This paper presents part of an annotated translation of the
*Biography of the Omniscient Drimé Özer: Meaningful to Behold*,
(kun mkhyen dri med 'od zer, 1308-1364) by the Sichuan People's
Publishing House (si khrum mi rigs dpe skrun khang). This book contains two biographies of Longchenpa: the
*Biography of the Omniscient Dharma King, Vidyādhara Longchen Rabjam: the Entrance Door of Threefold Faith* (kun
mkhyen chos kyi rgyal po rig 'dzin klong chen rab 'byams kyi rnam thar dad pa gsun gyi 'jug ngogs) and the
Biography of the Omniscient Drimé Özer: Meaningful to Behold. The present translation concerns the latter [henceforth ThDD1] from pages 169 to 185, and page references to the Tibetan text are indicated in square brackets in the translation.

The editor does not state on what edition the present text is based. On the top page of the edition it is stated that the text was compiled from the Vima Nyingthig (bi ma snying thig), one of the Nyingtig Yabshi (snying thig ya bzhi). This statement, unfortunately, is not specific enough for us to know whether it was a manuscript or a xylographic copy that had been provided. Nevertheless, apart from occasional misreadings, the Tibetan text closely follows the Adzom Chogar (a 'dzom chos sgag) woodblock printed edition, which was reproduced and published by Taklung Tsetrul Pema Wangyal of Orgyan Kunsang Chokhor Ling in Darjeeling, West Bengal, India. In 1975, the xylographic edition of the Nyingtig Yabshi in 13 volumes, including a text entitled the Biography of the Omniscient Drimé Özer: Meaningful to Behold, was reproduced and published by Sherab Gyaltse Lama in Delhi, India. This was followed in 2002 by an electronic edition [hereafter ThDD2] of the Collected Works by the Tibetan Buddhist Resource Centre (TBRC, W12827) in the United States of America. Although the present translation used ThDD1 as an original text, ThDD2 was also used for collation purposes.

As for the other biographical information about Longchenpa, a number of short to medium-length versions are appearing within different translated life-story collections of the Nyingma School masters. The most extensive versions are contained in two monumental and historical books. One is Düjom’s History of Buddhism (bdud ’joms chos ’byung) by Düjom Jikdrel Yeşhé Dorjé (bdud ’joms ’jigs bral ye shes rdo rje, 1904-87). The English translation was published by Gyurmé Dorjé and Matthew Kapstein under the title of The Nyingma School of Tibetan Buddhism: Its fundamentals and history, in 1991. This work gives in depth and detailed coverage of main teachings and history of the Nyingma School in Tibetan Buddhism and provides extensive explanatory notes of immense importance. As for the description on Longchenpa’s life history, the Biographical Dictionary of Tibet and Tibetan Buddhism (Library of Tibetan Works and Archives, 1981) by Khetsün Zangpo (mkhas btsun bzang po, 1920-2009) is almost the same as that in Düjom’s History of Buddhism. The other is A Marvelous Garland of Lapis-lazuli: Biographies of Vidyādharas in the Natural Great Perfection (rang bzhin rdzogs pa chen po ’i chos ’byung rig ’dzin brgyud pa’i rnam thar thar ngo mthar baiDUrya’i phreng ba) by Nyoshul Khenpo Jamyang Dorjé (smyo shul mkhan po ’jam dbyangs rdo rje, 1931-1999), whose English translation was published by Richard Barron under the title of A Marvelous Garland of Rare Gems: Biographies of Masters of Awareness in the Dzogchen Lineage in 2005. Longchenpa's biography included in Nyoshul Khenpo's work is fairly similar to the biography in ThDD1 and ThDD2 that I discuss in this paper, and is also quite similar to that in the Great History of the Ancient Translation’s Dzogchen (snga ’gyur rdzogs chen chos ’byung chen mo) by Tendzin Künzang Lungtok Tenpé Nyima (bstan ’dzin kun bzang lung rtags bstan pa’i ngyi ma).

Furthermore, invaluable biographical information is found in the following books: Tulku Thondup’s The Practice of Dzogchen (1996) and Masters of Meditation and Miracles (1996), both edited by Harold Talbott. The former is the republication of Buddha Mind: An Anthology of Longchen Rabjam’s Writings on Dzogpa
Chenpo (1989) and the latter a collection of biographies of twenty-five realized teachers in both India and Tibet. In addition, Jampa MacKenzie Stewart's The Life of Longchenpa: The Omniscient Dharma King of the Vast Expanse (2013) should be mentioned as a publication that has received attention in recent years. It attempts to compile and edit a comprehensive and complete story of the life of Longchenpa, based on a variety of sources including English, Tibetan, and Bhutanese works. I have endeavored to refer to the relevant part of those works in English as well as Tibetan. The abbreviations of the Tibetan and English sources referred to in this study are listed below.

In the translation, all transcribed names are given their original spelling in transliteration according to the extended Wylie system. As for the textual titles and names of the deities, however, I often put them back into Sanskrit in cases where they are considered to be of Indian origin, or are classical translations of Indian works. In addition, among the scriptures whose names are listed in the text are several sources with characteristics that are unclear. In such cases, I have attempted to translate them literally into English with italicized Tibetan transliteration provided in parentheses.

**Abbreviations**

**DSJ**: bsod nams chos 'grub (1862-1944), kun mkhyen klong chen 'byams gyi rnam thar dad pa gsum gyi 'jug ngos（喇拉曲珠著『隆钦绕绛转』四川民族出版社）1994, pp.1-166.

**DJChB**: bdud 'joms 'jigs bral ye shes rdo rje (1904-1988), bdud 'joms chos 'byung（杜钧·益西多吉『杜钧教史』四川民族出版社）1996.


**MDz**: Kozhül Drakpa Jungné (ko zhul grags pa ’byung gnas) and Gyalwa Lozang Khédrup (rgyal ba blo bzang mkhas grub) eds., gangs can mkhas grub rim byon ming mdzod, kan su’u ni rigs dpe skrun khang（郭须·扎巴军乃嘉娃·罗桑开珠编『雪域历代名人辞典』甘肃民族出版社）1992, pp. 77-79.


**ThDD2**: chos grags bzang po, kun mkhyen dri med ’od zer gyi rnam thar mthong ba don ldan, in: the Vima Nyingthig (bi ma snying thig) included in the Nyingtig Tabyshi (snying thig ya bzhi), the Tibetan Buddhist Resource Centre (TBRC, W12827-2066), 2002, pp. 499-590.

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Translation

1. Request for Writing A Biography

O, May all enjoy prosperity, auspiciousness and the fruits of siddhis! This text is entitled: Meaningful to Behold, the Biography of the Higher One (bla ma'i rnam thar mthong ba don ldan). I pay homage to the sublime masters of the three transmissions\(^1\).

[The Buddha] aroused bodhicitta for the benefit of sentient beings in the outset,  
Carried heavy burdens on his head for incalculable aeons in the middle,  
Became truly enlightened in the end, and  
Took birth as the supreme son of Māyādevī in Lumbini grove.

Following the Buddha, this Supreme One [i.e. Longchenpa]  
Accumulated merit for many aeons in the past,  
Donned the armour of boundless effort in the middle,  
Fulfilled the two benefits and became venerated in the end.

The biography of Drimé Özer, the Great Being,  
Is limitless like the sky and vast like the ocean.  
Although it is difficult to understand with the ordinary intellect in this world,  
I elaborate it to remember his kindness and for the sake of future generations.  
Just as the feast of bees flourished  
When the [sun whose chariot is drawn by] seven horses rose above the sleeping forest,  
I pray that a lotus flower will bloom at the center of my heart,  
And that it will increase my confidence in teaching, debating, and writing.

For the sake of the fortunate ones in the future as well as to prevent his kindness from being forgotten, I write here a biography of the precious Dharma Lord in brief, including what he saw, learned, and realized. I request the sublime masters to bestow blessings upon me. Đākinīs and Dharmapālas, I ask you to give me assistance.

