 of *bKa' brgyad rang byung rang shar*, in CNT vol. 10, pp. 279-284.

treasure teachings contain full instructions for both ordinary and supreme attainments, so that you will be able to enjoy all the necessities of life.<sup>100</sup>

**A4.3.** Further, if those who practise Dharma lack the means of worldly survival while heading south in search of the passageway to Sikkim: Near the southwest corner of Tshong mdus 'gyur mo in gTsang, there is the area of Co ro prad. In the middle of that place is a cave, known as the White Rock of mkhar chen, in which Padmasambhava of Oḍḍiyāna practised meditation. Within that cave there is a treasure of gold, as much as a beast can carry, which may be removed, and with this should be built a small temple, square in shape and six feet across, in Tsha mo rong. The instructions for the approach to Sikkim have been written down and deposited [in that cave]. Along an unbroken line between Gangs can mdzod lnga and sTag rtse'i ri,<sup>101</sup> which marks the border of southern Tibet, should be built eight temples and these should be provided with monks.<sup>102</sup> These are the instructions for gaining the path to Sikkim. And, in the hollow centre of that sacred land, should be built an isolated retreat house.<sup>103</sup>

Three times, foreign armies will invade from across the borders in the east and settle in the central provinces of dBus and gTsang but they will be unable to reach as far as the southern land of lHo kha. When these circumstances arise in Tibet, people will remember what I have said and, therefore, I urge you to have faith and act appropriately!<sup>104</sup>

<sup>100</sup> *De'i dus na: nga'i lung bstan thob pa'i gang zag rnams dang po bar chad 'dul ba gal che gsungs: 'jam dpal gshin rje dang: rdo rje phur pa khrag 'thung he ru ka gdung gi bsnyen pa rdzogs par gyis: de nas snang pa dbang du bsdu dang: srid pa'i mkha' 'gro bskang ba'i phyir: rta mgrin dang che mchog ma mo'i bsgrub pa gyis: nga'i gter kha gnyis mchog dang thun mong gi bsgrub pa tshang bar yod pas gang la gang dgos spyod:.*

<sup>101</sup> E/N: As indicated in the introduction to the text by Zsóka Gelle (Gelle 2026a in this volume), the Tiger Peak (sTag rtse ri) is the highest peak of the Kanchenjunga (Gangs chen mdzod lnga) mountain range.

<sup>102</sup> E/N: This type of preparation may explain why rGod ldem's trip in search of the sbas yul was, it seems, so long. It does not imply that he wandered for years looking for the doorways.

<sup>103</sup> *De nas chos byed 'tsho bas phongs na lho 'bras mo gshongs tshol ba'i dus su: gtsang tshong 'dus mgrur mo'i lho nub la nye ba na co ro prad kyi yul yod: de'i sked na u rgyan padma 'byung gnas kyi sgrub phug yod: ming mkhar chen brag dkar zer: de na gser mdzod khal gcig yod pas thon: tsha mo rong la lha khang 'dom gru bzhi pa gcig bzhengs: 'bras mo gshongs kyi bskul byang yi ge la thob la zhog: gangs mdzod lnga stag rtse'i ri rgyud ma chad lho bod kyi mtshams su lha khang brgyad rtsigs: dge 'dun gyi sde thob: 'bras mo gshongs kyi lam chos: gnas kyi mthil du dben khang rtsigs:.*

<sup>104</sup> *Shar nas mtha' dmag lan gsum dbus gtsang gi gzhung la 'grim: lho kha tshar la mi yong bas: de'i dus bod kyi rkyen dbang gis nga dran pa yong bas dad pa dang 'phrin las skul cig:*

After that, the armies of Mongolians and others who have spread all over dBus and gTsang will, at one time, overflow and spread outwards and then you must abandon the Tibetan heartland and escape to Sikkim.<sup>105</sup>

For all those who wish to go to Bud and Khum bu: There is a temple in the rocky cliffs which is like no other at all. If you go seven armspans of a man to the southwest of that temple, you will find a full measure of pure gold and seven turquoise stones which you should take and use to build a temple of stone in Bu le'i gangs. Thus, the saṅgha will become established in Bud rong. The pathway to the hidden land lies in that direction.<sup>106</sup>

For all those who wish to go to La phyi and Yol mo gangs ra: To the east of Zang zang lha brag, there is a nugget of gold, which you may take. It is about the size of a goat's liver and its surface is covered with gzi stones. On the path that goes along the rGyal thang valley, you should build a traveller's rest house, and a few of the people of sNa nam should be ordained as members of the saṅgha. That is the way to the hidden lands.<sup>107</sup>

For those who are going to sKyid mo lung: In the vestibule of the central door to the temple in Pra thum, there is a jar made of lapis lazuli that is filled with measured packs of gold. Taking this, you should make your abode in the ravines of Ku thang and one day you will discover the path.<sup>108</sup>

By following these actions, there will be happiness and peace in the area of gTsang for a cycle of years.<sup>109</sup> Eventually, the lives of all those who practise Dharma, including those laymen whose thoughts are pure, will be saved.<sup>110</sup>

Furthermore, to the southeast of Mount Kailash there is a white grindstone, the size of a yak, and to the west of that stone there are thirteen gold nuggets, the size of one's hand. If any practitioners of Dharma were to become impoverished, they should take what they

