

THE BIOGRAPHY OF

Dākki Losal Drölma

BY TUBTEN CHÖDAR



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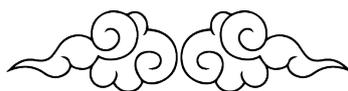
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The Biography of Ḍākki Losal Drölma
By Tubten Chödar
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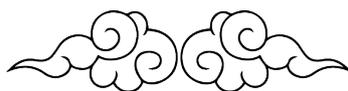
THE BIOGRAPHY OF ḌĀKKI LOSAL DRÖLMA

Princess Mandāravā of India,
To raise the Victor's doctrine to a peak
That at no time dwindles in the Land of Snow,
You emanated intentionally in the heart of Dokham's maṇḍala.
Noble lady Ḍākki—I bow to you!



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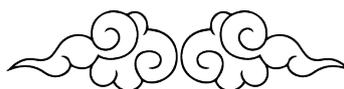
CHAPTER 1

INTRODUCTION

The adept and great being Ḍākki Losal Drölma, also known as the precious Losal Wangmo, was not a descendant of the Refuge Protector Do Khyentse Yeshe Dorje's patrilineal line.¹ She was, however, his sister, an extraordinary Dharma custodian, and supreme disciple.² She spent much of her life living with the Precious Refuge Protector in the same encampment. For such reasons, I have arranged her concise life story.

Since there has not been much written about her, I lack the good fortune to write a story in full. Yet portions of her life story [156] have been arranged in such works as the Refuge Protector's *The Speech of the Ḍākinī: An Autobiography* and *The Biography of Khyentse's Signs of Accomplishment*.³ So, I will briefly recount her life story by relying upon these materials.

Losal Drölma's father was Chökorma Sönam Pen. Her mother was Tsewang Men, the daughter of Dapa and an emanation of Ḍākinī Shaza Khamoche ("Great Devourer of Flesh").⁴ She was born to these two in the Barzhi Nanqpa household in [the Pema Bum tribal area] of lower Golok [in Amdo, Tibet].⁵



CHAPTER 2

HER BIRTH

Ḍākki Losal Drölma entered the womb in the first month of the Water Dog year (1802) of the thirteenth Tibetan calendrical cycle. This time period is evident because the 32nd page of the Sichuan-printed version of the Refuge Protector's *The Speech of the Ḍākinī* states:⁶

One night I had fallen asleep on my mother's lap, and at dawn, my mother became a red woman with orange matted hair. At first, I was terrified, but then I asked, "Who are you?"

"I'm Dzompa Kyi, daughter of Hūṃkāra the holder of mantra."⁷

Currently I am Shaza Khamoche,

Appearing here as the mother of the Dharma King.

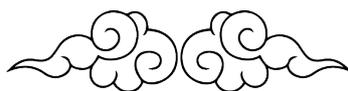
If karma, auspicious connections, and aspirational prayers aren't diverted,

It's certain that the sun and moon will rise together over Tibet!"

It appears that my parents conceived my sister while we were living at that place.

When this prophetic dream arose, the Refuge Protector Do Khyentse Yeshe Dorje was three years old in the first month of the Water Dog year (1802), while he was living at the Shugchen Tago hermitage, the encampment [157] of the First Dodrubchen Trinle Özer.⁸

Furthermore, during the gestation period following her conception, Ḍākinī Shaza Khamoche, as well as others, clearly prophesized that the daughter, Losal Drölma, was an emanation of



Vajravārāhī, mother of all victors, and Noble Tārā. Additionally, while she was in the womb, many wondrous signs occurred that exceeded the imagination. The 38th page of the Sichuan-printed version of the Refuge Protector's *The Speech of the Ḍākinī* states:⁹

I am uncertain if it was real or a dream, but one night an elderly woman appeared before me, bearing a walking stick in her hand. She pronounced:

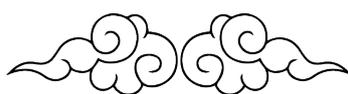
Kye, son of a noble family!
 You, Brahmā's Divine Flower,¹⁰
 And Tārā Vajravārāhī—
 If you three emanations
 Protect the welfare of beings in Tibet simultaneously
 When the signs of the future degeneration age come to be,
 The dying flames of the teachings will rekindle in the borderlands and central
 Tibet
 And the joy and happiness of sentient beings will increase!
 But gateways for demonic obstructors exist,
 And beings' merit is of meager supply—
 So, no more than two of the three will come to be!
 Through the interdependence of skillful means and wisdom
 Of the combined, mutual emanations,
 Only you and Tārā's form will manifest.

Unexpectedly I replied, "This is the pronouncement of Yingki Dorje!¹¹ My own emissary of enlightened activity, Tārā Vajravārāhī, must appear in the human world. It's okay if the other cannot come. It's even all right if the emanation is a combined form."

The old woman came and kneeled [158] before me. A light ray radiated from her heart; out of nowhere, a guru clothed in the attire of a treasure revealer appeared. He melted into the light of the old woman's heart, becoming a crystal vajra. Then the manifest orb of light melted into itself, and a blue woman rushed forth from the tip of a light ray. The light rays from the old woman's heart caused the woman to dissolve into light, becoming Green Tārā, the size of a bean.

I looked at my mother and perceived her as the person who had earlier said, "I am Shaza Khamoche." [Green Tārā] then entered the crown of my mother's head.

"Since it's said that connecting auspicious occasions is a great enhancement [to any situation]," the old woman commented, "it is excellent that this has become just so." Chanting SUPRA TIṢṬHA VAJRA YE SVĀHĀ, she touched my mother's head



and mine one time each with her staff and vanished. When I woke from my dream, a deity had possessed my mother, causing her to say all sorts of things.

That night my mother dreamed that a woman came carrying a turquoise statue of a deity with its right leg extended, but its left leg was not visible. “In all the realms of the universe, there is no Noble Tārā other than this. You must keep it safe!” Saying this, the woman placed it on my mother’s lap, and it dissolved into her heart. After that, sparks of light flickered in and around my father’s house, and from time to time, they encircled only my mother.

Others derided her saying, “Isn’t this your deceptive magic? This is a sign of sorcery!” While several [159] remarked, “This is a *gyal* provocation!”

In any case, because of oaths previously sworn, my sister had to accompany the great sage, just as a shadow follows one’s body, and accomplish enlightened activity. For this reason, since entering my mother’s womb, she was sure to be born in cyclic existence.

When Do Khyentse was sixteen years old in the Wood Pig year (1815), while in retreat in the Resplendent Turquoise shrine room on the second floor of Samye Monastery, he experienced a vision in which the knowledge-holder Jigme Lingpa came before him.¹² Jigme Lingpa prophesized that the Precious Refuge Projector was his blessed emanation and Ḍākki Losal Drölma was [one of his] body emanations. The 90th page of the Refuge Protector’s *The Speech of the Ḍākinī* states:¹³

One night a frightful guru clad in white with matted hair bound up in a topknot about one cubit high appeared. *Da-dum* and *sil* went the skull ḍamaru and a bell that he bore as he danced about in numerous countenances:

Now, upon the peak of Cāmaradvīpa’s Glorious Mountain,
 The saṃbhogakāya Stainless Teacher
 Is professing the Dharma to karmically-endowed retinues.
 After twenty human years have come and gone,
 On the eight rākṣasa islands, for the span of seven years,
 He will teach the supreme, secret teachings of union and liberation.
 Then from the peak of the mountain, the summation of all,
 He will [160] teach the Great Perfection
 To the manifest sage, Drimé Özer, and retinues of hundreds of thousands.
 By the power of aspirational prayers, a blessed emanation will descend
 And the Dharma will fall like rain in lower Dokham.
 At that time, you, fortunate one, will be liberated in the dharmakāya
 And have control over the secret sky-cache of mind treasures—
 It is certain the two-fold benefit will be spontaneously accomplished!



My own emanation, Ḍākkima,
 Will take care of the Formless Ḍākinī teaching cycle.
 I and the emanation will mix as one experience into the ground of being,
 And your service will be completed. This is certain!

Dodrubchen Rinpoche Jigme Trinle Özer and other great beings also gave many confirming prophecies that Ḍākki Losal Drölma was indeed an emanation.

Losal Drölma was born at dusk on the tenth day of the tenth month in the Water Dog year (1802) of the thirteenth calendrical cycle. A great many marvelous sights accompanied her birth. The 39th page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹⁴

At dawn of the tenth day of the tenth month, OM TĀRE TUTTĀRE TURE SVĀHĀ was heard resounding, and green light spilled forth from the house. On that day, a rainbow appeared in the sky, and many vultures flocked en masse above the village. Looking downwards, I saw five vultures perched atop our house.

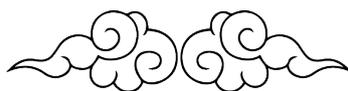
I laid down for a short nap that day. Whether or not it was a vision or a dream, I am uncertain, but a rainbow and a pavilion of light appeared in the expanse of the sky. A dark blue [161] deer crowned with a single golden horn sat in its center. As rainbow light emanated from its body, it proclaimed:

The human realm I roam,
 In a form arisen from the saṃbhogakāya.
 Seizing a body of light endowed with the essence of primordial wisdom,
 I shall teach the signs and symbols of Dharma,
 Liberate beings through a variety of skillful means,
 And make all my relationships and associations meaningful.

Right at that moment I awoke, and my grandmother said to me, "There's a sweet fragrance here in this house today. It's high time your mother gave birth. So, isn't an emanation bound to be born as your little brother?"

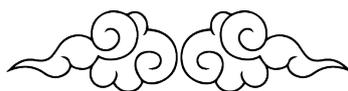
During the evening that night, the entire house sparkled with red light, rainbow light swirled, and all sorts of other phenomena occurred. My sister was born during the early night's wrathful period. That night I was put upstairs.

The following morning, I came down to see her. She was in a dark room in the inner part of the house, but the whole place was suffused with five colored rainbows. I saw several small deities of various colors that were only the size of a finger span, many looked like human girls. Then, in the center of a swirling rainbow, I saw a green-glowing infant.



“Are you my sister?” I asked. “Oh, oh,” she replied as she grabbed my hand, smiling. Taking a second look, I realized the small girl was holding my hand.

This event occurred in the Water Dog year (1802) when the Refuge Protector was three years old while his family was living at the Barzhi [162] Nangpa household in his fatherland.