2. Birth and Early Life

The [enlightened] body of Bhagavān Vairocana the Great Glacial Lake\(^2\) (bcom ldan 'das rnam par snang
mdzad gangs chen mtsho) encompassed all Buddha realms, and all Buddha realms constitute his body [169]. He is sitting in the vajra posture with his hands in a gesture of meditation holding an alms-bowl. Inside the alms-bowl filled with perfumed water are twenty-five [lotus] flowers tiered one above the other, the thirteenth being level with the śrīvatsa mark (dpal gyi be'u) on his chest, and on the top of the latter's pistil of lotus flower is the [world whose] “Foundation and Centre are Adorned with Flowers” (gzhi dang snying po me tog gis bryyan pa'i), which contains one billion [four-continent] worlds to be tamed by the Buddha. Of the four continents, the one to the south is Jambudvīpa. The central region of Jambudvīpa is VaJRāsana [Bodhgayā].

Longchenpa was born in [a place called] Tongdrong in upper Dra Valley in Yoru⁴ located a hundred-odd yojana (dpag tshad) away from VaJRāsana, the navel of the earth. His paternal grandfather was Lhasung (lha srung), who belonged to the twenty-fifth generation of the family descended from the bhikṣu Gyalwa Chokyang of Ngenlam (ingan lam mtshan btsun pa rgyal ba mchog dbayngs)⁵, who had been a direct disciple of the great master Padmasambhava as well as an accomplished master of [the practice of the deity] Śrī Hayagrīva. Lhasung was an accomplished master of Dütsimen (bdud rtsi sman) sādhanā and lived to the age of one hundred and five. Longchenpa’s father was the master Tenpasung (bstan pa srung), and his mother was Droza Sōnamgyen (’bro bza’ bsod nams rgyan), an emanation of Dākinī⁶. As a sign of giving birth to Longchenpa, Sōnamgyen dreamt that two suns rose upon the forehead of an enormous lion at the same time, and that gleaming rays of them dissolved into her body⁷. Later, her son was born on the eighth day of the second month of a Male Earth Monkey year⁸ [c.1308 AD], in the lunar mansion of Puṣya (skar ma rgyal). At the time of his birth, the Black Lady (bud med nag mo) appeared with bared fangs and sword. She cradled him in her arms, saying: “I shall protect him!” Then, returning him to his mother, she vanished. She was Namdru Remaṭī⁹ [170].

Once, Sōnamgyen put her son down on the ridgeway and was busily weeding [in the field], when it began to hail. She ran inside without him, but immediately remembered her child and looked at the field. Unable to find him, she went back into the house weeping. Again the Black Lady appeared, emerging from the storeroom carrying the child. She brandished her sword as if to strike Sōnamgyen, saying, “You have mistreated this incarnate master!” and disappeared. Thus, Namdru Remaṭī manifested in various forms and always kept a close watch over him.

The Testament of Padma (padma’i bka’ chems) had predicted that in the dark age of degeneration an incarnation of Manjuśrī would be born during the period of the last generation of the family descended from Gyalwa Chokyang, and that an incarnate master would disseminate the teachings of Mantra, which would later flourish in the two lineages. The verses [in praise] of his birth are as follows:

When the Siddhārtha was born in a Lumbini Grove,
Indra and the King of Nāgas offered him the ritual ablation.
They wrapped him in a white silk blanket, chanted the auspicious verses¹⁰,
And made an offering of the delightful radiance to him.
Likewise, when the Supreme One [i.e. Longchenpa] was born,
Namdru Remat held him in her arms,
And said: "I shall protect him!"
Having said this, she returned him to his mother and disappeared.

3. Later Studies

He had been a faithful, compassionate, and intelligent person since he was small. From his five years beginning in a Male Water Mouse year (chu pho byi ba) [c.1312 AD] he knew how to read and write well. At the age of seven in a wood tiger year (shing stag) [c.1314 AD] he began receiving [many teachings] from his father, such as those of the Assemblage of Sugatas (bde gshegs 'dus pa); [the teaching cycles on] Hayagrīva (rita mgrin) and Vajrakīla (phur pa); and the Text on the Rites of the Guru's Enlightened Activity (gu ru'i phrin las gzhung) [171]. He also mastered medicine, astrology, and so forth. At Tsongdü in Drachi (grwa phyi tshong 'dus), when he was nine in a fire dragon year (me 'brug) [c.1316 AD], he memorized completely the sūtras of the Prajñāpāramitā in Twenty Thousand Verses (nyi khri) and the Prajñāpāramitā in Eight Thousand Verses (brya yad stong pa) by reciting them one hundred times each.

At twelve in a female earth sheep year (sa mo lug) [c.1319 AD], he was ordained as a novice monk at Samyé [Monastery] by the abbot Samrinpa (mkhan po bsam rin pa) and the preceptor Lha Künga Özer (slob dpon lha kun dga' 'od zer), and received the name Tsültrim Lodrö (tshul khrims blo gros). Studying Vinaya, he made an academic tour [of different learning institutions] and was [capable of] explaining [its meaning to others] during his twelfth year.

The Prince of King Śuddhodana departed from his palace,
Took the full vows of a monk in the presence of the Pure One,
Showed the way of seeing the defects of saṃsāra,
And led sentient beings [to the Dharma].

At Samyé, the Sublime Master [i.e. Longchenpa] also thought
That Vinaya was the basis of the teaching.
He learned and taught it; and reached the highest degree.
I follow this Great Sage and respectfully bow to him.

In his sixteenth year he received the empowerments and instructions from master Trashi Rinchen (slob dpon bkra shis rin chen); those of the Two Systems of the Path and Fruit (lam 'bras gnyis); the Two Systems of the Six Doctrines (chos drug gnyis); the Six Doctrines of Vārāhī (phag mo'i chos drug); the Cakrasaṃvara according to the Tradition of Ghanṭapāda (bde mchog dril bu pa); and the Mahāchakra Vajrapāṇi (phyag rdo r'kor lo chen po). With the master Wang-yé (slob dpon dbang yes), he studied many tantras including the Kālacakra Tantra (dus 'khor) and the Collected Tantras of the New school (gsar ma'i rgyud 'bum). From Zalung Rinpoché (za lung rin po che), he received the Teaching Cycles of Zhang Tselpa (zhang tshal pa'i
chos skor); the Guidance on the Path according to Gútsangpa (rgod tshang pa'i lam khris); the Pacification of Padampa Sangyé according to the Early, Middle and Later Traditions (dam pa'i zhi byed snga phyi bar gsum); the Six types of the Chöd practice of Machig Labdrön (ma gcig gi good rnam drug), and so forth.

At nineteen in a Male Fire Tiger year (sa pho stag) [c. 1326 AD] he went to the monastery of Sangphu [Neuthok][172], where he studied under eminent scholars such as Labrangpa Chöpenden Gyeltsenpa (bla brang pa chos dpal ldan rgyal mtshan pa) and Chödrak (chos grags)[14]. For six years, he studied the scriptures thoroughly, including the Five Doctrines of Maitreya (byangs pa'i chos lnga); the Detailed Commentary on Valid Cognition (tshad ma rnam 'grel); and the Compendium of Valid Cognition (tshad btus). The intermediate verse is as follows:

Maitreya’s Sublime Continuum [Uttaratantra] says:

Without wisdom[15],
The other cannot be the cause of abandoning them [all afflictions, hindrances to wisdom, and so forth]. Therefore, the study [of the doctrine] is the supreme one of all.

In conformity with that, the Sublime Master [i.e. Lonchenpa] trained his intellect
Through hearing [many teachings] and reflecting [upon them].
He dispelled the darkness of ignorance, burned the dense thicket of foolishness,
Beheld the objects of knowledge carefully, and reached the culmination of learning.

When Longchenpa accomplished the practice of Acala (mi g.yo ba), Sarasvatī (dbyangs can ma), the Wisdom-illuminating [White Vārāhi] (shes rab gsal byed), and so forth, he sometimes had visions of them all and heard their voices. In particular, when Sarasvatī appeared, she placed him in the palm of her hand and spent seven days showing him the four continents and Mount Meru. Afterwards, the center [or the chakra] of enjoyment (longs sphyod kyi rtsa) was opened at his throat, and he acquired intelligence on an unlimited scale. Then he became widely known by the name “Samyépa Lungmangpa” (bsam yas pa lung mang pa) [or the “Samyé’s recipient of many transmissions”] in many monasteries including Sangphu [Neuthok].