<sup>105</sup> *De'i phyi ma dbus gtsang thams cad khyab pa'i hor dmag sogs dus gcig la brdol nas bod yul bor la 'bras mo gshongs su bros shig:.*

<sup>106</sup> *Bud dang khum bu la 'gro bar 'dod pa rnamcang ma lta bu'i brag gi lha khang yod: lho nub kyi thad po 'doms pa bdun phyin pa na gser bsam yas kyi bre gang dang: g.yu bdun yod pas thon la bu le'i gangs brag la lha khang brtsigs: bud kyi rong la dge 'dun gyi sde thob: sbas yul gyi lam phyogs:.*

<sup>107</sup> *La phyi dang yol mo gangs la 'gro ba rnamcang: zang zang lha brag gi shar na gser gzi'i dong pa gang dang thig po ra'i mchin pa tsam zhig yod pa thon: rgyal thang gi rong la lam khang tshugs: sna nam gyi la la dge 'dun gyi sde thob: sbas pa'i yul gyi lam chos:*

<sup>108</sup> *sKyid mo lung du 'gro ba rnamcang: pra thum gyi lha khang dbus ma'i sgo 'gram na mu men gyi rdza ma gser bre dos bkang pa yod pas: de thon la ku thang gi rong la gnas dang lam khang dus gcig la thob:.*

<sup>109</sup> This probably refers to a calendrical cycle of 60 years.

<sup>110</sup> *De ltar byas pas gtsang gi phyogs su lo bskor gcig bde skyid yong: mthar chos byed dang mgo nag pa bsam pa dkar ba rnamcang kyi srog thar ro:.*

need to enable them to accomplish the route to Mount Kailash. From the edge of the snow which lies to the west of that mountain, if you cast your eyes westward, you can see a snow mountain that looks like a market gathering of the gods. When the final period has come, in that place there will be a citadel of liberation for 300 practitioners of Dharma. There will be nourishing crops to sustain you in the practice of the higher teachings and a guide to show you the way.<sup>111</sup>

As for the way of holding the hidden lands in dBus: The snow mountains of Tsa ri in the east should be circumambulated by the faithful. Holding Nags rong phugs, the journey will be easy. Assembling in bKa' ma lung in Dwags po, the congregation of saṅgha will have great strength to benefit all beings.<sup>112</sup>

For those practitioners of Dharma who become impoverished and lack the means of sustenance, there is a vase of Mongol origin made of five kinds of precious jewels on the eastern slopes of the rocky cavern in Yer pa. Open it! It contains half a measure of gold dust. There are ten renowned turquoises that may be taken, together with however many small turquoises that are there, and, regarding the indications of the path to be taken, it is similar to what has been said about 'Bras mo gshong.<sup>113</sup>

**A4.4.** In front of the Red Cave of bSam yas, there is a large boulder in the shape of a rolled Chinese scroll. Beneath that boulder, there is a container made of red leather and when "poison wind" arises (i.e. the Mongols begin to invade) you must smear [that leather container] with goat fat and leave it to stand in an isolated place. There is also a white rock in the vicinity that is shaped like the *harmikā* on top of a stūpa.<sup>114</sup> When that rock is removed, beneath it you will find a vase of white zinc that has been filled with a full load of pure gold and this should be taken to mChims bu for the support of the saṅgha on their path [to the hidden lands]. They will take possession of the land in the ravines

<sup>111</sup> *Yang ti se gangs kyi shar lho na: 'dzeng rdo dkar po g.yag tsam gcig yod: de'i nub na gser thig po lag pa tsam bcu gsum yod: chos byed phongs na thon te ti se la lam khang tshugs: gangs ri de'i nub phyogs kyi gangs yod kyi mtshams nas phyogs nub tu bltas pas gangs ri lha'i khrom tshogs pa 'dra ba gcig yod: der dus mtha' ma la thug dus chos byed sum brgya thar pa'i rdzong yod: 'tsho ba'i zhing yod pas stod kyi chos byed la lam ston cig.*

<sup>112</sup> *dBus kyi sbas yul bzung lugs ni: shar tsa ri gangs kyi ra ba dge byed kyis bskor: nags rong phugs bzung bas bgrod sla: dwags po'i bka' ma lung du dge 'dun gyi sde thob 'gro don stobs che'o.*

<sup>113</sup> *Chos byed 'tsho bas phongs na yer pa'i brag phug shar ma'i logs la rin po che sna lnga'i bum pa sog po'i skye regs gser phye ma bre phyed: g.yu ming can bcu: g.yu phran dong pa gang yod pas thon: 'gro ba'i lam byang ni 'bras mo gshongs dang mthun par gyis shig:*

<sup>114</sup> *bSam yas brag mar gyi mdun na: pha bong rgya shog sgril ba 'dra ba gcig yod: de'i 'og na bse dmar po'i pa ru gcig yod: de na rdzi dug yod pas ra tshil gyis byug pa gyis la dben sar zhog: de'i brag rdo dkar po bre 'dra ba gcig yod.*

of the mKhar chu river in lHo brag. The invading armies will never reach the centre of that place.<sup>115</sup>

In later times, when those treasures are taken out, [a portion of them] should be used for the repair and renovation of bSam yas. Three *bre* measures should be used for the upkeep of the Dharma-practitioners, and they should escape to the hidden valleys.<sup>116</sup>