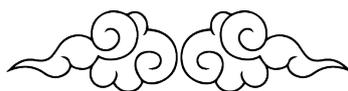
CHAPTER 3

TRAVELING TO LHASA IN CENTRAL TIBET

When Ḍākki Losal Drölma was two in the Water Pig year (1803), as the elder Dodrubchen Jigme Trinle Özer instructed, the Precious Refuge Protector Do Khyentse Yeshe Dorje, Ḍākkima, and their entourage began their journey to Drigung Til Monastery, traveling in the direction of Lhasa in central Tibet.¹⁵ Eventually they made their way from Golok and arrived at Dzogchen Monastery in Derge, where they set up camp in the Rudam Orgyan Lhalung valley.¹⁶ While camping there, they visited the monastery and religious objects of body, speech, and mind, in addition to meeting the Fourth Dzogchen Rinpoche Namkhe Mingyur Dorje and many tulkus and khenpos from whom they imbibed the nectar of the teachings.¹⁷

Subsequently, they accompanied the elder Dodrubchen to Derge and moved their camp to Chölung Dong.¹⁸ In the capital, they partook in the nectar of the teachings from [the First] Katok Situ Chökyi Senge, [the Third] Shechen Rabjam Paljor Gyatso, [the First] Gotsa Chogtrul Jampal Samten Gyatso, and many other khenpos and tulkus.¹⁹ Most notably, they received the empowerments and oral transmissions for Longchenpa's Seven Treasuries and the Nyingtik Yabzhi from the elder Dodrubchen Rinpoche Jigme Trinle Özer.²⁰ They also conferred the throne ceremony for the Precious Refuge Protector, from which the teacher [Do Khyentse Yeshe Dorje] and his retinue became a source of auspiciousness.

Eventually, they continued their journey to central Tibet, accompanied by a welcoming party [163] from Drigung Monastery, in addition to a Derge escort. They reached Drigung Yangri Gar, and after some time, they traveled and lived in such places as Drigung Dzongsar.²¹ It was at this time that they made many spiritual connections with the two Zhabdrungs and others. Having



arrived at Drigung Monastery, the knowledge-holder Jigme Lingpa's mother and the attendant Özer Taye came from Tseringjong and met Do Khyentse, Ḍakkima, and their companions, to whom they extended an invitation [to Tseringjong].²²

At that time, Losal Drölma's previous propensities awoke, and she put forth many questions to Jigme Lingpa's mother and the attendant Özer Taye, concerning various stories of the Tseringjong residence and other things. This delighted Jigme Lingpa's mother and Özer Taye. Özer Taye lauded her saying, "There is no doubt that this girl is also an emanation of our Lama and Refuge Lord [Jigme Lingpa]!" The 58th page of the Refuge Protector's *The Speech of the Ḍākinī* states:²³

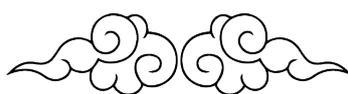
During those times, my sister adored nephew Özer and Jigme Lingpa's mother from an early age. Since she enquired about various things from the past, his mother felt an intense attachment to her. Nephew Özer Taye recalled, "My excellent Refuge Lord (Jigme Lingpa) said that he'll display a variety of emanations and promised to attain the state of a mahāmudrā knowledge-holder. Since there are bound to be several variations of his emanations, it's without a doubt that this girl is a manifestation of his three secrets. So, it would indeed be good if she were to stay with [164] his mother for a time."

However, my parents replied, "Our boy is already a tulku. If we were to offer you two our daughter, then we wouldn't be able to contain our immense sorrow upon our return home!"

Then Ḍakkima relied on both Drigung Refuge Protectors and remained at the Drigung residences for three years.

When she was four in the Wood Ox year (1805), after living at Drigung Monastery, Ḍakkima returned with her parents to Golok, her fatherland. Living there for some years, she relied on Dodrubchen Rinpoche and learned the alphabet, reading, and writing while receiving various streams of empowerment and transmission. Nevertheless, it is apparent that she was led back to her fatherland on account of her paternal and maternal uncles' deep faith in and attachment to worldly affairs. The 74th page of the Refuge Protector's *The Speech of the Ḍākinī* states:²⁴

While my sister traveled to Lhasa and back, she spent a few years in the presence of lamas and experienced the awakening of previous habitual tendencies and some incomplete visions. But our paternal and maternal uncles forced my parents and sister, along with our property, to return to our fatherland. Because of the land and companions [being uncondusive], my sister's pure visions vanished for some time. [165]



CHAPTER 4

LIVING IN SUCH PLACES AS GOLOK

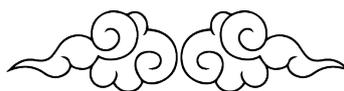
When Ḍākki Losal Drölma was eleven years old in the Water Monkey year (1812), she lived in Golok. That year the Precious Refuge Protector went to stay in Dodrubchen's camp following his time at Drigung Monastery, during which the siblings had the opportunity to meet and speak with each other. The 74th page of the Refuge Protector's *The Speech of the Ḍākinī* states:²⁵

I arrived at Do Gongma in upper Golok and met some locals but most importantly my mother and my sister.²⁶

When she was fourteen in the Wood Pig year (1815), Ḍākkima once again prepared to go with the Precious Refuge Protector to Lhasa in central Tibet. But she did not receive the elder Dodrubchen's permission. It seems for that reason, she remained in her fatherland just like she had done before. The 86th page of the Refuge Protector's *The Speech of the Ḍākinī* states:²⁷

The elder Dodrubchen remarked, “If your sister went to Lhasa with you, it would be excellent for you. But it appears that the both of you wouldn't return, so it's better to postpone such a journey.”

Ever since Ḍākkima was young, it is clearly stated in the beginning, middle, and end of the Refuge Protector's autobiography that she was integral in assisting him in accomplishing enlightened [166] activity. According to Ḍākkima's biographical accounts, as mentioned above, in addition to other sources, she did not have the fortune to engage in extensive learning and contemplation before the age of fifteen.

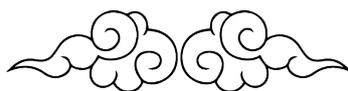


CHAPTER 5

TRAVELING TO KATOK MONASTERY FOR
STUDY AND CONTEMPLATION

When Ḍākki Losal Drölma was fifteen in the Fire Bird year (1816), as the elder Dodrubchen instructed, she set off with the Precious Refuge Protector, Gyi Lung Tugchok Dorje, and others to Katok Monastery and Getse's monastic seat of Drago Hermitage, for study and contemplation.²⁸ From Getse Mahāpaṇḍita Gyurme Tsewang Chogdrub they perfectly obtained streams of [167] empowerments, oral transmissions, and instructions.²⁹ These included the empowerment for *The Sūtra Which Gathers All Intentions* and the empowerments and oral transmissions for *The Magical Display of the Peaceful and Wrathful Deities*, Yangdak Heruka, *The Union of the Buddhas*, *Emptying Saṃsāra's Depths*, Vajrakīla, and the three lineages of the Kagyu.³⁰ In addition to these, they received a stream of oral transmissions—namely, various commentaries on the *Guhyagarbhatantra*, Ka Dampa Deshek Sherab Senge's collected works, Kunzang Ngedön's collected works, and Getse Mahāpaṇḍita's collected works.³¹ They also received empowerments, transmissions, and instructions for the *Guhyagarbhatantra*, Madhyamaka collections, and the presentation of the philosophical systems, all from the master. Moreover, they acquired many lines of empowerment and oral transmission from Katok Drimé Zhingkyong, Mogtsa Rinpoche [Chöying Dorje], and others.³² The 116th page of the Refuge Protector's *The Speech of the Ḍākinī* states:³³

That autumn, I went to beg for barley alms in Dzirkala, and when I came back my sister and mother arrived at the Lord Lama's residence from Golok.³⁴ There were more than ten of us who traveled to Katok Monastery: my sister and I,

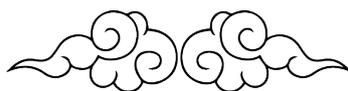


Gyiling Chogtrul Tugchok Dorje, Lord Lama's nephew Tobgyal, nephew Longsal, and attendants.³⁵

For more than a year, Losal Drölma extensively studied and contemplated in various places, Katok Monastery, for example. Following this, she returned to Dodrubchen's camp. The 118th page of the Refuge Protector's *The Speech of the Dākinī* states:³⁶

For a short while, my sister returned to Lord Lama once again.

Since that time, she relied on Dodrubchen Rinpoche as her primary lama, receiving an ocean-like number of empowerments, oral transmissions, instructions, and advice for sūtra and mantra teachings. She lived at Dodrubchen's camp up to the time of his passing.



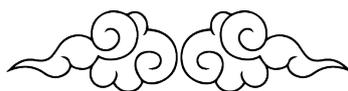
CHAPTER 6

LIVING IN THE CAPITAL OF DERGE

When Ḍākki Losal Drölma was eighteen in the Earth Rabbit year (1819), she [168] and the Precious Refuge Protector Do Khyentse Yeshe Dorje traveled together to Lhundrubgang in the Derge capital.³⁷ While Do Khyentse Yeshe Dorje was in a retreat at Lhundrubgang, Ḍākkima, Jigme Losal, and others served as his attendants.³⁸ The 125th page of the Precious Refuge Protector's *The Speech of the Ḍākinī* states:³⁹

Having been granted permission to remain in retreat for a period at Lhundrubgang, I exerted myself in the practice of approach and accomplishment of the deity. I only had three religious companions with me at that time: my sister, the previous Omniscient One's direct disciple, Jigme Losal, and my personal attendant, Kunzang Tendar.⁴⁰

At that time, the Refuge Protector sent Ḍākkima to conduct a feast offering in the valley above the capital Lhundrubteng. When she was there, a Ḍākinī appeared before her and spoke many symbolic teachings—the Ḍākinī proffered her own urine Losal Drölma and a bowl brimming with green ambrosia. By imbibing these, Ḍākkima's mind-stream was blessed, an extraordinary blissful joy was induced in her, and she became victorious over the battling, hindering hordes. The Ḍākinī sent Losal Drölma back to Do Khyentse Yeshe Dorje with tales of symbolic teachings, a protection cord, and sacred items. The 126th page of the Refuge Protector's *The Speech of the Ḍākinī* states:⁴¹



One day, I sent my sister with several materials for a feast. I told her to offer them to that old woman in the upper valley, so my sister and her attendant [169] set out on their way. They found an old woman with hair whiter than a conch shell, draped in a tattered robe, asleep in a stone enclosure. My sister gave her the meat, beer, roasted barley flour, and a few other gifts, saying, “These are for you from the Tulku.”