Furthermore, with Lotsawa Lodrö Tenpa (skad gnyis smra ba blo gros brtan pa), he studied the Five Profound Sūtras (zab mo mdo Inga), which includes the Commentary on the Seven Treatises on Valid Cognition (tshad ma sde bdun gyi rnam bshad), the Detailed Commentary on the Heart Sūtra (shes rab snying po'i rgya cher 'grel gyi bshad pa), and the Samādhirāja Sūtra (ting nge 'dzin rgyal po); and many other treatises such as the Authoritative Commentary on Kāvyādarśa (snyan ngag me long gzhung 'grel). Having mastered many oral transmissions and pith-instructions along with [traditional] sciences [including] poetics and prosody, Longchenpa visited various places, where he received many [teachings on] sūtras, tantras, and pith-instructions from many learned and accomplished masters [173]. Under the master Zhönu Döndrup (slob dpon gzhon nu don grub) he studied the Collected Tantras of the Nyingmapa (rnying ma'i rgyud 'bum); the Scripture of the Embodiment of the Realization of All Buddhas (‘dus mdo)[16]; the Magical Net (sgyu 'phrul); the Mind Section [of Dzogchen Atiyoga] (sangs phyogs), and so forth.
Under the master Zhönnu Gyelpo (spob dpon gzhon nu rgyal po) he studied [Nāgārjuna's] *Collections of Didactic Explanations* (gtam gyi tshogs), a commentary on the Buddha's first teaching on the Four Noble Truths; the *Six Collections of Reasoning* (rig pa'i tshogs drug), a commentary on the Buddha's second teaching on the absence of characteristics, which includes the *Prajāmāla* (rtsa ba shes rab), the *Yuktiśaṭṭhikā* (rigs pa drug cu pa), the Śūnyatāsaptati (stong nyid bdun cu pa), the *Vaidalyaprakaraṇa* (zhib mo 'thag pa), and the *Vigrahavyāvartanī* (rtsad pa bzlog pa); and the *Collections of Praises* (bdstod tshogs), including the *Dharmadhātustotra* (chos dbyings bston pa), a commentary on the Buddha's final teaching on the Ultimate Truth. Under the master Zhönnu Dorjé (slob dpon gzhon nu rdo rje) he studied [Śāntideva's] *Bodhicaryāvatāra* (spyod jug) and *Sikṣasamuccaya* (bslab btus); the *Instruction Cycle of Atiśa* (jo bo'i bka' gdam sskor), as well as many other oral transmissions. Under his preceptor he studied the *Dharma Cycle of Trophupa* (khrö phu pa'i chos skor); the *Ocean of Śādhanās* (sgrub thabs rgya mtsho); the *Ocean of Dākinīs* (mkha' 'gro rgya mtsho); the *Ocean of Dākas* (dpa' bo rgya mtsho); the *Hundred-and-some Small Teachings* [of Atiśa] (chos 'byung brgya rtsa); the *Transmissions of the Vinaya* ('dul ba lung); the *Extensive, Medium or Condensed [Collection of] Sūtras* (mdo sde rgyas 'bring bsdus); the *Vajracchedikā* (rdo rje gcod pa); the *Prajñāpāramitā Sañcayag* (sman lha); the *Prajñāpāramitā Śūramitra* (bslab btus spyod 'jug); the *Prajñāpāramitā in Ten Thousand Lines* (shes rab khrī pa); the *Fifty Stanzas on the Novice Vows* (tshul Inga bcu pa), and so forth.

With lord Karmapa Rangjung Dorjé (chos rje karma pa rang byung rdo rje), Longchenpa studied such teachings as the *Six Yogas and the Means to Remove Obstacles* (shyor drug gags sel dang bcas pa); the *Six Doctrines of Nāropa* (na rocs nos drug); the *Direct Introduction to the Three Kāyas* (sku gsum ngo spro); the *Jinasāgara Avalokiteśvara* (thugs rje chen po rgyal ba rgya mtsho); the *Avalokiteśvara according to the Tradition of the King* (thugs rje chen po rgyal po lugs); the *Guhyasamāja* (gsang 'dus); the *Sampuṭa Tantra* (sam pu Ti); the *Mahāmāya* (ma ha ma ya); the *Red and Black Yamārī* (gsheg dmar nag), and so forth. Under the master Wang-yé (spob dpon dbang yes) he studied the *Six-limbed Yogas* (shyor drug); the *Ritual Service and Attainment* (bsnyen sgrub); the *Direct Instructions of Yidam* (yi dam dmar khrīd); the *Buddhakāpāla* (sangs rgyas thod pa); the *Dākinī Canopy* (mkha' 'gro gur); the *Seven Point Realization of Vajrabhairava according to the tradition of Ra [Lotsava Dorje Drak]* (jigs byed rwa lugs kyi rgyud rtog pa bdun pa) [174]; the *Śrīkṣayamārtantrandarārjatikalpa* (rtog pa gsum pa) 17 along with its empowerments, instructions, and perfection process; the [teaching cycle concerning] subtle energy of the deity Jambhala (*rtung 'khor dzaM bha la*); many sādhanaṃs of the deity Kurukulle (*ku ru klle*), the Sages and [their] Consorts 19, Maitreyā (byams pa), the *Sixteen Arhats* (gnas brtan bcu drug), Bhaisajyaguru (sman lha), and so forth.

Shuksep Rinpočhe (shug gseb rin po che) taught him the *Three Doha Cycles* (do ha skor gsum), the *Three Teachings for Mountain Retreat* (ri chos skor gsum), and the *One Hundred Points of Causal Relations* (rten 'brel brgya rtsa), while Master Töntsül (slob dpon ston tshul) taught him the process of refining mercury and chemical powders according to Drangsong Zhungkyé (drang srong gzhung skye). Lama Jamyangpa (bla ma 'jam dbyangs pa) imparted on him the instruction of the astrological charts of the *Kālacakra Tantra*, including the explanation on the five components of Tibetan astronomy and the method for eclipse prediction, as well as
the Two Segments [of Hevajratantra] (brtag gnyis); the Vajra Peak (rdo rje rtse mo), the Root Tantra of Mañjuśrī (jam dpal rta rgvyad); the Vajra Source (rdo rje ’byung ba), the commentaries of Künga Nyingpo (kun dga’ snying po’i ’grel ba); Tattvasamgraha (de khor na nyid bsdu pa ta tha saM ha); the Purification Tantra (sbyong rgyud); the Vajradhātu [Tantra] (rdo rje dbyings); the All-knowing One (kun rig); the Clear Meaning of Consecration (rab gnas don gsal), and so forth.

In the presence of Lama Daknyi Chenpo of the Sakya tradition (sa skya pa’i bla ma bdag nyid chen po)19, Longchenpa studied [many doctrines of the Sakya tradition, including] the Great Awakening of Motivation ( thugs bskyed chen po) as well as all of the instructions of the Three Continua (rgyud gsum). With Lama Trophupa (bla ma khro phu pa), he studied the Vajra Garland (rdo rje phreng ba) and [the cycles of] the Haughty Deities (dregs mgon) including Pañjara Mahākāla (gur mgon). From Lama Tsongdüpa (bla ma t’shogs ’dus pa) he received the terma texts revealed by Chöwang ([gu ru] chos dbang), including the Complete Secret (gsang ba yongs rdzogs); the Innermost Essence of Avalokiteśvara (thugs rje chen po yang snying ’dus pa); the Unified Quintessence of the Buddhas’ Great Perfection (rdzogs chen sangs rgyas mnyam shyon)20; the Dredging the Depths of Sansāra (khor ba dong sprugs); the Master as the Gathering of Secrets (bla ma gsang ’dus); [the practice of] the Lord Ma-ning (mgon po ma ning); [and such secular texts as] the Hundred Teachings on Extracting the Vital Essence (bcud len brgya rtsa); the Ocean, the Seal of Duruka (rgya mtsho du ru kai’i gtad rgya)21; the Patra of the Arts and Crafts (bzo yig pa tra)22; the Catapult of Fire and Water (me sg yogs chu sg yogs); the [Means of Ensuring] Great and Small Power (dpag chen dpag chung); the Establishment of the Military Administration of the Trom (khrom sgrub pa), and so forth.