When it is time for all of Tibet to move to the southern ravines, that “poison wind” amulet (i.e. the red leather container smeared with goat fat) should be deposited in the gateway of bSam yas and this will prevent the annihilation of bSam yas while the rest of Tibet is embroiled in a civil war.<sup>117</sup> [Otherwise] it will come about that the three-storied central temple will be destroyed and the whole of Tibet will be covered by foreign soldiers. [The deposition of the amulet] will prevent the destruction of the three-storied central temple of bSam yas and the 'Phrul snang temple of lHa sa, and also protect against the arising of trouble from enemies so that the whole of Tibet be not annihilated from the centre.<sup>118</sup>

For that purpose, a man born in the year of the monkey will pour a sweet ointment of sandalwood into his nostril and smear the whole of his head with goat grease. Digging down beneath the threshold of bSam yas, that leather amulet should be buried in a hole, because if this [amulet] is broken open, you must flee!<sup>119</sup> It is by virtue of that [amulet] that the invading armies will be unable to reach (*ra 'cha'*) the area of bSam yas. In three years, the demon army will disperse back to their own lands and Tibet will enjoy a period of peace and prosperity for 30 human years. But, in the final period of time, it will not be possible to repel the invasion by any means whatsoever and so you must escape to the depths of the valleys in southern Tibet. During the journey you should pause to rest in the foothills of Jo mo kha rag in g'Tsang, and those who settle down and make their homes in the area of lHo brag mkhar chu will be liberated.<sup>120</sup>

<sup>115</sup> *De bsal ba'i 'og na ti tsha'i bum pa gcig na gser bsam yas kyi khal gcig gis bkang pa yod pas: mchims bu la dge 'dun gyi lan khang gyis: lho brag mkhar chu'i rong la gnas thob: de'i gting du mtha' dmag mi yong:.*

<sup>116</sup> *Dus phyi ma la gter de rnams thon la bsam yas kyi zhig gsos gyis: bre gsum gyis chos byed kyi 'tsho ba gyis la rong la bros shig:.*

<sup>117</sup> *Bod thams cad lho rong la 'gro ba'i dus na: rdzi dug gi ga'u bsam yas kyi sgo la zhog cig: de'ang bsam yas kyi mtha' gogs pa dang bod la nang 'khrug yong:*

<sup>118</sup> *dBu rtse ri gsum zhig ral 'byung ba dang bod mtha' dmag gis khyab yong: bsam yas dbu rtse rigs gsum dang lha sa 'phrul snang la zhig ral dang dgra'i gnod pa ma byung na bod gting nas brlag par mi 'gyur:.*

<sup>119</sup> *De'i phyir mi sprel lo pa gcig gi sna bug tu tsan dan gyi lde gu blugs: ra tshil gyis mgo lus med par byugs: bsam yas kyi them pa'i 'og na mar brkos bse'i ga'u de'i nang du zhog la kha phyi ste rang bros shig:.*

<sup>120</sup> *Des bsam yas kyi phyogs su dmag ra 'cha' mi nus so: lo gsum na bdud dmag rang sar dengs nas mi lo sum cu bod la bde skyid 'byung: dus mthar cis kyang mi bzlog pas bod lho rong*

**A4.5.** Generally speaking, all Tibetans should escape to the four valleys and the three forts. The inhabitants of dBus and gTsang should escape to the hidden lands and the area around the edge of lHo kha. All those who live around the borders of Byang, being courageous of heart, should escape to the southern gorges. Those who do not find liberation in that place should carry seeds of barley grain from Byang Dang ra and head towards the northern side of the sTar sgo range of snow mountains. At a place, one further day's journey from there, they will be able to open up a pathway leading to a hidden land. From the sTar sgo mountains, at a distance of one month's journey for the average person, there stands a white snow mountain that seems to be enclosed within a ring of iron mountains, like those that stand at the edge of the world. In between those mountains, liberation will be attained by traversing one of the high mountain passes.<sup>121</sup>

If a path is sought by the virtuous, they will find the hidden land of Byang 'bras mo khud in the middle of those mountains. Occupying that land, there will be no happier place in the whole of Tibet but, if they do not find that place, then everybody must flee to the hills ("to the snow and the rocks"). The armies of Māra will slaughter everybody, beginning with the humans and livestock from Dang ra down to rGyal mo'i smug dong in lower Byang.<sup>122</sup>

Those in the northern passageway from Mount Kailash down to Dang ra, will be killed when the armies subsequently arrive in the west. All those along the central route, from the entrance of Ba thag sha dung all the way up to China, having become exhausted by misery, will be defeated.<sup>123</sup>

The entire area of lHo kha, from Pu rangs (sPu rang) all the way up to the ravines of Mi nyag, will be overrun as if by marauding bandits.<sup>124</sup>

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*gting du bros shig: gtsang jo mo kha rag gi 'dabs su lam khang tshugs: lho brag mkhar chu la gnas thob de rnams su thar ro:.*