“Ha! Ha!” she laughed. “What am I to do with this flour?” the old woman retorted. She chucked the flour into the air, then devoured the meat and gulped down the beer. “My poor child! There’s no one more troubled than him in this human realm. The minuscule merit of this world is depleting; even the many auspicious gates are in turmoil. I’ve expelled the obstacles to his life, and now there’s little need for me to stay here any longer.”

My sister’s attendant spewed all sorts of arrogant things after witnessing this. “We can’t stay here now. It’s best we leave. This old hag is disgusting!”

The old woman sprang up and ran towards them as they began to depart. “If you go down any further,” she yelled, “I’ll chuck these stones at you and bash that head of yours!” Looking at my sister’s friend, she exclaimed, “You can take that meager merit of yours and bug off.”

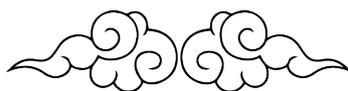
Frightened as she was, my sister returned to the *ḍākinī* and found her stark naked, scampering around the enclosure. The woman came, stared at my sister, and shot a stream of urine. It went into my sister’s mouth, descending to her stomach. My sister could smell the scent of accomplished medicine, and her entire body tingled and trembled with a numbing yet blissful sensation. Gazing over at the old woman, she uttered, “The old woman’s body is made up of rainbow light!”

“Girl, you should go. I won’t be staying here long, myself, now,” said the woman. I’ve been waiting for you. Even though I haven’t met my boy, [170] meeting my girl is good enough. O my troubled boy, don’t stay here too long! The auspicious connections of this realm have become uncertain. But if you were to depart for any other world, I would compassionately care for you.” She put a roll of paper bound with white and red thread into my sister’s hand, instructing, “Give this to my troubled boy.”

She filled her bowl to the brim with a unique, green beer and told my sister to drink it. “For the next two years,” the *ḍākinī* said, “you’ll experience an obstacle, but mother will definitely take care of you.”



My sister drank the beer-like substance without leaving anything behind and returned in a drunken-like state. Having given me the sacred items, she began to tell me her story in detail.



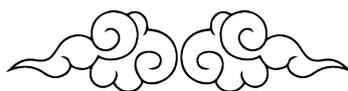
CHAPTER 7

LIVING AT DODRUBCHEN'S CAMP

When Ḍākki Losal Drölma was nineteen years old in the Iron Dragon year (1820), the Precious Refuge Protector renounced his familial property and became a renunciant. Leaving Dodrubchen's encampment, he went on a northern pilgrimage to such places as Trokyab Tugje Chenpo.⁴² At that time it seems Ḍākkima was staying at Dodrubchen's encampment for study and contemplation because the Precious Refuge Protector eventually traveled back from Trokyab Tugje Chenpo and arrived at Dzöge Tangkor.⁴³ At that time, he met a man from his homeland, Chagtar Gyal of Takshok, Golok.⁴⁴ [171] He sent a letter for the elder Dodrubchen and his sister, Losal Drölma, with the man. The 143rd page of the Refuge Protector's *The Speech of the Ḍākinī* states:⁴⁵

One time, when I arrived at Dzöge Tangkor, I met Chagtar Gyal of Takshok. I sent a letter with him asking Lord Lama for his permission to go to Tsongön [province] in the north.⁴⁶ I also wrote an aspiration never to be separated from him in all my lives to come, even if I could not be with him at that time. Lastly, I wrote to my sister, asking her to stay with him for as long as he lived. And that when he passed, I would come for her, and we would go to a remote mountain and practice the authentic, divine Dharma. Losal Drölma eventually journeyed on the road following this.

When she was twenty in the Iron Snake year (1821), the elder Dodrubchen passed away. Ḍākkima, Longsal, and attendants, seven in all, left Yarlung Pemakö Monastery, the second seat of the elder Dodrubchen, and journeyed to Rebkong's sacred place of Ling Gya Amnye Lhari to



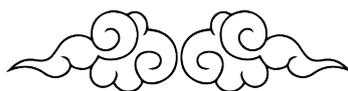
invite the Precious Refuge Protector.⁴⁷ Having arrived at their destination, Do Khyentse Yeshe Dorje, Losal Drölma, and retinue reunited at Ling Gya's Mantra Temple.⁴⁸

Ḍākkima offered Dodrubchen's final testament and letter to her brother. Then they and their entourage departed Ling Gya's Mantra Temple for Golok. Ḍākkima [172] remained in her fatherland, but the Refuge Protector and his entourage proceeded to the elder Dodrubchen's seat of Yarlung Pemakö. The 161st page of the Refuge Protector's *The Speech of the Ḍākinī* states:⁴⁹

I finished retreat, and many mantra practitioners of the *Eight Pronouncements* gathered at Ling Gya's Mantra Temple.⁵⁰ At that time, my sister Losal Drölma, some attendants, and in particular the Lord Lama's nephew Longsal, seven in all, arrived from Kham. They told me how the Lord Lama's omniscient mind dissolved into the dharmadhātu and handed me a scroll containing his final testament. They were also there to escort me back.

After I had left earlier, my sister completely fulfilled all the wishes Lord Lama had near the time of his death. Without leaving anything out, he had given her his outer, inner, and secret final testament, instructions, and other things.

Because of past dreams and prophecies, I had altogether decided to return. ...⁵¹ I passed through Ladrang Tashi Gomang, Sangkok, Ngulra Lhadé, and some other places, eventually arriving in Golok.⁵² My sister resided in my father's house for a short while as I took the path leading to Yarlung Pemakö, the seat of my Refuge Protector and Dharma King [Dodrubchen]. The Lord Lama's remains and tiny pearl-like relics (*ringse*) had been placed inside a vase, and I prostrated, made offerings, prayers, aspirations, and other things as much as I could for a full week. [173]



CHAPTER 8

LIVING AT THE DO DZONG HERMITAGE

When Ḍākki Losal Drölma was twenty-one in the Water Horse year (1822), she and the Precious Refuge Protector built a new hermitage in the great Do Dzong in the Nyenpo Yutse mountain range.⁵³ There Losal Drölma received the instructions for the preliminary practices and so forth from Do Khyentse. That year Ḍākkima had a vision of the mantra protectress [Ekajaṭā] in which a prophecy arose, foretelling that the Refuge Protector would experience an obstruction to his physical wellbeing, and she would have to avert it by means of her resolve. She practiced all the outer and inner enlightened activities and remained at the hermitage for a short while. The 165th page of the Refuge Protector's *The Speech of the Ḍākinī* states:⁵⁴

At the time of the old new year's, I arrived in Golok and established a new cave in Do Dzong. Thinking we ought to practice, my sister and I, along with a few others, arranged various auspicious connections according to the Ḍākinī's secret prophecies. But on account of the powerful Margyen Tromkyi's misguided aspirations and my realization being obscured, all our deeds of auspicious connections had come to nothing.⁵⁵ I only gave condensed instructions for the preliminary practices to some of those who had gathered.

Meanwhile, on account of the Ḍākinīs attachment to me, [174] a few signs and indications showed that my body and mind were on the verge of separation. Nevertheless, the force of my sister's fervent aspirations and the power of the heroes and Ḍākinīs of Kham Tsāriṭa prevented my death.⁵⁶



One time I went to the shore of Yutse Lake, where the obscurations within the three doors of body, speech, and mind were dispelled.⁵⁷ Again, at Do Dzong, I engaged in the Lotus King's practice just to pass the time. Once during that period, Ekajaṭā had secretly possessed my sister and commanded, "Don't stay in this place now. Separate yourselves from vow breakers and set off to the sacred site of Tugje Chenpo." So, we prepared to depart, but my father did not allow my sister to come.

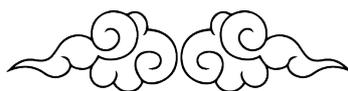
From that year on, the Refuge Protector and Ḍākkima stayed together in the same encampment, where she alone was the companion for Do Khyentse's enlightened activities.

When she was twenty-two years old in the Water Sheep year (1823), Ḍākkima lived at the Do Dzong hermitage while the Precious Refuge Protector dwelled at Trokyab Tugje Chenpo in Gyalrong.⁵⁸ At that time, Do Khyentse sent a messenger to Golok to invite Ḍākkima. Departing Do Dzong Hermitage in Golok with an entourage, she eventually arrived at Tsakhagyal Tashitang in Gyalrong, where Yeshe Dorje and his entourage met her.⁵⁹

Do Khyentse gave instructions on the preliminary channels and winds practices and conferred some empowerments to a group of more than one-hundred disciples from various places most importantly to Losal Drölma. This was when ḍākinīs of magnetization possessed [175] her. She performed immeasurable wondrous magical powers: accomplishing the unsurpassable conducive circumstances for the activities of empowerment and instruction, sitting cross-legged in the sky, and ejecting her consciousness with a forceful PHAT! causing her body to become lifeless only later to summon her consciousness back into the corpse. Other unfathomable signs occurred—namely, not eating for seven days on end, she abandoned all sleep and sang songs of meditative experience day and night and spoke various symbolic languages of the ḍākinīs as they endeavored in methods for gathering the ḍākinīs. The 166th page of the Refuge Protector's *The Speech of the Ḍākinī* states:⁶⁰

[One day, Ḍākinī Shaza Khamoche possessed my Dharma friend Rogza Sönam Palge and said, "[...] from the Sheep year onward, you must gather all who uphold their commitments, especially your great sister, Tārā's divine emanation, and for a few years do nothing but arranging various auspicious conditions."⁶¹

Accordingly, I sent someone to escort my sister. As soon as we finished our prostrations and circumambulations at Tugje Chenpo, we traveled through Drong Dzong and arrived at Tsakhagyal Tashitang, where my mother and sister also came.⁶² For a hundred days, I taught the preliminary practices of the channels and winds to about a hundred people in the surrounding area, particularly from Pema Senge, Yulzhi.⁶³

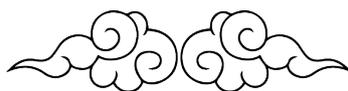


At times, as I endeavored to please the heroes and ḍākinīs, using various auspicious [176] methods akin to the entertaining games of children, all sorts of visions arose. One time, Lama Rogza Sönam Palge led us in the rituals. On another occasion, the blessings of the primordial wisdom ḍākinīs descended upon seven or so people who upheld their commitments, including my sister, and many doors of auspicious connections opened.