From Khangmarpa (khang dmar pa) he received [teachings on the protective deities] Tsédak Palapatra (tshe bdag pa la pa tra)23, Tsatsa Nyönpa (tsha tsha snyon pa)24, Tsitta Marpo (tsitta dmar po), Mamo Dukgi Pudri (ma mo dug gi spu gri) [175]; Duwa Lungzhön (du ba slung zhon), Bumpa Nakpo (’bum pa nag po), the Seven Deities of the Tirthikas (mu stegs lha bdun), as well as the Vajracchedikā Śūtra (rdo rje geod pa) and [the pith instructions for] preventing or bringing down hailstorms (ser ba srong ’behs). Nyötingmapa (gnyos mthun ma pa) transmitted to him such teachings as the Eight Commands, the Assemblage of Sugatas (bka’ brgyad bde gshegs ’dus pa); the Meteoric Iron (gnam lcags ur mo); the Terma Teaching of Vajrakīla (phur pa gter ma) and Dākini Guhyajñāna (Dākki gsang ba ye shes); and sādhanās [of the protective deity] Gonpo Lekden (mgon po legs ldan)25, Takshōn (stag zhon), Jashōn (bya zhon), and Sengshōn (seng zhon).

4. Feud with the Kampas

While still at Sangphu [Neuthok], he was driven out of his rooms seven times by the Kampas [i.e. the monks from the Kham province of eastern Tibet that were living at Sangpu]26, and then lived together with Trophuwa Könchokpel (khro phu ba dkon mchog dpal). One day27, Laprangpa Chöpel Zangpo (bla rab rang pa chos dpal bzang po) called Trophuwa [Könchokpel] and told him: “If that scholar of Samyé [i.e. Longchenpa] stays here, he will bring benefit to this monastic centre. But those evil monks from Kham are trying to banish him. Take this tea with you and invite him into the presence of the leading figures [of the monastery]. And persuade him [not to leave here] by giving [him these] two [rolls of] cloth. I will also manage to talk to him.”
So saying, [Lapringpa Chöpel Zangpo] gave him two [rolls of] cloth with a half-sho of tea. When [Trophuwa Könchokpel] offered him tea, the master [Longchenpa] said: "It is enough if I drink tea tomorrow. I do not have time tonight." Having said this, Longchenpa left the place. Early the following morning, he gathered his baggage and set out, saying: "I will go now. Let them [i.e. the Khampas] consume [that tea] after I am gone." Later, he encountered a friend near the reliquary of the great translator [i.e. Ngok Lochen Lodden Shérap]. "Do you leave here?" his friend asked. "Since there is no place for me to stay among the Khampas, I am leaving," he replied. His friend said: "Now that there is no limitation [on your ability] as an author, you should write a poem criticizing the Khampas [176]." [For amusement,] Longchenpa filled one Drékha of paper [with poetry], which he then attached to the throne in the teaching court. Furthermore, he gave his friend a part of a poem he had composed entitled "Thirty Letters of the Alphabet: Disheartened by the attitudes of the Kampas." Although the Khampas forbade people from spreading the satirical poem attached to the throne, the thirty-line alphabetical poem circulated all over the country.

5. A Rock Cavern on Chokla Pass

Carrying only the bare necessaries of life and wearing only the monk’s skirt, vest, and scarlet cape that all Tibetan children wear in monastic schools, he traveled toward [the higher elevation of] Urutö (dbur stod), begging along the road. One night, when he stayed in the barrack of a regimental commander in lower Cha Valley (cha mda’), he met a Buddhist scholar (dge bshes) [named Tentsül]. Asked, "Where are you from?" by the scholar, Longchenpa replied: "I came from Sangphu [Neuthok]." "What have you learned?" "I have studied the Vinaya (’dul ba), the Five Doctrines of Maitreya (byams chos lnga), the logic (tshad ma), and so forth. Where are you from?" The scholar replied: "I came from Gyama (rgya ma). My homeland is Zölpuk (zol phug). I was a monk of Jayül (bya yul) and studied the Madhyamakāvatāra (dbu ma ’jug pa legs po)." Longchenpa asked him: "It is said that there is a cave called the Meditation Room of Druptop Chokla (grub thob lcog la'i sgrub khang) in Gyama. What kind of place is that?" [The scholar replied:] "It is an excellent cave. Why do you ask?" [Longchenpa said:] "I am thinking of staying there for the winter, when I gather a full bag of barley while begging. "I will stay as well and serve you. I am sure there must be some ways to gather barley around here," said the scholar. "There is a lay tantric practitioner whose child has been stillborn in that village [177]. Do you know the way to perform the fire ritual of the Black Hayagrīva?" "I know." "Come along with me." [According to his proposal] Longchenpa performed the fire ritual [for the stillborn child, and the tantrist] offered him a full bag of barley [as a reward].

Accompanied by the scholar, Longchenpa came to the cave of Chokla, where he made an oath to do a retreat for eight months. He built a dark room [for meditation] and carried food there. At dawn, between his meditation sessions, he preached to the scholar about the transcendent perfections (phar pyin) over time. After five months had passed, Longchenpa heard the sound of cymbals and a pleasant melody to the dawning of the sky. When he looked above the lower part of a valley, with sandy dunes and a waterfall, he saw a horse caparisoned with golden armor and small bells; its rider was a sixteen-year-old maiden, dressed in a robe of brocade silk, adorned with gold and turquoise [ornaments]. Her face was concealed by a golden veil. He
clasped the hem of the maiden's robe and pleaded with her, "Exalted lady, take me under your compassionate care!" She removed her diadem and placed it upon his head, saying: "From now on, I shall always bless you and bestow siddhis upon you." Thereafter, through her blessing, he spent a month immersed in a sādhi with bliss (bde), clarity (gsal), and nonthought (mi rtog pa), and received a prophecy that he would meet Kumārarāja, the great vidyādhara (rig 'dzin chen po po ma ra dza, 1266-1343). Having finished his retreat, he performed the [funeral] ritual of Sarvavidvairocana (kun rig) one hundred and eight times for the sake of his parents. Thinking that such a ritual would definitely bring him blessing, Tentsül [i.e. the scholar] requested empowerment from Longchenpa, who agreed to give it. While the scholar [i.e. Tentsül] was fetching water, Longchenpa drew a simple maṇḍala in colored sand, which had five-colored walls and an outer wheel of iron [i.e. the fire mountain]. Then he bestowed empowerment on about thirty men and women, including [Tentsül and] a rich family of a lay tantric practitioner.

Alas, the Compassionate Protector!
Behold me from the invisible space.
You, the Lord of Speech! May the splendor of your supreme knowledge
Dispel the darkness from the core of my mind quickly!

6. Training under the Vidyādharī Kumārarāja

In his twenty-seventh year, Longchenpa set out for [the uplands of Yartökyam at] Samyé in order to meet the great vidyādharī [i.e. Kumārarāja]. On the way he met Yakdé Panchen (g.yag sde paN chen, 1299-1378), who said: "Where are you going? Everyone is gathering in the presence of the Karmapa, the Lord of Dharma (chos rje karma pa) [i.e. the Third Karmapa, Rangjung Dorje, 1284-1339] to receive teachings from him. It is proper that you should go there." [So saying, he urged Longchenpa to approach His Presence, the Karmapa.] But Longchenpa replied: "I will go to meet Kumārarāja, the great vidyādharī, who resides in the uplands of Yartökyam." Afterwards, Longchenpa arrived at the uplands of Yartökyam, where the great vidyādharī [Kumārarāja] and his disciples were living in about seventy felt tents. The Lama [Kumārarāja] met him and said: "Last night I dreamed of an amazing bird, which announced itself to be a divine bird, and that came with thousands flocks in attendance, carried away my texts in all directions. It was you that I saw [in my dream]. You would become a holder of my lineage of spiritual teachings." He was utterly delighted. It is said that Longchenpa was twenty-seven-years old at that time. The spring of that year, the camp moved nine times from one empty valley to another. Because they had to move every time they made camp, Longchenpa was exhausted in body and speech. His clothing was so worn that even the young attendant monks and watchdogs spurned him.