<sup>121</sup> *sPyir bod thams cad rong bzhi dang rdzong gsum la bros: dbus gtsang gnyis sbas yul dang lho kha tshar gyi yul la bros: byang mtha' reg la yod pa rnams snying rus che ba lho rong du bros: der ma thar ba rnams byang dang ra nas 'bru'i sa bon khyer la star sgo gangs kyi byang thad na phar nyin lam gyi sar yul 'byed du song zhig: star sgo'i gangs nas mi 'bring po'i zla gcig phyin pa'i sa na gangs dkar po lcags ri'i tshul du 'khor yod: de'i gangs bar la so gcig byas pas thar ro:.*

<sup>122</sup> *dGe byed kyis lam btsal na gangs de'i khog pa na byang 'bras mo khud yod: de rnyed na bod kha ba can gyi yul na de bas dga' ba'i yul med do: ma rnyed kyang gangs brag la mi yongs kyis bros: dang ra nas byang smad rgyal mo'i smug dong yan chad kyi mi phyugs ni thog ma la bdud dmag gis gsod:.*

<sup>123</sup> *Ti se nas dang ra'i bar gyi byang rgyud ni phyis stod dmag gis gsod do: ba thag sha dung gi sgo mo yan chad nas rgya nag po'i bar gyi yul dbus kyi rgyud thams cad sdug zad la song ngo 'joms so:.*

<sup>124</sup> *Pu rangs nas mi nyag 'ga'i rong yan chad kyi lho kha tshar la jag pa'i tshul gyis 'joms so:.*

Oh, great king! Misery for Tibet will begin when someone of royal ancestry is murdered by a sword in Gung thang in upper Mang yul. Tibet's destruction will begin when a second one is killed by the sword. And the happiness of Tibet will be exhausted when a third is killed and therefore you must flee to the hidden lands and the southern ravines. All those who find shelter in the hidden lands at that time will attain great happiness. Those who find freedom in the southern ravines will not need to die with unhappy minds.<sup>125</sup>

But all those who say "That will never happen!" and decide to remain in their own lands until a later time, their heads spinning with childish nonsense, those with perverted intellects who contradict my instructions, they will suffer as if crushed down beneath a mountain. But then, saying "This is painful!" they will merely flee into a pit of fire and try to wipe away their tears with stones. Suffering terribly, all of them will die. All of the fruits will be destroyed, like straw burned by fire and, because of their actions, all of those who are slaughtered by the invading armies will be reborn in the black iron house of hell.<sup>126</sup>

At a time like that, everyone will be oppressed by misery but, when they recollect my words concerning the hidden lands, it will be too late!<sup>127</sup>

[On the other hand,] those who have firm faith in me, having fled towards the west in order to avoid seeing those oncoming armies, will find freedom in Khotan. As I have already explained — the time to flee is when the rule of law of a king who upholds the Dharma is broken, and the Tibetan people are tossed aside as if they were nothing but a few tables and chairs. All those who do not go at that time, being attached to their homelands, will later be subjugated by the Mu dur nag po Mongols and, at that time, the people of Tibet, being afflicted by sins and obscurations, will not be able to escape. But later, when the rule of the Mongols comes to an end, such people must cast aside their concerns for a comfortable existence and undertake the difficulties of travel, for it will again be time to flee! On that occasion, all those who have heard my teachings must escape! As I have already told you, you

<sup>125</sup> *Kye rgyal po stod mang yul gung thang du: rgyal po nyid kyi gdung rgyud gcig gri ru bkum pa dang bod kyi sdug 'go 'dzugs so: gnyis gri ru bkum pa dang bod kyi phung 'go 'dzugs so: gsum bkum pa dang bod kyi skyid pa zad pas sbas yul dang lho rong la bros shig: de'i dus su sbas pa'i yul du thar pa rnam la bde skyid 'byung ngo: lho rong du thar pa rnam gshis ngan du 'chi mi dgos:.*

<sup>126</sup> *De ma yin pa'i rang yul la brtag phyis byed pa dang: col chung ti ta 'khor ba dang: blo log bka' lung la 'gal bar byed pa rnam duhkha ri yis mnan pa tsam: zug zer me 'obs su shor ba tsam cho nge brag ral ba tsam myong zhing kun gsod par 'gyur ro: sog ma me yis tshig pa bzhin 'bras bu kun brlag ste: dmag des bsad pa thams cad dmyal khang nag por las kyi dbang gis skye bar 'gyur ro:.*

<sup>127</sup> *De lta bu'i dus su thams cad duhkhas mnan te nga dang sbas pa'i yul dran pa zhig yong ste phyis so:.*

must escape through a variety of different pathways and precipitous gorges.<sup>128</sup>

At that time in Tibet, as the strength of my compassion is waged against the strength of the demon's poison arrows, any individual who is aware of these predictions will be disparaged by the mass of those who have been blessed by the demon Māra, so that obstacles will begin to arise as exaggerated claims are made and derisive abuse is received. Whatever happens, however, you should not be fearful but should immediately flee!<sup>129</sup>

**A4.6.** As for events taking place elsewhere during that period: There are predictions concerning events down south in India contained within seven sūtra of the Buddha Śākyamuni and each one of those scriptures speaks of the coming period when the people must flee to safety. It is said that, "At that time, the tops of nine pillars will be dislodged by the black wind of wicked Māra and invading armies will circle around in Jambudvīpa." And, in the *Sūtra of the Prophetic King*,<sup>130</sup> it is written:<sup>131</sup>