We performed an elaborate feast offering in a secluded place, where my great sister transformed into Ḍākinī Sazin Chenmo (“Great Holder of Earth”) and accomplished all the activities of the maṇḍala.⁶⁴ Moreover, the five types of ḍākinīs possessed five others, both men and women, and taught various symbolic teachings. Siṃhamukhā possessed Rogza Sönam Palge and guarded the boundary. Pema Senge transformed into Hayagrīva and subdued the obstructors. Two low-caste individuals exhibited the forms of demonesses and fled the maṇḍala. However, others in the group experienced the sudden rush of the vision of the dharmatā, performed vajra songs and dances, spoke in Sanskrit, and remained in a carefree and aimless state for an entire day. The more common signs were boundless: rainbow light swirled around the maṇḍala, the taste and potency of the feast substances were exquisite, and a fragrant aroma wafted about.

At that time, secret and marvelous auspicious connections were complete, and my great sister performed boundless feats of miraculous magical powers. She transformed into Ḍākinī Pema Bumde and floated in the sky, cross-legged, then ejected her consciousness into another realm through a mighty PHAT! resulting in her body laying lifeless.⁶⁵ Afterwards, she summoned [177] her consciousness back into the corpse. For seven days on end, she did not partake in any sustenance nor sleep, but songs of meditative experience she sang throughout the day and night and spoke in the various symbolic language of the ḍākinīs. Meanwhile, we endeavored in devices that gather the ḍākinīs. After seven days had passed, the immense auspicious connections were excellently perfected.

The place mentioned above in which the Refuge Protector turned the wheel of the Dharma was not clearly specified in his autobiography. Nevertheless, after finishing all the activities, including turning the wheel of the Dharma, they went to Golok, upper and lower Tsang, and other places. Afterwards, they headed in the direction of Gyalrong and spent the winter at the Sarwaha Hermitage, located in Drong Dzong, in the mountain range in front of Trokyab Tugje Chenpo.⁶⁶ It was in that place during the winter that Do Khyentse’s daughter, Khaying Drölma, an emanation of Yeshe Tsogyal, was born.⁶⁷ Since Drong Dzong Sarwaha Hermitage was a primary seat of the Refuge Protector and Ḍākkima, it appears that there they turned the wheel of the Dharma. Currently, not only do the ruins of the Refuge Protector and Ḍākkima’s retreat



houses remain, but a mantra practitioner from Rebkong, Amdo, has restored what appears to be Ḍākkima's retreat house.

At the age of twenty-three in the Wood Monkey year (1824), Ḍākkima, [178] the Refuge Protector, and their entourage traveled together from Drong Dzong Sarwaha Hermitage to Dzirka, Dzamtang.⁶⁸ Then Ḍākkima proceeded with an entourage to the Do Dzong hermitage in Golok. Do Khyentse and his retinue passed through Yarlung Pemakö and Lhundrubteng, in Derge's capital, on his way to Dzachukha, eventually arriving at Do Dzong Hermitage.⁶⁹

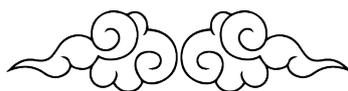
In that year, primordial wisdom Ḍākinīs possessed Ḍākkima, and she foretold prophecies and dispensed auspicious teachings, numerous in number. The disciples endeavored in these auspicious instructions, giving no thought to day or night; such efforts ousted the physical obstacles of the Refuge Protector Do Khyentse Yeshe Dorje. Then he and Ḍākkima, with retinue in tow, made Drong Dzong Hermitage their residence for a short while, where they conducted a meditation retreat and brought benefit to the teachings and beings. The 169th page of the Refuge-Protector's *The Speech of the Ḍākinī* states:⁷⁰

The Refuge Lord's (Dodrubchen) nephew, Jigchang, also arrived to invite me back to Derge.⁷¹ We all departed with a retinue from Sarwaha Hermitage, heading to Yulzhi. When we reached our destination, my father also wanted to visit Tugje Chenpo with us. As soon as the pilgrimage concluded, the group separated as we set out on the road. Starting from Dzirka Nada, we went our different ways: my parent and sister returned to Golok while I set off for Derge.⁷²

Then the 173rd page states:⁷³

I arrived in Golok. [179] In Do Dzong, I conducted a short approach and accomplishment practice, and my great sister transformed into various primordial wisdom Ḍākinīs and gave prophecies and commands through several methods that gather the auspicious connections.⁷⁴ All those close to me incessantly generated fierce courage, day and night, and dispelled the great obstacle to my life that year.

When she was twenty-four years old in the Wood Bird year (1825), Ḍākkima, the Refuge Protector, and their entourage left Do Dzong Hermitage and went to Mayul Pema Rito in the land of Golok, where they lived for a short time.⁷⁵ During their stay, wondrous and inconceivable sights occurred: they were welcomed by the deities of Ling, for instance, Machik Drubpe Gyalmo bestowed a long-life empowerment, and Ḍākinī Göcham Karmo possessed Ḍākkima and healed her depleted life-essence.⁷⁶ In those sacred sites of accomplishment, including the Ling Gesar meditation house, they temporarily remained and practiced.⁷⁷



Following this, the Refuge Protector, Ḍākkima, and their entourage returned to Do Dzong Hermitage, but they eventually left Do Dzong Hermitage. Passing through Dzirka, they traveled to such places as Yulzhi, Tugje Chenpo, and Drong Dzong Sarwaha Hermitage. While residing in those places along their way, they carried out beneficial deeds on behalf of the teachings and beings.

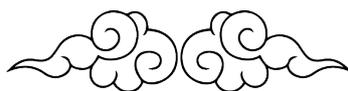
Later Ḍākkima left Drong Dzong Sarwaha Hermitage and went to Do Dzong Hermitage located in Golok. Meanwhile, the Refuge Protector was benefiting the teachings and beings [180] in the environs of Gyalrong since he was living there for a short time. The 174th page of the Refuge Protector's *The Speech of the Ḍākinī* states:⁷⁸

Following the prophecy of the Ḍākinīs, in the first month of the Bird year, my sister and I, along with a four-monk retinue, went to Mayul Pema Rito. The deities of Ling welcomed us, and various excellent and wondrous sights took place. We found the place of accomplishment called Lion Cub's Striped Meditation House, which is the sacred place of the Lotus King's activity emanation, supreme being Gesar, the enemy-conquering jewel.⁷⁹

During our week-long stay, Machik Drubpe Gyalmo appeared before our very eyes and bestowed a long-life empowerment, and Göcham Karmo descended into my sister, taking possession of her and healing her life-essence. I revealed treasures, including *Ling's Soul Animals* and the father teachings.⁸⁰ But as the earth treasures are the terrestrial essence of the world, I entrusted them to the care of the treasure lords. We also empowered the prominent local gods and warrior spirits and gave them assurances and high praises. Having done so, we established a continuation of the auspicious connections and began our return journey.

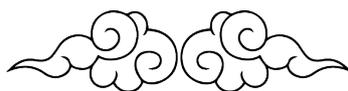
All the monks from our encampment arrived from Dzachuka. Then we passed through Dzirka and arrived in Yulzhi. To fulfill the requests of Lama Pema Senge, I spent some time in Omgo, where I bestowed some of the empowerments and oral transmissions for The Heart Essence of the Vast Expanse (Longchen Njingtik).⁸¹ But because there were some with broken vows and low-caste women with perverted aspirations, the auspicious connections withered for some [181] time, like a sprout destroyed by frost. We left as the welcoming escort from Puntsok Dzong arrived.⁸² And following a short stop at Tugje Chenpo, we arrived at Drong Dzong Sarwaha and went our separate ways—my sister went to Golok as I continued to Puntsok Dzong.

When she was twenty-five in the Fire Bird year (1826), Ḍākkima went to Do Dzong Hermitage and enacted helpful deeds for the sake of the teachings and beings. That year, the Precious Refuge Protector left Drong Dzong Sarwaha Hermitage in Gyalrong and traveled to Golok, where he



reunited with Ḍākkima. Since the Refuge Protector returned, Ḍākkima accompanied him to Drong Dzong Sarwaha Hermitage. Having lived there for a while, Ḍākkima returned to Do Dzong Hermitage. The 175th page of the Refuge Protector's *The Speech of the Ḍākinī* states:⁸³

On one occasion, I traveled around Golok for a short time, and my sister came to Drong Dzong for a period but soon departed. One time I went to Somang and gave some empowerments and oral transmissions for The Heart Essence of the Vast Expanse to a few earnest people—for example, Awatota Rotak Kyab and Nyagnyo Lama Zöpa.⁸⁴ I also met with the king and established some religious connections, upon which I returned (to the Drong Dzong Sarwaha Hermitage).⁸⁵
[182]



CHAPTER 9

LIVING AT MAYUL PEMA RITO

When Ḍākki Losal Drölma was twenty-six in the Fire Pig year (1827), she and her retinue conducted outer and inner enlightened activities at the Do Dzong Hermitage. The Precious Refuge Protector met them at the Do Dzong Hermitage in Golok, having arrived from Drong Dzong Sarwaha Hermitage. Then, following the Ḍākinīs' prophecy, they all departed Do Dzong Hermitage for Mayul Pema Rito. There they remained for a handful of years, practicing meditation, and benefiting the teachings and beings, as the auspicious connections were efficacious. It was in this same abode that the elder Dodrubchen's tulku, Sherab Mebar, was born in the Earth Ox year (1829).⁸⁶ Additionally, Rigpe Raltri, the incarnation of Jigme Dechen son of Jigme Lingpa, was also born there in the Iron Tiger year (1830).⁸⁷

In the Tiger year, Do Khyentse traveled throughout Gyalrong. It seems [183] from the time Losal Drölma was twenty-six in the Fire Pig year (1827) until she was thirty in the Iron Hare year (1831), she benefited the teachings and beings while living at the great sacred site of Pema Rito. She additionally took responsibility for the Refuge Protector's sons and nurtured them. The 175th page of the Refuge Protector's *The Speech of the Ḍākinī* states:⁸⁸

When the Pig new year came about, King Tsewang Lhundrub passed into peace due to others' pernicious actions.⁸⁹ I performed a purifying liturgy, prepared his body, and sent him to the eastern realm of *Abhirati*.⁹⁰

As Trokyab Nangso Namkha Lhundrub ordered, I went for a while to the great sacred site of Kake'u Senge Yangzong.⁹¹ I visited its naturally manifested Orgyen



[statue] as well as its sacred grounds, where I offered prostrations and circumambulations. I met Nangso Rinpoche and made a religious connection with him.⁹² As he was incredibly delighted, our minds merged as one, and I distinctly realized our future auspicious relationship would continue.