On the evening before the teachings were to begin, two administrators came to him carrying many drēs of offerings, and asked: "O scholar of Samyé, where is your tax for the Dharma (chos khral) [i.e. contribution to the cost of the teachings]? Seven khals of barley is necessary for taking an empowerment related to a particular tantra." Longchenpa replied: "I have not even one drē [of barley]. But since [Kumārarāja told me] I
would receive the teaching [from him], I have stayed on." [They left saying:] "Who will cover the cost of these teachings?" Longchenpa thought to himself, "Since in previous lifetimes I did not accumulate sufficient merit, even though I have experienced such hardships I must leave here for lack of the cost of teachings. I am so embarrassed to be around the other people that I will reach the lower end of the valley before daybreak tomorrow." The next morning, when he arose before dawn, a monk came to summon him, saying: "O scholar of Samyé, the Dharma Lord is calling you to come into his presence." Although Longchenpa was about to leave, thinking that it would not do to ignore his command, he went to the presence [of Kumārārāja]. [Kumārārāja said] with a smile, "Do not be so concerned. Sit down and have some tea." Then he sent for the administrators and said at the breakfast table: "This scholar had offered his tribute inwardly. Do not bother him about it. I would prefer [to preach the doctrine to] him than all of the others who intend to listen to my teachings."

Alas! How wonderful and marvelous!
Sadāprarudita encounters Dharmodgata,
Asaṅga encounters Mitreya.
The holy one follows the holy one. It is wondrous!

For two months he had to live on only three drés of flour and twenty-one mercury pills. When the snow fell, he lived inside a sack garment that served both as a robe and as a bed [180]. He endured many austerities for the sake of the doctrine.

In the presence of Lama [Kumārārāja] he studied the terma teachings according to the Nyang tradition such as: the Blessing-continuum of the Peaceful and Wrathful Guru (gu ru zhi drag byin rlabs lu gu rgyud); and many sādhanā cycles including the Eight Commands (bka’ bryad), the Black and Red Yārāhi (phag nag dmar mo), and so forth. Kumārārāja taught him many tantras of the outer, inner, and secret cycles [of the Dzogchen], including the Kulayārāja (kun byed rgyal po); the Infinite Space and Wind according to the Aro tradition (a ro nam mkha’ rlung ’byams); the Intrinsic Greatness of Samantabhadra (kun bzang che ba rang gnas); the Great Descent of Existence (srid pa’i ‘bras chen mo); and the Vast Limitless Knowledge (klong chen rab ’byams kyi shes bya mtha’ gcod). [Furthermore he bestowed many empowerments and instructions upon Longchenpa, especially] the four empowerments of the Unsurpassable Secret (khyad par gyang ba bla na med pa’i dbang bzhi); the Four Volumes of Profound Teachings (zab mo pod bzhi) and its relevant texts; the Seventeen Tantras (rgyud bcu bdun) and their commentaries; and the Hundred Nineteen Pith-instructions (man ngag brgya dang bcu dgu) and its relevant texts⁴⁶. He also conferred upon him the sādhanā cycles for Ekajāti, the guardian of teachings (bka’ srung e ka tsa ti), the lord Lekden and his consort (legs ldan leam dral), Rāhula (gza’ bdud), and other protective deities. [Kumārārāja] outfitted him completely with supreme teaching, with the proper sequence of permission-blessings. Longchenpa received the empowerment from the Dharma king of the three worlds, the sovereign of the royal race, and obtained all great [supernatural] powers of the primordial state, such as clairvoyance, clairaudience, claircognizance, and clairsentience.
I praise the deeds of the master, inseparable from the primordial lord.
To benefit sentient beings, he spread the skillful means with compassion,
Let the rain of the supreme vehicle's essence fall everywhere, and
Spread the harvest of the auspicious view and conduct far and wide.

7. Visions and Retreats

Afterwards, he went to Chimpu (mchims phu), where he made a vow to practice [in retreat] for seven years. While staying at Lhungdrup Gang (lhun grub sgang), he beheld the form of Black Vārāhī (phag mo nag mo) for seven days [181], and from time to time he had visions of a wrathful form of Padmasambhava and the twenty-one-headed and forty-two-armed form of Mahottara [Heruka] (che mchog dbu nyi shu rtsa gcig phyag bzhis bcu zhe gnyis pa) surrounded by the seven hundred twenty-five deities of the Eight Commands (bka' brgyad). Yakṣa Jambhala (gnod sbyin dzaM tha) presented him with a gem, and [the goddess] Dorjé Yudrönma (rdo rje g.yu sgron ma) offered him her own styles of the outer, inner, secret, and unexcelled sādhanā practices. When he stayed at Geugong (dge'u gong), he had a vision of a peaceful form of Padmasambhava (gu ru bzhis ba), and journeyed to the celestial realm, where he taught the Dharma and the way of liberation. Dākinīs, after seeing this, cast auspicious flowers on him and escorted him for a short distance when he left, offering him the permission-blessing of the Khandro Nyingtik (mkha' 'gro snying thig).

At Geu (dge'u), deities revealed their forms to him from the light. Among these were the standing forms of Red Vārāhī (phag mo mar mo); Vajrasattva (rdo rje sems dpa'); Hayagrīva (rta mgrin); Tārā (sgrol ma); and Amitāyus (tshe dpag med). Later, as he practiced in a charnel ground, he had visions of Karma Dākinī (las kyi mkha' 'gro ma); the one-eyed Ekajati (e ka tsa ti spyan gcig ma); the Azure She-wolf bearing a corpse-staff (spyang mo zhi gnyi dbyag can mthing mo); Rāhula (gza' bdud); Vajrasādhu (rdo rje legs pa), and so forth. At Jauk Lhakhang (bya 'ug lha khang) he saw the four-armed Mahākāla (mgon po phyag bzhis pa); Dorjé Dūdül (rdo rje bdud 'dul); and the twenty-one Genyen (dge bsnyen nyer gcig).

In the ground of virtuous Dharma nature,
The master moistened good soil with supreme bodhicitta,
Planted seeds of aspiration and application there, and
Cultivated new crops of the ten virtues. I praise him for his deeds.

In the spring [of that year], when Longchenpa went to [Lhasa and saw] the image of Lord Śākyamuni Buddha, a ray of light emanated from the coiled hair between the eyebrows of the image and dissolved into his own [182], whereupon he remembered his former lives as Paṇḍita Mahāmitra (paNDī ta ma hA mu tra) at Vulture Peak Mountain (bya rgod phung po'i ri) and in the country of Khotan (li'i yul), as well as the vast range of topics of the dharma that he had mastered in India. More blissful experiences arose in his mind continually. Afterwards, he went to Denpak (dan phag) where he studied the Guhyagarbha Tantra (gsang snying) and visited at Marlam Remo Monastery (mar lam res mo dgon pa). When he had a debate with Lama
Remowa (bla ma res mo ba), the Black Lady (bud med nag mo) appeared with a volume entitled the Khandro Nyingtik (DAkki tsitta) and vanished immediately. Amazed, Lama Remowa received the teaching [from Longchenpa] and made a commitment to teach the [Khandro] Nyingtik (snying thig) at Chimpu (mchims phu).

In his twenty-eighth year⁴⁷, when Longchenpa preached the Nyingtik in Rimochen⁴⁸, a rain of flowers showered down upon the earth where the Dharma took root. When he conferred [upon his disciples] the elaborate empowerment (spros bcas), the blue light pervaded everywhere. At the evening when he conferred [upon his disciples] the unelaborate empowerment (spros med), the five-colored rays of light spread all around, and Padmasambhava appeared along with [his consort] Yêshê Tsogyel (ye shes mtsho rgyal) holding a vase. His complexion was azure blue while hers was red. When Padmasambhava conferred the empowerment on Longchenpa, many wondrous signs appeared in the sky: beams, sounds, and [sounds of] symbols.

Then six maidens, who were about sixteen years old, and whose complexions were blue like turquoise, came to the foot of maṇḍala. Longchenpa saw them dancing and said: "They will not bring delight nor cause displeasure." At that time Longchenpa received the permission-blessing of the Khandro Nyingtig (mkha’ gro snying thig) from Padmasambhava with his consort and attendant deities [183]. Furthermore, Padmasambhava ordered him to restore the temples in Lharing Drak (lha ring brag), Orgyen Dzong (o rgyan rdzong), and Zha (zhwa), and predicted that Longchenpa would author [many] treatises [in the future]. Padmasambhava conferred the name Drimé Özer (dri med ‘od zer) on Longchenpa, while Yêshê Tsogyel named him Dorjé Ziji (rdo rje gzi brjid).