Oh Śāriputra, listen carefully. After my parinirvāṇa there will arise seven generations of kings who will be like lamps [for the people], but then, at the end of ten periods of five hundred years, my four orders<sup>132</sup> of followers must retreat to the region of Mount Dan tig and the head of the Dan tig river and to islands in the outer ocean and the steep forested valleys of the bSe tha, and all the teachings of the Buddha that exist in the areas of India, Oḍḍiyāna, Kaśmīr, Śrī Laṅkā, Sāla, and Khotan, must go towards an island in the south-western ocean. And in the north, the teachings will spread in the land of snows.<sup>133</sup>

<sup>128</sup> *Nga la rtse gcig tu mos pa rnam: dmag la phyi mig ma bltas par bros pas nub li'i yul du thar: de'i gong du chos skyong pa'i rgyal po'i khrims zhig nas bod khri 'ur 'thor ba'i dus su 'bros ran te kun yul la chags nas mi 'gro: de'i rjes su mu dur nag po hor gyis 'dul: de'i tsho bod sdig sgrub kyis non nas mi 'bros so: de nas hor khrims zhig bde srid 'thor bas lam 'grod dka' ste 'bros ran no: de'i dus su nga'i bka' la nyan pa rnam bros shig: gong ltar lam khang dang rong sna'i mi dang mthun par gyis la bros shig:.*

<sup>129</sup> *De'i dus na bod la nga'i thugs rje dang: bdud kyi dug mda' rtsal 'gran pa'i dus su: de'i lung bstan thob pa'i gang zag la bdud kyis byin gyis brlabs pa'i thams cad kyis: ya ga dang sgro skur dang bar chad rtsom pa yong ste: ci la yang skrag par ma byed par bros shig:.*

<sup>130</sup> E/N: see below the article by Zsoka Gelle about the identification of this text.

<sup>131</sup> *De'i dus na bab 'brel na: lho 'dzam bu'i gling na śākya thub pa'i lung bstan gyi mdo bdun yod de: so so na bros ran pa'i dus su yang: bdud sdig can gyi lung nag po bre dgu g.yos pas: de'i dus na 'dzam bu'i gling na mtha' dmag gis bskor ces pa'i lung gi dus so: de'i dus na lung bstan rgyal po'i mdo las:.*

<sup>132</sup> The four orders are monks, nuns, laymen, and laywomen.

<sup>133</sup> *Śā ri'i bu nyon cig: nga mya ngan las 'das nas rgyal po'i gdung sob sgron me dang 'dra ba lan bdun 'byung: de'i phyi ma la lnga brgya phrag bcu'i mtha' ma 'char: de'i dus na nga'i*

Furthermore, as prophesied by the lords of the three families: "At the end of time, in the dregs of the final 500 years, it will be necessary for the people to flee central Tibet and move to the borderlands. They must escape to the forests and through the clefts in the mountains." Such predictions are given in one text after another.<sup>134</sup>

For all these reasons, therefore, by the blessings of Mahākāruṅika, the lord of great compassion, I am giving these prophesies to you now. In the future, at a time when the countries of India and Tibet are overrun by hostile armies in the four directions, those who did not escape during the period foretold in the prophesies will not be able to save themselves by finding proper strategies and, when enemy armies pour in over all the borders like tumbling mountains, it will really be too late." Thus he spoke.<sup>135</sup>

**Q5.** And the king asked again: "Oh, great teacher! On that occasion, when the time comes, how can we truly escape from those armies of Māra? Oh, Padmasambhava, you who clearly see the past, present and future, please give us guidance!" Thus he implored.<sup>136</sup>

**A5.1.** To which the guru replied: "Oh, great king, listen carefully. Because of your love for the people of Tibet, I have revealed to you many prophecies and skilful strategies, as a result of which, the whole country is currently enjoying good times, from the interior to the far-flung borderlands. On this happy occasion, I myself and all the other translators and scholars have come here for the sake of Tibet, conferring with one another on the topic of mass slaughter. You, your majesty, are the lord and protector of Tibet! If you live a long life, you will come to see things that have never been known before."<sup>137</sup> The glittering

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*nyan thos 'khor bzhi po ri bo dan tig gi gling dang: chu bo dan tig gi mgo dang: phyi'i rgya mtsho'i do gling dang: bse tha nags kyi rong la song zhig: rgya gar dang: u rgyan dang: kha che dang: sing nga dang: tsha la dang: li'i yul dang: sangs rgyas kyi bstan pa yod pa'i gnas thams cad lho nub rgya mtsho'i do gling la song zhig: byang phyogs kha ba can gyi yul du: dus kyi mtha' ma la bstan pa dar bar 'gyur gyis:*

<sup>134</sup> *Der yang rigs gsum mgon pos lung ston pa: lnga brgya snyigs ma la bod thams cad bas mtha' la song zhig: nags ri'i rong la bros shig: ces lung ston cig shod cig: ces gsungs pas:*

<sup>135</sup> *Thugs rje chen po'i byin rlabs kyis: da lta nga nyid kyis lung ston pa'o: de'i tsho de'i dus na 'dzam bu'i gling bod kha ba can gyi mtha' bzhi dmag gis 'khor yong: nga yis lung bstan pa'i dus la ma bros na: bod thabs thug pa dang mi thar te: mtha' bzhi nas dmag ri rdibs pa ltar yong nges pa'i phyr ro: zhes gsungs so.*