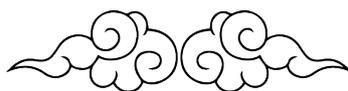
Shortly after, I began my return journey; passing through Drong Dzong, I arrived in Do Dzong, Golok. In Matö county, I made some religious connections with the Akyong clan community and its highest chief.⁹³ For about three years, the retinue, my sister, and I lived at Pema Rito, as the previous prophetic certificate had foretold. Everything went splendidly due to the auspicious connections of the spirits, prominent local guardians, and formless beings, in addition to the noble ladies of space and the ḍākinīs. Everything good in this human realm proliferated on account of [such conducive circumstances of] the region, time, companions, and occasion.

According to the Lord Lama's prophecy, a tulku (Sherab Mebar) was born as a new family heir in the Ox year. Another tulku (Rigpe Raltri) was born into our family in the Tiger year. Intense, turbulent circumstances also occurred during that time, [184] resulting in my sister remaining at our place in Golok. The rest of us, however, voyaged around Gyalrong, and passing through Trokyab, we arrived at the capital of Geshe, as an invitation was extended to us.⁹⁴ There a handful of elemental spirits newly arose, and I tamed them. I also took up the yogic conduct of a madman for the time being.

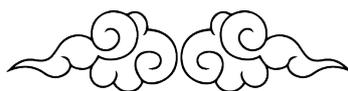
In the Hare year, I remained in Kake'u for a short time and fulfilled some wishes of Nangso—they were quite minor. I also briefly met Lhase Rinpoche once again since we were connected through our previous aspirations and karma. Then I spent some time in Geshe. At the end of the year, I traveled to various places upon invitation—Chagla and Yutang, to name a couple.⁹⁵ Eventually, when I arrived at Lhagang, where a party welcomed me at the behest of [the mountain deity] Zhagdra Gangkar, I witnessed a multitude of brilliant and outstanding signs.⁹⁶ I also met the two khenpos, the governor, and all the counselors of Dartsedo, with whom I made religious connections.⁹⁷ My sister also came—the auspicious connections and the timing coincided.

Concerning the following statement from the autobiography:

Another tulku (Rigpe Raltri) was born into our family in the Tiger year. Intense, turbulent circumstances also occurred during that time, resulting in my sister remaining at our place in Golok. The rest of us, however, voyaged around Gyalrong, [...].



If we examine the clause, “resulting in my sister remaining at our place in Golok,” it is most suitable to say that Ḍākkima either continued to live at Pema Rito or, rather, traveled to the seat of Do Dzong Hermitage. [185]



CHAPTER 10

LIVING AT YUTANG AND DARTSEDO, MINYAK

When Ḍākki Losal Drölma was thirty in the Iron Hare year (1831), according to what was mentioned above, she and the retinue remained either in Pema Rito or in Do Dzong Hermitage. Following this, she traveled to the capital of Dartsedo in Chagla, Minyak. While in the capital, she met with the Precious Refuge Protector and benefited the teachings and beings while living in there for a short period. The 176th page of the Refuge Protector's *The Speech of the Ḍākinī* states:⁹⁸

In the Hare year, I remained in Kake'u. ...⁹⁹ I also met the two khenpos, the governor, and all the counselors of Dartsedo, with whom I made religious connections.¹⁰⁰ My sister also came—the auspicious connections and the timing coincided.

When she was thirty-one in the Water Dragon year (1832), the Refuge Protector, Ḍākkima, and their retinue traveled from Dartsedo, Minyak, to the Yutang capital, where they celebrated the new year. Do Khyentse established the sādhana class practices of The Heart Essence of the Vast Expanse and taught their preliminary practices in addition to others. It was during this period that he and Losal Drölma had luminous, visionary dreams beyond the scope of the imagination. The 176th page of the Refuge Protector's [186] *The Speech of the Ḍākinī* states:¹⁰¹

Taking a short leave of absence, I traveled to Yutang and met the king. He also had a teacher-student relationship with the previous Omniscient One. I also met a blessed nirmāṇakāya of Lord Lama, some Sakya disciples, Rikhu Tulku, and some officials.¹⁰²



After celebrating the new year, the king and the officials, most notably, newly established The Heart Essence of the Vast Expanse cycle of teachings out of their pure intentions. So, I bestowed the oral transmission and the instructions of its preliminary practices, in their entirety, to the lamas and monks.

At dawn on the twenty-fifth day of the first month of the Dragon year, I beheld Machik Labdrön before me in a space of rainbow light.¹⁰³ An entourage of five *ḍākinīs* circled her; *yogins* and *yoginīs* appeared like clusters of stars as they danced gracefully about. HŪM! and PHAṬ! rumbled like a roar of a thousand dragons [...].¹⁰⁴ That night, my sister also had boundless visions.

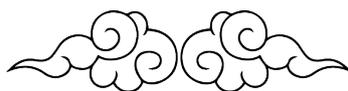
Then the pair and their entourage departed the capital city of Yutang, and eventually, passing through Chagla's capital city of Dartsedo, they arrived at Lhagang, Minyak. There they went on pilgrimage and offered prostrations [187] and circumambulations at various representations of body, speech, and mind, in addition to sacred sites. Some of these were the Jowo Rinpoche temple built during the time of the Dharma King Songtsen Gampo and the Siddha stūpa built by an Indian siddha lord of the priest caste.¹⁰⁵

One day during this period, many marvelous signs occurred when they were circumambulating: *Ḍākkima* had a vision of Guru Padmasambhava in which he foretold many prophecies, she received the ultimate empowerment of *dharmatā*, and rainbow light and a sweet fragrance diffused throughout the land.¹⁰⁶ The 180th page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹⁰⁷

We eventually arrived in Lhagang. As the Jowo (Buddha) statue, built by the Chinese wife Kongjo, possessed immense blessings, I prostrated, presented offerings, and circumambulated for some time.¹⁰⁸

One day, while my sister was circumambulating alone, rainbow light suffused the entire area, and an old, bearded man bearing a walking stick led her into the center of the hundred stūpas. "When you were born as the Chinese wife Kongjo," he said, "you had to wait a long time for minister Gar here upon the border of China and Tibet."¹⁰⁹ This, in turn, resulted in the construction of the life-size Jowo statue that is itself a wish-fulfilling jewel. At that time, a mendicant sage came and gathered the minerals of Barma Changdong Mountain [to construct the religious objects].¹¹⁰

That is how the old man told the tale of the statue and the exalted Sage stūpa. He also talked about the six mountain ranges [of Kham] and explicitly mentioned that the Minyak mountain range is a most spectacular place on Earth. Moreover, if the range is cherished and does not come to ruin, it will continuously bring benefit. He also spoke of Songtsen Gampo being the exalted Lotus Holder



(Avalokiteśvara) in person and the venerable Omniscient One as the incarnation of minister Gar.

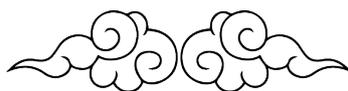
Upon the completion of the Jowo temple [188] and the stūpa, boundless amazing signs materialized: three Teachers appeared in the sky to perform the consecration, and divine rain of flowers fell. Also, all the gods in the heavens brimmed with joy as they sang, danced, and played music, incredible in their array, causing light rays to emanate from the circular patch of hair between Jowo's eyebrows and scatter throughout the land, some striking the gods. The sage, the Chinese wife, and the retinue received blessings in proportion to their fortune. Since the gods were pleased, the sage named it Lhaga Jowo ("Lord of the Joyous Gods"), but the name has changed over time and is known colloquially as Lhagang. The old man recounted this story and spoke of many prophecies concerning her future births.

Pointing his stick at her heart, he cried a forceful HŪM! Immediately falling into an unconscious state, she experienced a momentary, visionary rush of dharmatā, thus receiving full empowerment. The old man came to declare:

I am Pema Tötrenḡtsal!
 My emanations enact beneficial deeds for those in Tibet.
 The basis of emanation roams through the realms of the three kāyas.
 The land of the rākṣasas is where one of them turns the wheel of the
 Dharma.
 Caring for you in all your lives,
 I've come now for your benefit
 To dispel hindrances and bestow spiritual attainments upon you.
 Do not surrender yourself
 To demons of discursiveness, wrong view, and doubt!
 Train yourself in a perception that is pure!
 When the masculine and feminine consorts have perfected the benefit of
 beings,
 They will become enlightened in the realms of the three kāyas!
 Now I must depart to the realm of Beings' Greatly [189] Blissful Heap
 To be the chief of the ḍākinīs' assembly.

Becoming a mass of light, the old man faded away.

At that time, a mist rolled in, and an excellent scent floated in the air as rainbow clouds amassed above. My sister regained consciousness and proceeded on the circumambulation path, where we met in front of the Sage stūpa. Until that



point, the monks and attendants had been searching everywhere, but they were never able to find her.

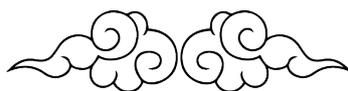
That night an elderly woman came to me in a dream and instructed:
 “Keeping secret mantra secret, siddhis swiftly come.
 Secret mantra not kept secret, samayas come undone.
 Siddhis come to nothing as hindrances abound
 So keep yourself as silent as a corpse’s mouth.”

Then from Lhangang, they passed through Serchetang and traveled to Ta’u, Minyak.¹¹¹ Then they arrived in the capital city of Geshe, Gyalrong. At that time, Ḍakkima traveled around Golok for a short while, then returned to the territory of the Geshe king. It was in this year that the pair, along with their retinue, established Mahā Kyilung Monastery and a new hermitage in the realm of the Geshe king, where they extensively turned the wheel of the Dharma.¹¹² The 183rd page of the Refuge Protector’s *The Speech of the Ḍākinī* states:¹¹³

We returned. In Serchetang I wandered alone, and my mind seemed to do the same.

From the peak of Mount Hepo,
 A white man on a white horse proclaimed:¹¹⁴
 “When the time finally comes
 For the Mahā Guru’s [190] prophecies
 And the great being Gesar’s intentions,
 My land shall possess the auspicious connections
 For the secret mantra teachings to proliferate.
 At that appointed time, I shall come for you—
 So don’t fall under the power of hindrances!”