According to the Great Ati Array (a ti bkod pa chen po) and the Reverberation of Sound Root Tantra (sgra thal ’gyur rtsa ba’i rgyud), it is said that Lodröchok (blo gros mchog) received [the Secret Nyinthig (snying thig gsang ba) from Kumārarāja (dge slong dpal dang ldan)]. Lodröchok is considered to be identical to Chöjé Rinpoché (chos rje rin po che) [i.e. Longchenpa]. The testament [of Padma] (bka’ chems) predicted that the one named Lodrö (blo gros ming can) would go unhindered like a bird.

The Doctrine-holders praised this noble and supreme master,
Whose advent had been predicted by the Victorious One.
Ḍākinīs appointed him as the holder of the profound treasures.
No one could compare with this learned and accomplished master.

Afterwards, when he came to the slope of Gangri Tökar (gangs ri thod dkar), the Twelve Tenma Goddesses (bstan ma bcu gnyis), the Nine Divine Generation Siblings (lha rabs mched dgu), and so on appeared to welcome him. He stayed there for three years to devote himself to meditation practice. One day at dawn, Longchenpa dreamed that Lama Kumārarāja performed the mudrā of the threatening pointer (sdig mdzub) without saying a word. He interpreted this as a sign that he had received an empowerment. Also at that time, there had been indications that his death was imminent. However, [he averted it,] saying "I can extend my life during a single session of meditative absorption." At the sunrise of the day, he heard a sound coming from the
east. He looked up to see a mass of light, in the center of which was Samantabhadra and his consort surrounded by many mandalas of peaceful and wrathful deities, filling the sky in all directions, above and below [184]. Furthermore, he saw Vimalamitra (bi ma la), whose complexion was yellowish green; the Four Celestial Lamas (nkha' spyod kyi bla ma); Lama Kumārarāja (bla ma ku ma ra dza) in Sambhogakāya garb; and Padmasambha in royal attire. Henceforth, he had continuous visions of many deities. Afterwards, when he arrived at Mount Wutai in Tibet (bod kyi ri bo rtse lnga), many marvelous signs appeared and a canopy of rainbow light was unfurled [in the sky]. When he was performing the ritual of the Magical Net (sgyu 'phrul), everyone clearly saw the mandala clusters of the Peaceful and Wrathful Deities (zhi khor'i dkyil 'khor) everywhere, including in the sky and on the mountains. After a while the appearance changed and he looked in the sky to the southeast, where Vimalamitra was sitting with his finger pointing to the southeast. Seeing this, Longchenpa was reminded of a past prophecy that he would restore the temples. The verses in praise of this Supreme One's virtues are as follows. They actually correspond to his activities in his life:

Like a stream of the Gaṅgā, he preached the Dharma before multitudes.
Like resounding thunder, he had debates in monastic centers.
Like a waterfall cascading down a precipice, he authored treatises.
Like a yogic direct perceiver, he settled in meditative equipoise.

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1 This seems to be a reverential verse recalling teachers in the three modes of transmission of the Nyingma School: the long lineage of the oral tradition (ring brgyud bka’ ma), the short lineage of termas (nye brgyud gter ma), and the profound lineage of pure visions (zag mo dag snang gi brgyud pa).

2 Bhagavān Vairocana the Great Glacial Lake (bcom ldan 'das rnam par snang mzdad gang chen mtsho, ThDD1:170.18-19; ThDD2:502.2) is the name for the cosmic Buddha and is said to be the basis for the manifestation of all the Buddha fields and universes. He is also regarded as the embodiment of the five kinds of pristine cognition (ye shes lnga) as well as the self-manifesting body of perfect rapture. Cf. also NBTB (118, 123, 130, 409, 961); Amy Heller, "P.T.7a, P.T.108, P.T.240 and Beijing bsTan 'gyur 3489: Ancient Tibetan rituals dedicated to Vairocana," in Roberto Vitali (ed.), The Pandita and the Siddha, Tibetan Studies in honor of E. Gene Smith, Library of Tibetan Works and Archives, 2007, pp. 85-91; Per K Sørensen, The mirror illuminating the royal genealogies: Tibetan Buddhist historiography: an annotated translation of the XIVth century Tibetan chronicle (rgyal rabs gsal ba'i me long), Harrassowitz, 1994, p. 494.

3 The world whose "Foundation and Centre are Adorned with Flowers (gzhi dang snying po me tog gis brgyan pa, ThDD1:170.5; ThDD2:502.4-5)" signifies the nirmāṇakāya realm of Buddha Vairocana. In Longchenpa’s Profound Meaning: Oceans of Clouds (zag don rgya mtsho'i sprin, TBRC, W12827-2068, 42.4-43.1), it is regarded as almost the same as the Sahā world: "Vairocana the Great Glacial Lake, the
perfect teacher, performs the uttarabodhi mudrā. From the interior of his precious wheel, a thick stem of lotus flower grows [and a flower blooms]. Above its anthers, dews and nectars, there is a tiered arrangement of twenty-five world systems, which comprises the three thousandfold universe. And here, in the middle thirteenth among them, the Sahā world whose 'Foundation and Centre are Adorned with Flowers,' there are one billion worlds, each with one Mount Sumeru and four continents."

4 The name of Longchenpa's birth place varies slightly according to different materials. ThDD1 (170.8) gives: **g.yo ru gra phu stong grong**; ThDD2 (502.6) gives: **g.yo ru gra phu stod grong**; DJChB (193.7), NBTB (575) and MDz (77) give: the village of Tödrong, in the Tra valley of Yoru (**g.yo ru gra'i/gra'i cha stod grong**); DSJ (15.14-15) gives: **g.yo ru grwa'i phu stod grong**. YBGPh (251.10-11) and MGRG (98) give: a village called Entsä in upper Dra Valley in Yoru (**g.yo ru grwa'i stod grong dben tsha**). Yoru (**g.yo ru**) is a toponym indicating an area in Central Tibet, south of Lhasa. On this locality, see, e.g., Keith Dowman, *The Power-Places Of Central Tibet: The Pilgrim's Guide, Timeless Book*, 1996 [1988], pp. 169, 149.

5 **DJChB** (193), NBTB (575) and **LL** (29) say that Tenpasung was adept at the sciences and the yoga of mantras and that Droza Sönam-gyen was descended from the family of Dromtön Gyalwé Jungné (**brom ston rgyal ba'i 'byung gnas**, 1004-64), one of the leading disciples of Atiśa (980-1054). Furthermore, in some materials (**DJChB**:193.7-9; **NBTB**:575; **LL**:29; **DSJ**:16.4-5), there is a description that that he hailed from the line of Ökyi Kyinkorcen, the ruler of Ngenlam (**ngan lam btsan po 'od kyi dkyil 'khor can**), and that his clan was Rok (**rog**).

6 **DSJ** (17.13-15) describes that "[his] mother dreamed that the brilliant rays of two suns shone upon the forehead of a great lion, illuminating the three realms, and vanished into her body." (**yum gyi mnnal lam du sengge chen po gcig gi dpral ba na nyi ma'i dkyil 'khor gzi brjod rab tu 'bar ba'i 'od gyis srid gsum gsal ba gyis shar nas rang las la thimpar rnis**)

7 **sa pho spre'u'i lo zla ba gnyis pa'i tshes brgyad** (ThDD1:170.17-18; ThDD2:503.4). The date of Longchenpa's birth is expressed a bit differently according to different materials. For instance, **DJChB** (194.3) and **NBTB** (575) give "the tenth day, second month, earth monkey year of Phurbu, fifth-cycle" (**rab byung lnga pa'i phur bu sa spre'u dbo zla'i tshes bcu'i nyin**), which corresponds to Saturday 2 March 1308; **YBGPh** (251.13-14): "the tenth day of the second month of the lunar calendar in a Male
Earth Monkey year of the fifth Rabchung [rab byung, a sexagenary cycle], in the lunar mansion of Gyalwa (rab byung lnga pa'i sa pho srel lo dbo zla ba'i tshes becu skar ma rgyal dang Idan pa); “PDz (145) give "the tenth day of the eleventh month of the earth monkey year of the fifth Rabchung;” LL (30) give "the tenth day of the second month of the lunar calendar in the Male Earth Monkey Year, in the lunar mansion of Gyalwa." In addition, the Jewel Garland History (lo rgyus rin po che 'od kyi phreng ba, TBRC2072, 27.6-28.1), a history of Buddhism by Longchenpa, and MGRG (99) read that his childhood name was Dorjé Gyaltse (rdo rje rgyal mtshan).