<sup>136</sup> *Yang zhus pa: kyai slob dpon chen po lags: de'i tsho de'i dus na: bdud dmag de las thar nges pa du mchis: dus gsum sa le mkhyen pa padma 'byung gnas kyis lung bstan du gsol: zhes zhus pas.*

<sup>137</sup> *bKa' stsal pa: rgyal po chen po gson cig: rgyal po bod la brtse ba'i phyr: bdag gis lung bstan pa dang thabs mang po bstan pa yin gyis: bod mtha' khob kyi mi 'di da lta dus bzang*

splendour of the temple of bSam yas is said to be such that it brings to a standstill even the roving eyes and restless activity of a young person. And yet there are people in Tibet who think evil of this, like dogs! There are those who talk meaningless babble about it, like foxes! There are those whose thoughts are confused and distracted, just like monkeys! And those who have fallen prey to the deceptions of evil spirits, as if they are mad!<sup>138</sup> Compared to this time, however, the degenerate period of the final 500 years will be ten times worse! To be without a king is like limbs without a head. In each [hidden] land, there should be one minor king. And each minor king should have the heart of a bull.<sup>139</sup> The topic of discussion will be the idle chatter of servants but each monastery that is established should have an abbot and a teacher. The abbots and teachers should be ordained as monks in yellow robes. This should be a topic of discussion.<sup>140</sup> When bandits are close at hand, neighbours are overrun. Practitioners of Dharma will be abused and reviled by their friends, while those with wrong views will be treated with love. Those acts which ought to be avoided will be treated as the holy Dharma. Tibet, becoming filled with evil thoughts and deeds of that type, most of the people in Tibet will be overthrown and destroyed.<sup>141</sup>

**A5.2.** Oh king, do not let your heart be dismayed. At this very moment, there are those in the three lower realms who are suffering unbearable torment. May they receive mercy! Until their deeds are purified, however, all the compassion that you feel for them in your heart

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*ba yin kyang: nged lo pañ bod kyi don la 'ongs pa rnam gsod pa'i gros byed: rgyal po nyid bod kyi ngon po yin te: sku tshe ring na mi yong ba'i blo 'char:*

<sup>138</sup> *bSam yas kyi lha khang bkrag che bas gzhon pa mig yengs nas las stabs gcog par 'dug zer: bod kyi mi 'di bsam pa ngan pas khyi dang 'dra: kha 'chal smra bas wa dang 'dra: blo sna mang bas spre'u dang 'dra: gdon gyis bsad pas smyon pa 'dra:.*

<sup>139</sup> *Da lta bas kyang lnga brgya snyigs ma'i dus na bcu 'gyur bas ngan du 'gro: rgyal po med pas mgo med kyi yan lag 'dra: yul phran re na rgyal phran re: rgyal phran shan pa glang snying re:.*

<sup>140</sup> The expression *gros 'go bsnyen gnas skyes 'gos byed* is obscure but there are a lot of prescriptions for temporary vows (*bsnyen gnas*) in the *Byang chub chos dbang* cycle. I suspect that these rules of life are intended for the communities rGod ldem founded, so there is a strong probability that *nye gnas* is a mis-spelling for *bsnyen gnas*. This, however, does not explain *skyes 'gos*. If we understand *'gos* in relation to *gros 'go*, though, perhaps we may understand: "Discussing about temporary vows should be their topic of discussion." Or, in context, it is about the way people with temporary vows are to be associated with monks and nuns and their *mkhan po*, etc. Or else it is the first of a series of problems that will arise, as in the text sentence?

<sup>141</sup> *Gros 'go kha 'chal g.yog pos byed: gnas dgon re na mkhan slob re: mkhan slob skye bo gos ser gyon: gros 'go nye gnas skyes 'gos byed: jag pas nye bas khyim mtshes 'joms: gshe skur chos byed grogs la gtong: log lta byams sems can la byed: spang bya dam pa'i chos la byed: de lta bu'i bsam sbyor ngan pas bod khengs nas: bod phal cher phung zhing brlag par 'gyur:.*

can be of no benefit.<sup>142</sup> And, furthermore, with regard to those demon armies at the end of time, all sentient beings of evil deeds, having taken on degenerate forms, will act as executioners in the final period. In this country of Tibet, due to the aspiration prayers of myself and the king, seven bodhisattvas will arise as leaders and 300 people will attain liberation in 'Bras mo gshongs to the south, and 200 people will attain liberation in the borderlands between Nepal and Tibet, and 160 people will attain liberation in the gorges of Khum bu, and fifty people will attain liberation in the gorges of Bud rong, and 400 people will attain liberation along the borders of sPa gro and Bum thang, and 100 people will attain liberation in the steep valleys of lHo brag mkhar chu, and 500 people will attain liberation in Tsa ri and Tsa gong. All of those people will become totally liberated. In the hidden lands they will find a safe haven.<sup>143</sup>