Having uttered these words, he disappeared. I returned from my walk and reconciled a small quarrel between the villagers around the Ta’u kingdom. Then I headed to the capital of Geshe while my sister left for Golok. When the opportunity presented itself, I conducted some altruistic deeds. That winter, as soon as my sister returned, I instructed on the preliminary channels and winds practices and bestowed the empowerment and reading transmissions for The Heart Essence of the Vast Expanse to more than a hundred people at the newly constructed Kyilung Monastery. I also instructed a handful of lamas on the *Yeshe Lama*.



CHAPTER 11

LIVING IN MAHĀ KYILUNG MONASTERY AND
YIKHOK

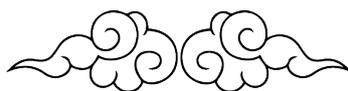
When Ḍākki Losal Drölma was thirty-two in the Water Snake year (1833), she was in retreat at a hermitage at Mahā Kyilung Monastery. After traveling to various places, Golok being one, Do Khyentse went and resided with her at Mahā Kyilung Monastery. The 183rd page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹¹⁵

In the Snake year, my sister was in retreat in [191] the newly constructed hermitage while I journeyed around Golok.

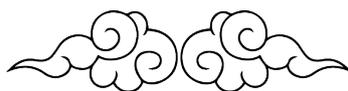
When she was thirty-three in the Wood Horse year (1834), the pair and their retinue departed Mahā Kyilung Monastery and headed to Yikhok, where they dwelled and benefited the teachings and beings.¹¹⁶ That year, Do Khyentse Yeshe Dorje's father Sönam Pen passed away. The two then traveled through Golok with their retinue as they enacted virtuous deeds on behalf of his father and guided him on the path of liberation.

They all subsequently departed for Yikhok. Upon the invitation of Decha Tulku, they moved their encampment to Chakang Decha Tulku's hermitage, where they benefitted the teachings and residents.¹¹⁷ The 183rd page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹¹⁸

In the Horse year, we went to Yikhok. I guided my father between this life and the next. My sister and I traveled around Golok for a bit, but as soon as we



returned, we went to Decha Gyalse's newly constructed hermitage as was his wish.
[192]

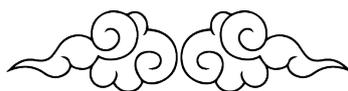


CHAPTER 12

LIVING AT ZHAGDRA, PAWANG CAPITAL, AND
LA'UTANG MONASTERY

When Ḍākki Losal Drölma was thirty-four in the Sheep year (1835), the record of where they lived is not evident in the Refuge Protector's *The Speech of the Ḍākinī*. But in the autobiography, it is apparent that they lived at Chakang Decha Tulku's hermitage in the Wood Horse year (1834) and moved the encampment from Decha Gyalse's hermitage to Zhagdra, Minyak, in the Fire Monkey year (1836).¹¹⁹ It is, therefore, unmistakable that in the Wood Sheep year (1835), she helped the teachings and residents in such places as Chakang Decha.

When she was thirty-five in the Fire Monkey year (1836), the Refuge Protector and Ḍākkima, along with their retinue, moved their camp from Decha Gyalse's hermitage to Zhagdra, Minyak, as prophesized by the Ḍākinīs. This was where the Precious Refuge Protector Do Khyentse Yeshe Dorje manifested as the victorious Longchenpa in person. To the ordinary people of the area, he bestowed the empowerment and instructions for The Heart Essence of the Vast Expanse. But to seven [193] fortunate disciples, Losal Drölma most notably, and to a non-human retinue of over ten thousand, Do Khyentse extensively granted the empowerment and instructions for the Dzogchen Khandrö Yangtik Chenmo.¹²⁰ At that time, Vajrayoginī and Ekajaṭā possessed Ḍākkima and performed unexcelled enlightened activities—namely, teaching the ritual details for empowerment and instruction, correcting the wrong views held by the retinue, and establishing all on the path of faith and pure perception. The 184th page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹²¹



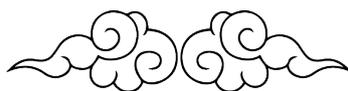
Again, our camp left Decha and set out to Mount Zhagdra, according to the ḍākinī's prophecy. My sister and all in the camp dwelled in a secluded place in the woods in front of this place of power, while my assistant Ösal Nyingpo and I went in search of a retreat cave at the base of the mountain.¹²² ...¹²³ All of us, teacher and retinue, inhabited the same isolated place in the forest from before. For seven days on end, we had a tantric feast, offered our bodies as food, offered *torma* to the Dharma protectors, and made smoke offerings to the eight classes of non-human beings. Moreover, we thoroughly pleased the heroes and ḍākinīs by [establishing] numerous sorts of auspicious connections.

During this time in which we incessantly strove day and night, four prominent worldly deities named Dorje gathered and prayed for experiential visions to arise. As my prayers and my sister's intentions aligned, the auspicious connections were just right. Gyalwang [194] Longchen Rabjam, Vimalamitra's emanation in human form, dissolved deeply into the center of my indestructible heart, opening the door to the maturing empowerment and liberating instructions of the Dzogchen Khandrö Yangtik Chenmo. I established seven fortunate disciples and tens of thousands of non-human beings on the path that is utterly pure. I also gave the general public the extensive and profound maturing empowerment and liberating instructions of The Heart Essence of the Vast Expanse.

When I was giving the maturing empowerment and liberating instructions of the Yangtik Chenmo, whenever there was the need for Vajrayoginī or Ekajaṭā, my sister's essence manifested these deities' awareness display. She taught the activities of the maṇḍala clearly, in addition to the ritual details arranged in the instruction manual and the supportive teachings. Doubts and negative concepts held by those in the retinue she swept away and placed all upon the path of devotion, pure vision, and perseverance.

That year, the Queen Mother of the Pawang king invited the Refuge Protector, Ḍākkima, and the retinue to the capital of Pawang, Gyalrong, where they remained for three days.¹²⁴ Then, for three weeks, they dwelled in the Menpa hermitage and the Sage cave above the hermitage, located on the mountain in front of the royal residence.¹²⁵ At that time, Losal Drölma had a vision of her main lama, Dodrubchen, who prophesized that the time had come for her to carry out altruistic deeds.

Later, they continued to Zhagdra, and Ḍākkima [195] went into a retreat for the Dharma cycles of the Enlightened Heart-Essence (Tugtik) by the bank of Yumtso Lake.¹²⁶ The Precious Refuge Protector traveled to such places as Palri Monastery in Minyak.¹²⁷ After finishing her retreat, she went to La'utang Monastery in Minyak and reunited with Do Khyentse.¹²⁸ Then he went to Palri



Monastery with his retinue, where he lived for a while, effectively engaging in the practice of the Lotus King.

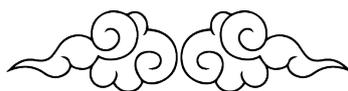
A welcoming party of the Chagla king in Minyak arrived, and the pair struck the road to Dartsedo, the Chagla capital, with their retinue. Having concluded their council with the king and his court, they proceeded to the capital of Yutang. At that time, Ḍākkima came down with a minor illness. Nevertheless, she became victorious in her battle against [the illness-inducing] hordes because of the resolve of the motherly Ḍākinī, and other factors.

After recovering, Losal Drölma journeyed to Palri Monastery but immediately moved the encampment to La'utang Monastery. Do Khyentse also later departed for that same monastery. That winter, she continued her training. The 191st page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹²⁹

At that time, the Queen Mother of the Pawang king came to the hot springs by Zhagdra for a visit. Since she gave us everything we needed, my sister and I set out for Gyalmu Mudo [in Gyalrong] as the timing was right.¹³⁰ Having visited the capital for about three days, we made Menpa Hermitage our residence, located on the mountainside facing the city. My sister and I, along with a few attendants, five of us in all, lodged [196] there for about three weeks in the Sage cave situated at the mountain's peak. ...¹³¹ There, my sister had a vision of Lama [Dodrubchen], who prophesized that the time had come for her to benefit others. We descended back to the Menpa hermitage and conducted a kila practice for our personal benefit. Then when the Queen Mother of the Pawang king had also arrived, we offered a few healing ceremonies and a long-life empowerment.

We set off on the path and arrived at our place at Zhagdra. My sister, with three or four attendants, went into retreat for a while at a hermitage near Yumtso Lake at Zhagdra. Meanwhile, Chagla Khen Rinpoche, along with the king, mother, and heir, insisted that I stay at one of their comfortable monasteries. As I could not turn down their request and had no choice but to stay for a while, I went to Palri Monastery, the seat of the treasure revealer Nyida Nyingpo, along with my camp, where I stayed for a period.¹³²

Then I left for La'utang Monastery as I had received an insistent invitation from its colleges, whose patrons earnestly requested that I reside there. Also, some non-human beings stated that there were auspicious connections for me to live there for a few years. So, I decided to move my camp to La'utang again, and my sister joined me there after concluding her retreat. Then, we went once to Palri Monastery, where I effectively carried out an intensive practice of the Lotus King.



Since then, I began to benefit others with my purest intentions. My sister [197] and I traveled to Dartsedo as a welcoming party from the Chagla king had arrived. Having met with the king and his officials, and following the celebrations, we set off for a brief visit to fulfill the wishes of the Yutang king.

After this, I went to Hor Drago to reconcile some regional disputes as requested by the Chinese.¹³³ Because of the protectors' intense clinging, I experienced a severe illness. Still, Ekajaṭā's enlightened activities freed me from this obstacle. My sister also came down with a slight illness and departed Yutang. As soon as she arrived at Palri Monastery, she set up camp at La'utang upon the encouragement of non-human beings, where I also later came. For a month that winter, I instructed on the preliminary practices to the monastery's college.