9 Namdru Rematī (nam gru re ma tīl), also called Palden Lhamo in Tibetan, is the principal protectress of Tibet as well as one of the main dharmapālas of all the major Tibetan lineages. According to NSTB (vol.2, 49, n.655), it is said that she is the protectress from the Mātaraḥ maṇḍala and embodies the constellation Andromeda. In addition, the works of the Nyingma School speak frequently about a sisterhood of three or four Rematīs. For details on the latter, See René de Nebesky-Wojkowitz, Oracles and Demons of Tibet: The Cult and Iconography of the Tibetan Protective Deities, Book Faith India 1996 [Mouton 1956], p. 33. For her iconographies, See Keith Dowman, A Treasury of Drawings of Buddhas, Deities and Lamas of Tibet: The Nyingma Icons, Robin Books, 2003, p. 93; 'jigs med chos kyi rdo rje (ed.), bod bryud nag bstan lha tshogs chen mo, mtho sngon mi rigs dpe skrun khang (久美却吉多杰编「藏传佛教神明大全」青海民族出版社) 2000, pp. 1046-1048.

10 ThDD1 (171.14) gives: dar dkar sle 'us blangs nas shes pa brjod; ThDD2 (504.6) gives: dar dkar sle 'us blangs nas shis pa brjod. The translation is based on the latter.

11 It is known that Longchenpa used several different names in the colophones to his writings. In his Kindly Bent to Ease Us (part One: Mind, Dharma Publishing, 1975, p. 245, n.4), Hervert V. Guenther claims that according to the names Longchenpa uses at the end of his works three major phases can be distinguished: "His youthful writings under the name Tsültrim Lodrö (tshul khrims blo gros); his subsequent writings under the names Natsok Rangdröl Longchen Rapjampa (sna tshogs rang grol klong chen rab 'byams pa) or Samyépa Ngakgi Wangpo (bsam yas pa ngag gi dbang po) or Natsok Rangdröl (sna tshogs rang grol); and his mature writings under the name Drimé Özer (dri med 'od zer)." Tulku Thondup, on the other hand, states that Longchenpa's authorial name is related to the subject matter of the text by quoting the description in the Treasure Trove of Scriptural Transmission: Commentary of the Precious Treasury of the Expanse of Phenomena (chos dbyings rin po che'i mdzod kyi 'grel ba lung gi gter mdzod): “In the writings which are manly on interpretable subjects, the mundane sciences such as poetry, metre, and the science of words (language) it is said: "Samyépa Tsültrim Lodrö (bsam yas pa tshul khrims blo gros).” In the writings that are mainly on profound subjects explained through the stages of the yānas, and on the words and meanings that explain the divisions of contemplations it is said: "by Drimé Özer (dri med 'od zer)." In the writings that teach the expance of inconceivable nature in greatest detail it is said: "by Longchen Rapjam (klong chen rabs 'byams)." In the writings in which the yānas, theories, suchness, and so forth are explained in detail, it is said: "by Künkhyen Ngakgi Wangpo (kun mkhyen ngag gi dbang po)."
For instance, the authorial name that Longchenpa used at the end of the *Samten Ngelso* (*bsam gtan ngal gso*) is Drimé Özer (*dri med ’od zer*) while the name used in its auto-commentary, the *Shingta Namdak* (*shing rta rnam dag*), is Longchen Rapjam (*klong chen rab ’byams*). The description of the *Treasure Trove of Scriptural Transmission* is true in the case of the *Samten Ngelso* since it focuses on the contemplation, but the *Shingta Namdak* is not necessarily the writing that teaches the expanse of inconceivable nature. In addition, if we follow Hervert Guenther’s suggestion, Longchenpa wrote an auto-commentary before writing the root text. In this way, there still is room to study the relationship between Longchenpa’s works and names.

12 *ThDD1* (172.6) gives: *gral skor*, *ThDD2* (505.6) gives: *grwa skor*. The translation is based on the latter. The former means "making or doing the rounds of a row of people in turn."

13 Sangphu (*gsang phu*) indicates a district west of Lhasa, but here it refers to Sanphu Neutok monastery (*gsang phu ne'u thog*), an ancient Kadampa monastery famous for its scholarship. It was founded by Jamyang Namtrül Ngok Lekpê Shérap (*jam dbyangs rnam 'phrul rngog legs pa'i shes rab*) between 1071 and 1073, after the death of Atiśa (980-1054), who taught the need for and planted the seeds of an academy of Buddhist learning in Tibet on the model of the Indian monastic academies. According to the text, it is said that in his youth Longchenpa also studied here, but was driven out of the place by the monks from the Kham province of eastern Tibet as stated below. In its heyday, Sanphu Neutok was home to some eleven separate colleges, but in the mid-nineteenth century it had become an ordinary village of laymen. For more information, see Leonard van der Kuijp, "The Monastery of Gsang-phu Ne'u-thog and its Abbatial Succession from ca.1073 to 1250," in: *Berliner Indologische Studien* (3), 1987, pp. 103-127; Keith Dowman, *The Power-Places of Central Tibet*, op.cit, pp. 140-142.

14 Chödrak is the Tibetan name for Dharmakīrti, but here it refers to Zhönnu Rinchen, who was renowned as a second Dharmakīrti. *YBGPh* (252.9-10) and *MGRG* (100.3-5) read: "In his nineteenth year [Longchenpa] went to Sangpu Neutok, where he studied principally with the Great Master Tsengonpa, Labrangpa Chöpenden Gyeltsen, and Zhönnu Rinchen who was renowned as a second Chödrak [i.e. Dharmakīrti]." (bcu dgu pa la gsang phu ne'u thog tu slob dpon chen po btsan dgon pa dang/ blab rang pachos dpal rgyal mtsun/ chos grags gnys par grags pa gzho nu rin chen gsum gtsos bor bsten)

15 *ThDD1* (173.4) and *ThDD2* (507.2-3) give: *rnam rtog*; *DSJ* (25.4) gives: *shes rab*. The translation is based on the latter. This line seems to have been cited from *ratnagotravibhāga mahāyānottaratantraśāstra* in Sanskrit, or theg pa chen po rgyud bla ma'i bstan bcos rnam par bshad pa in Tibetan. The former gives: etapatrāhāhetu ca nānyāḥ prajñāḥ rī tadāḥ/ sreṣṭhā prajñāḥ śrutāṁ cāsya mūlam tasmāc chrutam param (see e.g. Edward Hamilton Johnston ed., *Ratnagotravibhāga Mahāyānottaratantraśāstra by Asaṅga*, Bihar Research Society, Museum Buildings, Patna, 1950, 117-3-4); the latter gives: shes rab las gzhan ’di dag ni/ spong rgyu gzhan med de yi phyir/ shes rab chog yin de bzhin ni/ thos pa de phyir thos pa mchog/ (See e.g. bstan ’gyur, derge edition, vol. phi, 128a7-128b1).

16 ’dus mdo seems to be an abbreviation of *sangs rgyas thams cad kyi dgongs pa ’dus pa’i mdo*.

17 *ThDD1* (175.1) and *ThDD2* (510.2) give: *gsum pa*; *DSJ* (30.11-12) gives: *rtog pa gsum ba*. This seems

18 ThDD1 (175.2), ThDD2 (510.2-3) and DSJ (30.13) give: “[the sādhanā of] the Sage [and his] consort (thub pa/ yum sgrub).” YBGPh (253.6) and MGRG (101.28) give: “the sage [and their] six consorts (thub pa/ yum drug).”

19 Apparently, this is an alternative name for Lama Dampa Sönam Gyeltsen (bla ma dam pa bsod nams rgyal mtshan, 1312-1375).