As for the others who have fled to places in the vicinity of the southern gorges: Some will escape with their lives but some will face hostility and difficult circumstances in the southeast (lHo mon) and be killed. Some will die in the steep sloping forests, the snowy precipices, the rocky crags, or the wild rivers.<sup>144</sup> Others, being caught up in the civil war in Tibet, will be slain by the sword and many others, having escaped the army of demons, will die due to the evil circumstances of that time. Some will be struck down by the poisons of the southern lands and die, while others will die of hunger.<sup>145</sup> Oh, king! Whatever people try to do at that time, they will find no happiness and it will be as if they are living in hell. Those will, indeed, be unhappy times for everybody. When all is consumed by fire, never have I seen a haven of comfort, peace and tranquillity in the forest.<sup>146</sup>

<sup>142</sup> *rGyal po thugs khral ma mdzad: da lta'i dus na yang: ngan song gsum na duhkha bzod glags med de: de yang snying re rje ste: las ma dag gi bar du thugs khral bya pas phan pa med:.*

<sup>143</sup> *Dus mtha' ma'i bdud dmag de yang: sems can las ngan can thams cad snyigs ma'i lus len pas: dus mtha' ma'i gshed ma byed pa yin: bod 'dir nga dang rgyal po'i smon lam gyis: byang chub sems dpa'i rigs can dbun gyis sna drangs nas lho 'bras mo gshongs su sum rgya thar: bal bod kyi mtshams su nyis brgya thar: brin khum bu'i rong du brgya drug cu thar: bud kyi rong du lnga bcu thar ro: spa gro bum thang gi mtshams su bzhi brgya thar: lho brag mkhar chu'i rong du brgya thar: tsa ri tsa gong la lnga brgya thar: de yang gting nas thar ro: sbas pa'i yul du btsan sa zin pa'o:.*

<sup>144</sup> *gZhan yang lho rong thag nye ba rnams la 'gro ste: la la srog thar ba yong: la la lho mon gis ngan 'byung ste gsod: la la nags rong dang: gangs rong dang: brag rong dang: chu rgod la 'chi:.*

<sup>145</sup> *La la bod nang 'khrugs te gri ru 'chi: la la bdud dmag las thar te rkyen ngan gyis 'chi: la la lho'i dug phog ste 'chi: la la ltogs te 'chi:.*

<sup>146</sup> *rGyal po de'i dus su sems can la ji ltar byas skyid med de: dmyal ba'i gnas dang 'dra: de'i dus sems can kun sdug pa'i dus yin: nags la me shor ba'i gling na so bsod dang bde skyid 'dug pa ngas ma mthong:.*

**A5.3.** Oh, king! At this time, whilst you are able to enjoy the profound state of innermost reality, you should seek out and occupy the safe havens." Thus he spoke and the king, his heart being choked with emotion, was unable to utter a word while many tears flowed from his eyes.<sup>147</sup>

At that time, the *ācārya* Padmasambhava gave some words of advice for the people who would be living in the final 500-year period: "During the time of the final 500 years of degeneration of the doctrines of the blessed Buddha Śākyamuni, all the people of this world will become bereft of comfort and wellbeing. You should, therefore, escape to the strongholds [of the hidden lands]. Oh, you sinful folk who pay no attention to my instructions, you should unite all your wishes with acts of virtue! Many hidden lands are prophesied and there are places of safety within the forested ravines, so you should focus your desires upon the vast fields of bliss!<sup>148</sup>

In the border regions of the land of rMu 'thom mon, the elements becoming unbalanced will be a basic cause of sickness and you will have need of learned people who can analyse the conditions and prescribe appropriate medicines. Among the cliffs and precipitous gorges in the occupied forests, I have left Dharma instructions concerning rejuvenation from cold. As for the rain and a covering of dense fog and poison earth — do not be afraid of these things for a messenger will find the cure and all will be put properly in order in three years. After that you will be thoroughly acclimatised to your new environment.<sup>149</sup>

Even though you may hesitate to go to the forested ravines for fear of a lack of food, they will afford you safe haven. I, Padma, king of Oḍḍiyāna, have tamed the earth of all the minor lands in the southern ravines and blessed them to be your strongholds. I have concealed important treasures [in those locations] and appointed obedient servants to whom I have given instructions to conceal and guard the entrances. For that reason, each and every one of the hidden lands will be a place

<sup>147</sup> *rGyal po nyid rang chos nyid zab mo la longs spyod du yod pas: da lta btsan sa bzung mdzod: ces gsungs pas: rgyal po yus kyis brnangs nas spyan chab mang po shor ro:.*

<sup>148</sup> *de'i dus su: slob dpon padma 'byung gnas kyis: lnga brgya mtha' ma'i sems can la zhal gdams bzhag pa: bcom ldan shākya thub pa yi: bstan pa'i snyigs ma lnga brgya'i mthar: 'dzam gling sems can thams cad la: bde skyid med pas btsan sar bros: sdig can bka' las mi nyan pas: dge byed bsam pa phyogs gcig dril: lung bstan sbas pa'i yul rnams kyang: nags rong btsan sa'i yul yin pas: bde zhing yangs pa'i 'dod pa skyungs:.*

<sup>149</sup> *rMu 'thom mon gyi yul mtshams na: 'byung ba mi snyoms nad gzhi'i rgyu: thabs mkhas rten 'brel sman dpyad dgos: nags rong 'dzin pa'i g.yang sa la: drod dangs ma byed sgo ba chos: char rmugs thib dang sa dug la: 'jigs par mi bya pho nya bcos: lo gsum spyod pa legs par bsdams: de nas yul dang lus 'phrod 'gyur:.*

of attainment, within which great treasures have been concealed. This is my decree, authenticated, sealed, and deposited.<sup>150</sup>