When she was thirty-six in the Fire Bird year (1837), the Refuge Protector, Ḍākkima, and their retinue left La'utang, Minyak, and proceeded to Golok to benefit the teachings and residents. It was at this time that the kings of Chagla and Geshe sent a welcoming party for her. Subsequently, she departed to Golok, eventually traveling to the capital cities of Geshe and Chagla. After satisfying the wishes of the kings and their entourages, she took residence at La'utang Monastery. It was in this year that Ḍākkima became gravely ill due to others' violations of samayas. The Refuge Protector, however, was able to avert this with his enlightened activities. The 195th page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹³⁴ [198]

When the Bird new year came about, my sister and I went on a brief journey since we were invited to Golok. My sister was asked by Chagla and Geshe, so she traveled back down as she had done before. ...¹³⁵ Because a couple of people who broke their samayas came to our camp, my sister was struck with illness. I went to her quickly when I was told of her condition. Upon my arrival, I carried out auspicious skillful methods to alleviate the agitation of the heroes and Ḍākinīs. Her condition improved as if it were a result of this. Accordingly, we returned to the old hermitage from before, the one in the secluded area of Zhagdra. I deciphered the treasure cycles of the Pema Khandrö Tuḡtik, and some other supplementary parts came to me.¹³⁶ I also made spiritual connections with about seven disciples that were suitable to each's fortune. Nevertheless, the auspicious connections were minuscule because a few people did not uphold their samayas. Later we returned to La'utang Monastery.



CHAPTER 13

LIVING AT MAHĀ KYILUNG MONASTERY,
YIKHOK, MINYAK, AND OTHER PLACES

When Ḍākki Losal Drölma was thirty-seven in the Earth Dog year (1838), as requested by the king of Geshe, Gyalrong, the Refuge Protector and Ḍākkima, [199] along with their retinue, went to Mahā Kyilung Monastery. There she undertook a retreat at the monastery's hermitage. The 196th page of Refuge Protector's *The Speech of the Ḍākinī* states:¹³⁷

When the Earth Dog new year came about, we arrived at Kyilung Monastery following the wishes of the Geshe king. My sister went into a retreat at the hermitage, and I traveled to the capital of Mutri as the Dharma King of Trokyab wished.¹³⁸

When she was forty-one in the Water Tiger year (1842), Ḍākkima primarily resided at Mahā Kyilung Monastery. It was at this time that family heir Sherab Mebar and her mother Tsewang Men both passed away, respectively. After completing the funeral for Sherab Mebar, Ḍākkima returned to her retreat at the solitary hermitage of Mahā Kyilung. Upon completion of the retreat, she visited Minyak, but only briefly. Later, having reunited with the Refuge Protector at Lhagang, Minyak, she returned to Mahā Kyilung Monastery. Since her mother passed away that winter, she remained there and conducted the funeral and other duties. The 199th page of Refuge Protector's *The Speech of the Ḍākinī* states:¹³⁹

When the Tiger new year came about, the family heir, *nirmāṇakāya* [Sherab Mebar], was struck by illnesses due to polluted and unclean *samaya*. Because of



the powerful karmic imprints and sentient beings' collective merit of that period, it was extremely difficult to have two of my [200] unmistakable heirs serve in the human realm. First, this supreme being was in my family lineage. Second, everyone was amazed by him. Third, it was a bit too early to present his qualities. These reasons, along with the corruption of the auspicious connections, brought about his passing.

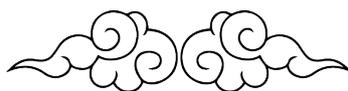
Having performed an elaborate funeral on his behalf, my sister went into retreat at her residence while I aimlessly wandered through Dartsedo, Yutang, and other places. At some point, we reunited in Lhagang. During this period, if the auspicious connections had continued at Zhagdra, there would have been propitiousness, but we accidentally missed it. My sister went to her own place at Kyilung, and I went to Dartsedo, where I had a short audience with Changkya and fulfilled some of the wishes of Chagla before leaving for Kyilung.¹⁴⁰ Upon my arrival, my benevolent mother had just gone to Sukhāvātī, inseparably intertwined with Ḍākinī Shaza Khamoche. We conducted the cremation and virtuous rituals.

According to the content of the Refuge Protector's autobiography, from the Earth Dog year to the Water Tiger year, a period of five years, Ḍākkima was primarily residing at Mahā Kyilung Monastery to lead the monastery, as well as undertake retreat.

When she was forty-two in the Water Rabbit year (1843), it appears that Ḍākkima and [201] her camp primarily remained in Yikhok. The 200th page of Refuge Protector's *The Speech of the Ḍākinī* states:¹⁴¹

When the Rabbit new year came about, I did some work to benefit the inhabitants in the lower geographical areas. I remained until the end of the year and completed beneficial activities. For various reasons, including my sister being a little under the weather, at the beginning of the Dragon year, I ventured up to Yikhok. My sister slightly recovered from her illness because of medical and other treatments.

This demonstrates that the Refuge Protector accomplished some beneficial activities for the residents of the lower geographical areas, Yikhok and Minyak, and then returned to Golok to complete other such deeds. He then proceeded from Golok to their camp in Yikhok at the beginning of Dragon year on account of Ḍākkima's illness. Besides this, his son, Sherab Mebar, and his mother passed away. Additionally, at this time, the Refuge Protector had to banish Rigpe Raltri from the camp owing to the appearance of an obstacle threatening Raltri's life. Therefore, they experienced unfortunate circumstances. This appears to have resulted in the Refuge Protector, Ḍākkima, and their retinue departing Kyilung Monastery to live in Yikhok.



When she was forty-three in the Wood Dragon year (1844), although Do Khyentse considered accomplishing useful deeds in the upper geographical regions, Derge and Dzachukha for example, following the prophecies of [202] deities and lamas, he and Losal Drölma remained in Yikhok and helped the residents. The 200th page of Refuge Protector's *The Speech of the Ḍākinī* states:¹⁴²

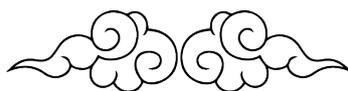
At the beginning of the Dragon year, I ventured up to Yikhok. My sister slightly recovered from her illness because of medical and other treatments, so we thought of heading to the upper geographical areas. But as soon as we embarked, we received prophecies from lamas and discouragement from the eight classes of gods and demons, saying that it was not the time to go there, not until we completed our helpful deeds in the lower geographical areas. So, we made our decision in keeping with such conditions.

When she was forty-four in the Fire Snake year (1845), the Refuge Protector departed to the sacred land of Kham Tsāriṭa Nyenpo Yutse in Golok. Ḍākkima remained in Yikhok and carried out worthwhile acts. He then returned to their camp in Yikhok from Golok. Then both of them, along with their retinue, moved the encampment from Yikhok to La'utang Monastery in Minyak, where he went to various places, including the capitals of Chagla and Yutang. Upon completing his visits, he returned and lived at La'utang. The 200th page of Refuge Protector's *The Speech of the Ḍākinī* states:¹⁴³

When the Snake new year came about, I passed through Sertang and visited the precious reincarnation [the Second Dodrubchen, Jigme Puntsok Jungne,] at Yarlung Pemakö, the seat of my Lord Lama.¹⁴⁴ [203] I conferred upon him the empowerment, transmission, and instruction for The Heart Essence of the Vast Expanse. Then I eventually made my way to Nyenpo Yutse. ...¹⁴⁵ I paid a brief visit to the seat of my Lord Lama and then ventured to our camp in Yikhok. There I met a group sent from Chagla that carried an insistent command for me to come down there, so I departed from Yikhok.

In Debkhok, I found the reincarnation of a secret yogi who was a student of the previous Omniscient One in Horpa Sönam's family, a minister of Geshe. There were even auspicious signs that I would be serving him again. Then, together with an escort from Zhagdra, our camp settled in La'utang Monastery. Delight filled the monastic community and local residents there on account of my sister's recovery and our return since we were unable to proceed to the upper geographical areas.

That year the Refuge Protector recognized that the emanation of the family heir, Sherab Mebar, entered a womb in Yutang. The 210th page of Refuge Protector's *The Speech of the Ḍākinī* states:¹⁴⁶



The emanation of the family heir, who had passed away, entered a womb in Yutang. As my sister and I distinctly beheld a luminous perception [of the child] when we were previously in Yikhok, we paid a short visit to Yutang. Like our vision, we heard the child chanting OM VĀKYEDAṀ NĀMAḤ [204] from the womb.¹⁴⁷ So, I recognized him since the time he was in the womb and earnestly told King Ngagchang Dampa that since the child is our reincarnation, I want him to recognize the boy as soon as he is born and bring him to us.¹⁴⁸

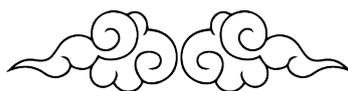
When she was forty-four in the Fire Horse year (1846), the Refuge Protector and Ḍākkima arrived in Zhagdra from La'utang with their retinue. It was here that Do Khyentse codified the space-like mind treasures, including the teaching cycle of The Formless Ḍākinīs, The Exceedingly Secret, Enlightened Heart-Essence of the Ḍākinī, and other such golden-letter teachings. Additionally, Losal Drölma transformed into Vajravārāhī in the flesh and conveyed the symbolic scripts, an assistance that was unsurpassable.

Ḍākkima then entered a retreat for the approach recitations of the mind treasures. As a sign of accomplishment, there were various marvelous occurrences as the earth quaked and the meditation cave blazed with fire. That year, she composed *Truthful Words for the Sage's Long Life* on behalf of Do Khyentse.¹⁴⁹ On account of her resolve, even his most dangerous obstacles were averted. The 211th page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹⁵⁰

[Because a few disciples did not abide by their vows and a few men and women contradicted the instructions, leading to various disturbances], there was a slight rift in the [revelation of] the Pema Khandro's cycle of teachings, and the heroes and Ḍākinīs became a bit agitated. Consequently, the old treasure teachings dissipated into the expansive space [205] of Pāṇḍaravāsini.

The blessings of Vajravārāhī, the basis of emanation, descended anew into my tulku sister, opening the door to ascertaining the teaching cycle of The Formless Ḍākinīs, The Exceedingly Secret, Enlightened Heart-Essence of the Ḍākinī. The teaching cycle of *The Natural Liberation of Grasping* transformed adversity into favor, misfortune into the path, and hindrances into siddhis, making the circumstances conducive to deciphering the golden letters [of the mind treasure]. Those upholding their vows attentively created auspicious connections, an immeasurable variety, throughout the day and night and began to assist in decrypting the signs [of the mind treasure]. My student Rigpe Yeshe acted as our scribe.¹⁵¹

It was at this time that the power of my past transgressions generated dangerous obstacles to my life, causing significant deterioration in my physical health. Numerous Ḍākinīs invited me [to depart this world]. I felt as if a great many hosts



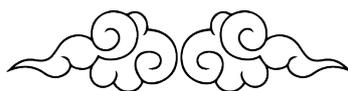
of the haughty, worldly local deities were seeing me off. Yet, my great sister's courage of pristine intention and the strength and skill of the heroes and ḍākinīs of Kham Tsāriṭa, amongst others, ...¹⁵² dispelled the extreme obstacles to my life. All demonic emanations were also banished from our maṇḍala.