20 This seems to be an abbreviated title for rdzogs pa chen po yang ti sangs rgyas mnyam sbyor.

21 ThDD1 (175.18-19), ThDD2 (511.4) and DSJ (31.15-16) give: rgya mtsho du ru ka’i gtag rgya. It seems to refer to a technical manual for protective measures against malign forces or invasion, but details are unknown. YBGPh (253.15) gives rgya mtsho du ru ka’i gtag khram. gtag khram means a divination chart, or a mode of divination that determines malign forces, and du ru ka means the evil ones as well as the Turkish people (turuṣ).

22 bzo yig pa tra (ThDD1:175.19; ThDD2:511.4; YBGPh:253.15) could be a writing error of bzo rig pa tra or bzo dbyibs pa tra, which mean the treatises on the figurative arts and crafts.

23 YBGPh (253.16) gives: tsha dpag pA la pa tra.

24 YBGPh (253.16) gives: tsha tsha smyon pa.

25 ThDD1 (176.4-5) and ThDD2 (512.1) give: mgon po le bdun ma; YBGPh (253.19) gives: mgon po legs ldan. The former is probably a clerical error for the latter.

26 Including ThDD1 and ThDD2, most of Lonchenpa's biographies mentioned this incident, which seems to occur because of a regional factionalism in the Tibetan monastic colleges. For an example belonging to the twelfth century, see Matthew Kapstein, "The Shangs-pa bKa’-brgyud: an unknown tradition of Tibetan Buddhism" in: Tibetan Studies in honour of Hugh Richardson, edited by M. Aris and Aung San Suu Kyi, Warminster, 1980, pp. 138-44.

27 ThDD1 (176.8-9) gives: gdung gcig gi skabs su; ThDD2 (512.3) and DSJ (33.12-13) give: dgung gcig gi skabs su. The translation is based on the latter.

28 sho (zho) refers to a unit of weight as well as a unit of currency, but its value at the time is unknown.

29 nga’i shul na khong rnams zo zhig (ThDD1.176.18; ThDD2:513.1); while DSJ (34.8-9) reads: "Give these tea and clothes to Kampas who will remain here after I leave (ja snam dag nga’i shul na ‘dug pa’i khams pa rnams la gtag cig).”

30 ThDD1 (176.19) gives: lo tsA ba chen po’i sku ‘bum; ThDD2 (513.1-2) gives: lo tshis ba chen po’i sku ‘bum; DSJ (34.10), DJChB (197.12-13) and NBTB (578) give: "the reliquary of the great translator Ngok
rngog lo chen po’i gdung rten).” The great translator Ngok (rngog lo chen po) here refers to Ngok Lochen Loden Shérap (rngog lo chen blo ldan shes rab), who was nephew of Ngok Lekpé Shérap (rngog legs pa’i shes rab), the founder of Sangpu Neutok. It is said that his body was cremated in the lower part of the valley that had Sangphu Neuthok, and that his reliquary stūpa was built there. According to Keith Dowman, his reliquary stūpa is located in Sangda village (gsang mda’): "Some 15 km down river from Ramagang is Sangda village, where the affluent of the Sangphu valley meets the Kyichu. This place was known only for its small lhakang [temple] in which stood the reliquary chorten [stūpa] of Ngok Lotsawa Loden Sherab (1059-1109), the nephew and successor of the founder of Sanphu Neuthok. The lhakang has been destroyed and the nearby chortens are in ruins." (Keith Dowman, The Power-Places Of Central Tibet, op.cit, p. 140). For further information on Ngok Lochen Loden Shérap, see e.g., Ronald M. Davidson, Tibetan Renaissance: Tantric Buddhism in the Rebirth of Tibetan Culture, Motilal Banarsidass Publishers, 2008 [Columbia University Press 2005], especially pp. 258-60.

31 Drékha (bre kha) indicates a large uncut piece of paper, whose size is one meter long and less than one meter wide.

32 The entire text of the "Thirty Letters of the Alphabet: Disheartened by the attitudes of the Kampas" (rkyen la kham’s ‘dus pa ka kha su cu, lit. "Thirty-line alphabetical poem: the Gathering of the Khampas or the Drowsiness as My Misfortune") is preserved in Miscellaneous Writings of Kun-mkyen Klong-chen-pa Dri-med-’od-zer (TBRC23555, vol.1, 269.1-270.3):

May the author’s purpose be accomplished in an auspicious way!
I say a few words to the venerable saṅgha, that is:
The treasury of complete liberation that all people relies on,
The foundation from which the perfect intellect and liberation arise,
And the only ally who guards virtuous goodness of all beings.

Like the rākṣasa demons who roam the land of Kalinga,
In this sowy land, the bandits of the Khampa tribe
Destroy the towns together with their suburbs wherever they go.
Did you see them roaming with arrogance, lust, and hate?

A noisy crowd of the Khampas is filled with earthly desires.
They roam throughout the ten directions, saying "Let us go!"
Did you see them drinking tea and alcohol, killing animals,
And living like fishermen?

Like tigers and leopards in palm grove,
They eat lizard in grogshop where thieves hang out.
Did you see them being afflicted by the flame of desire,
And roaming in search of young maidens?

Like orchard full of weed or oxes,
They do not know cleanliness from dirt.
Did you see the Khampas, the vulgar animals,
Discomfit their opponents by the stench of alcohol, garlic, and onion?

Like nocturnal animals exposed to rays of the sun,
They scuttle away when being blamed.
Did you see them run away like a [timid] fox,
Or like the vassal kingdom of Dzardangra?

They wear mongolian military caps,
And beat people in innocent countries for the sake of food,
Saying: "We are shameless!"
Did you see those ill-mannered Khampas?

In order to kill goats, sheep, and oxes,
They cross mountain passes, rivers and ravines, and conquer the towns with their suburbs.
Did you see them, the bandits of the teachings in this world,
Eating meat, drinking alcohol, and associating with women?

Such absurd misdeeds are the way for Uncle Khampas to study, reflect, and meditate.
This thirty-line poem, which had been attached at a crossroads when Samyépa Ngakgi Wangpo (i.e., Lonchenpa) was driven out of his residence, was later affixed on the [throne of] Sangphu Neuthok.
May this increase virtuous goodness! Mahágalam.
ThDD1 (177.5) and ThDD2 (513.4) give: rgya yul, which means India or China. This is translated as "all over the county" since it is unlikely that this poem became known in India or China.

Urutö (dbur stod) is a toponym indicating the upper regions of the Kyichu River (skyid chu), including Drigung ('bri gung) and so forth.

ThDD1 (178.19-20), ThDD2 (516.3) and DSJ (37.2) give: Tentsül (bstan tshul); YBGPh (254.5) and MGRG (103) give: Töntshul (ston tshul).

The Lord of Speech (ngag gi dbang po) is also an epithet for Longchenpa. DSJ (20.2-6) reads that in his fifth year Longchenpa received the name the Lord of Speech from Lopön Gewé Nyingpo (slob dpon dge ba'i snying po).

Dré (bre) is a unit of Tibetan volume measure, equivalent to about one liter or two pints. One dré would weigh about thirteen kilos.

Khal (khal) is a Tibetan standard measure of volume equal to about twenty five to thirty pounds.
ThDD1 (181.9) gives: phran chog; ThDD2 (520.3) gives: phran tshogs. The translation is based on the latter.

After this sentence, the editor inserts the following explanatory note in the main text (ThDD1:183.10-13; ThDD2:523.4-5): "According to the text, his twenty-eighth year was coincident with the birth year of Drikhung Chöjé Chökyi Gyelpo ('bri khung chos rje chos kyi rgyal po, 1335-1407). However, it needs to be examined as this can be a mistaken for the Fire-Pig year [i.e., his fortieth year, or 1347 CE]. According to the Luminous Web of Precious Visions (mthong snang rin po che 'od kyi drwa ba), it is said to be the year Earth-Female-Hare [i.e., his thirty-second year, or 1339 CE]. This is a note." (bzhes pa 'bri khung chos rje chos kyi rgyal po sku 'khungs pa dang dus mtshungs pa med pa me phag lo yin nam dpjad dgos/ mthong snang 'od dra las dgung lo so gnyis la gsungs pa mdzad 'dug de ltar na sa mo yos yin/ mchen/)

ThDD1 (183:13) gives: ra mo can; ThDD2 (523.4) and DSJ (50.17) give: ri mo can.