I am the Lotus Born Guru, representative of the Jina Śākyamuni for all those who practise Dharma in this world. [This is my promise] to all those who practise the Dharma in Tibet: In those places of attainment which I have blessed, sons will make themselves at home as if in the fatherland. Without hesitation, you should go and settle in those places. Do not doubt that you and I will meet again in the next life!<sup>151</sup>

You should pay attention to this prophesy concerning the time when, due to the evil karma of Tibet, wicked men will arrive and slaughter the population with their swords." Thus he spoke.<sup>152</sup>

**[Colophon]** And, at that time, the king Khri srong lde'u btsan separated out all of those prophesies and prepared a written inventory. Then, having presented the master with an offering maṇḍala composed of five kinds of precious jewels, he hid them as treasure.<sup>153</sup>

Concealing this particular prophesy halfway up the mountain in Byang Zang zang lha brag, when the time came for the guru of Oḍḍiyāna to depart, he gave these instructions to the three faithful men of Tibet: "Oh, faithful Tibetans, listen carefully! By my command, when the time comes for this document to be revealed from its place of concealment, in the country of the gNyan, where the earth spirits are dangerous, in the northern region of this tattered country, it will have properly matured with the passing of years just like a vital seed.<sup>154</sup> This small set of instructions, like the fine roots on the stem of a lotus flower, will be found to the east, on the eastern side of a mountain. In the year of the dragon or the ox, it will be taken out as a treasure by a man of fierce demeanour who knows the wrathful rites. That man of good karma, taking out this treasure, will open the way to seven

<sup>150</sup> *Nags rong la zas med dogs kyang sa btsan pas: u rgyan rgyal po padma ngas: lho rong btsan sa'i yul phran rnam: sa 'dul byin rlabs gter chos sbas: sgo sgo bcad sgo srung bka' nyan bskos: de phyir sbas pa'i yul kun nang: sgrub gnas re dang gnas chen re: bka' rtags yin pas bzhag par bya:.*

<sup>151</sup> *'Dzam gling chos byed thams cad la: rgyal ba śākya thub pa yi: rgyal tshab padma 'byung gnas yin: bod kyi chos byed thams cad kun: nga yis byin brlabs sgrub gnas su: pha yul bu yis 'dzin pa ltar: the tshom med par 'dzin du bzhud: skye ba 'di yi phyi ma la: nga dang 'phrad par the tshom med:.*

<sup>152</sup> *bKa' 'di'i dus na bod kyi las ngan gyis: gshis ngan gri ru 'chi bas lung 'di nyon: ces gsungs so:.*

<sup>153</sup> *De'i tsho rgyal po khri srong lde'u btsan gyis: lung bstan thams cad kha kha so sor dkar chag yi ger btab: slob dpon la rin po che sna lnga'i maṇḍal phul nas: gter du sbas so:.*

<sup>154</sup> E/N: This is an unusual and very interesting statement, which seems not to be attested in other colophons of the original Byang gter.

hidden lands in seven precipitous valleys in the south.<sup>155</sup> May his activities be the life support of Tibet! This prophesy is to be entrusted to that person of good karma by the twelve brTan ma mother goddesses." Thus he spoke.<sup>156</sup>

May this key to all the hidden lands, a prophesy for future times, be discovered by the man of good karma! SAMAYA rGYA rGYA rGYA.<sup>157</sup>

This was taken out as a treasure from its place of concealment, half-way up a mountain in Byang Zang zang lha brag, by Rig 'dzin rgod kyi lde 'phru can. May there be virtue!<sup>158</sup>



<sup>155</sup> E/N: This is a strong indication that all the prophecies above, which were phrased as if they referred to different people, apply in fact to Rig 'dzin rGod ldem alone.

<sup>156</sup> Lung bstan 'di u rgyan gu ru gshegs pa'i dus na: byang zang zang lha brag gi sked la sbas te: bod kyi dad pa can gsum la bka' btsal pa: nyon cig bod kyi dad pa can: nga yi zhal gdams yi ge 'di: thon pa'i dus la bab pa'i tshé: gdug pa sa bdag gnyan gyi yul: byang phyogs rdol pa'i yul khams 'dir: lo legs 'bru bcud smin par 'gyur: gter 'di shar thad ri bo'i shar: lung phran pad sdong 'dra ba'i rtsar: 'brug gam glang lo khro bo'i gzugs: drag shul can gyis gter nas 'don: las can de yis 'di khyer nas: lho yi rong bdun sbas yul bdun: las can de yis 'byed par 'gyur: de la bod kyi srog rten cig: ma mo brtan ma bcu gnyis kyis: lung 'di las can de la gtod: ces gsungs so:.

<sup>157</sup> Ma 'ongs pa'i lung bstan sbas pa'i yul thams cad kyi them yig 'di: las can gcig dang 'phrad par shog: sa ma yā: rgya rgya rgya:.

<sup>158</sup> Byang zang zang lha brag gi sked nas: rig 'dzin rgod ldem 'phru can gyis gter nas gdan drangs pa'o: dge'o:.