Having cared for those maintaining their vows, we left for Zhagdra, an extremely isolated place. Four vow holders named Dorje became possessed, and day and night, they carefully crafted various auspicious connections using tangible and intangible means. [206] Wisdom ḍākinīs, but most importantly my sister, also manifested as awareness displays. To my very own eyes, they showed their genuine forms as they supervised the deciphering [of the treasure]. While the protectors guarded the inner and outer borders, we decoded the golden letters.

Then, when my great sister was practicing the approach and accomplishment of the meditational deity to solidify the treasure, there were many natural signs: the earth shook, mountains wailed, rivers and wind bore the natural sound of mantra, and the meditation hut roared in flames. There were also countless signs of extraordinary accomplishment. She journeyed to the Realm of the Thirty following this, and in the realm where flesh-eating ḍākinīs roam, she overpowered them with her splendor and bound them under oath. Following her retreat, my sister came to me, but she soon returned to her secluded practice.¹⁵³

When she was forty-six in the Fire Sheep year (1847), the Refuge Protector and Ḍākkima invited the family heir Sherab Mebar's reincarnation, Do Drimé Drakpa, who was born at the Yutang minister Pema's house, to the encampment, and held an enthronement ceremony at La'utang Monastery.¹⁵⁴ Do Khyentse dwelled at La'utang Monastery for some time with his retinue while he gave instructions on the golden-letter teachings. Since the family heir Raltri was heading to Lhasa, Do Khyentse and Losal Drölma went to Zhagdra and made offerings of gratitude, [207] including smoke offerings, as protective rituals on Raltri's behalf. Then they returned to the encampment at La'utang. During the winter, they both journeyed to the hermitage in Zhagdra, where she once again went into a retreat of approach and accomplishment. The 214th page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹⁵⁵

When the Sheep year came ...¹⁵⁶ [Drimé Drakpa], the nirmāṇakāya reincarnation of my son, also came from Yutang. He was enthroned at La'utang, and the signs of virtue were superb. He spoke of many stories as he recollected his former life. He also recognized his aunt and other monks from the past, as well as volumes of [personal] scriptures and accoutrements. Moreover, as in his past life, he did not eat meat, which made all his previous acquaintances believe in him.



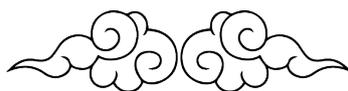
At that time, I opened the door to the golden-letter treasures to some of the faithful. As soon as the Dharma activities were completed, Raltri, who holds my family name, and the Yutang king with his entourage set out for Lhasa. My sister and I went to Zhagdra, made some offerings of gratitude, and came back to our place. I carried out some altruistic and opportune deeds, such as the reconciliation between Geshe and Chagla people, while my sister went into retreat during the winter. I also settled into practice a bit.

When she was forty-seven in the Earth Monkey year (1848), the Refuge Protector [208] had to go [reconcile] the war between Nyagrong and Chagla. Ḍākkima was averse to this, remarking, “I disagree with you listening to the Chinese and Chagla. But if you think it is a situation you can benefit, then go do it.” Since she said this while living at Zhagdra, it is apparent that she was, for the most part, there that year in retreat.

When she was forty-eight in the Earth Bird year (1849), the Refuge Protector and Ḍākkima, with their retinue, made the Garnang Jogang hermitage north of Zhagdra their main seat, living there for a while.¹⁵⁷ Today we can find the remaining walls of the Refuge Protector’s room, Ḍākkima’s room, and four temples of various sizes, with very well-crafted walls and roofs made of *aga*.¹⁵⁸ The place is highly isolated, with a surrounding environment so enchantingly beautiful that it is as if it is in competition with the gardens in the god realm. Besides being a pivotal seat of the pair, Gyalse Rigpe Raltri and Do Drimé Drakpa also lived in this sacred dwelling for quite some time.

The Refuge Protector and Ḍākkima then proceeded to Senge Monastery in Minyak with their retinue and extensively turned the wheel of the [209] Dharma to humans and non-humans alike.¹⁵⁹ The auspicious connections were perfectly set in place at that time. As far as the monastery is concerned, it was initially founded by the victor Karma Pagshi.¹⁶⁰ At some point, however, the wicked Mongol army destroyed all the Kagyu monasteries in Minyak. The sundered remains of the monastery were the only things left when the pair arrived with their retinue. Nevertheless, they made it their seat and resided there for over a year. The 221st page of the Refuge Protector’s *The Speech of the Ḍākinī* states:¹⁶¹

At the newly constructed Jogang hermitage, adjacent to Zhagdra, my sister and I endeavored in practice for a while, accompanied by some who maintained their oaths. The prominent local guardians of Zhagdra came to dissuade us, and the auspicious connections of the Monkey year fell under the power of others. Consequently, remaining there became impossible; there was nothing we could do but go to the Senge mountain to avoid making a mess of lower Minyak’s auspicious connections.



While there, I turned the wheel of the Dharma concerning the Enlightened Heart-Essence of the Vidyādhara to formless beings, such as Gangkar the mountain deity, and made sure the auspicious connections would perpetuate into the future. Also, I ascertained the three Enlightened Heart-Essences and established excellent auspicious connections for averting the obstacles to my and my sister's lives.

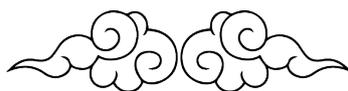
I also heard about the peaceful passing of Chagla Khenchen Rinpoche during this period, so we made some commemoration offerings and saw him off to the realm of [210] the vidyādhara. As the inviting party had arrived, I went with them to the Trokyab capital of Mutri while my sister performed accomplishment practices at our residence.

“Our residence” can mean many places, such as Mahā Kyilung Monastery. But here, it refers explicitly to Senge Mountain. This is because when the Refuge Protector developed arthritis while in Yikhok, Ḍākki Losal Drölma and others saw this through their clairvoyance and headed there. The 226th page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹⁶²

From Senge Mountain, my sister and two tulkus came to La'utang as if they possessed the power to perceive such hidden phenomena. At that same time, they heard of my illness and went to Yikhok, and we met in Tsachukha.

When she was forty-nine in the Iron Dog year (1850), Ḍakkima, along with a retinue, came to depart Senge Monastery in Minyak for Yikhok, passing through La'utang. The Refuge Protector reunited with her and the retinue there. They resided at Yikhok for a while as they carried out some long-life rites on behalf of the Refuge Protector. During autumn, the entire group traveled to Shar Drongkhok from Yikhok, where they set up the camp in a remote location.¹⁶³ There, Do Khyentse gave maturation instructions for the preliminary practices of the channels [211] and energies to those gathered from various locales. The 226th page of the Refuge Protector's *The Speech of the Ḍākinī* states:

From Senge Mountain, my sister and two tulkus came to La'utang as if they possessed the power to perceive such hidden phenomena. At that same time, they heard of my illness and came up to Yikhok, and we met up in Tsachukha. For a short while, we made camp at whatever isolated areas in Yikhok there were while we accomplished the Ḍākinī's prophecies. That autumn, we went to a hermitage in Shar Drong, where I gave a handful of empowerments and transmissions, as well as maturation instructions for the preliminary practices of the channels and energies to people gathered from distant places, Tashi Gelek from Derge being one of them in attendance.



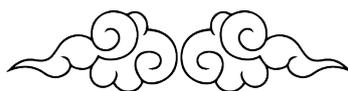
CHAPTER 14

LIVING IN GYALMO TSAWARONG

When Ḍākki Losal Drölma was fifty in the Iron Pig year (1851), the Refuge Protector, Ḍākkima, and their retinue headed to Khogta Sengtsang Monastery from Shar Drong, where they set up camp for a short while.¹⁶⁴ With some of their attendants, the pair went to Palek and the new capital of the Gyalrong Trokyab king.¹⁶⁵ They reunited with all the attendants and masters, including the Dharma King Tsewang Namkha and [Do Khyentse's] daughter Khaying Drölma.¹⁶⁶ They conducted [212] long-life rites for the sake of the king and his retinue. From Sengtsang Monastery, the camp also traveled to Puntsok Dzong, the old capital of the Trokyab king. Losal Drölma briefly stayed at camps and other places. The 226th page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹⁶⁷

We set off when the Pig year came, but the camp remained at Sengtsang Monastery. My sister and I went to the capital of Mutri as the Trokyab king had ordered. Having a private audience with the king and my daughter, we recited some long-life prayers. Even though we persistently asked permission to travel to the upper geographical regions, not only was it not granted, but he insisted that we not go. So, there was nothing for us to do in that regard.

Then, following a brief pilgrimage to Tsotor, a welcoming party from Derge accompanied us on our return home.¹⁶⁸ Since we received an escort from Puntsok Dzong, we moved our camp there from Sengtsang Monastery. At Puntsok Dzong, we met with the Queen Mother, princess, and others and recited some long-life



prayers. My sister briefly stayed at Namgyalteng Monastery.¹⁶⁹ But I went to the Somang kingdom since an escort came bearing an insistent order.

When she was fifty-one in the Water Rat year (1852), Ḍākkima and her camp went to the Somang capital of Tsetenling upon the invitation of the Gyalrong Somang king.¹⁷⁰ After meeting with the king and his attendants, she went to his main monastery of Kachok and watched the excellent lama dance held on the [213] tenth day.¹⁷¹ Having presented offerings, prostrations, and circumambulations to the monastery's three religious objects, she resided there and benefited the teachings and residents. Tsetenling was one of the primary seats of the Refuge Protector and Ḍākkima. But since it was demolished during the Cultural Revolution, apart from a smoke-offering chiminea, its ruins cannot be found. The 223rd page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹⁷²

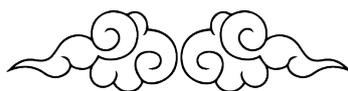
My daughter caught an illness that was difficult to cure with medicine and healing rituals. She did, however, live for a while. During that time, my sister and her camp were invited to Somang to meet with the Queen Mother. With camp set up in the capital of Tsetenling, she completed all the necessary annual rituals in full: feast fulfillments, prayer offerings to the protectors, and so on.

When she was fifty-two in the Water Ox year (1853), upon the invitation of the Trokyab king, the Refuge Protector and Ḍākkima, along with their retinue, journeyed to Palek, the capital of Trokyab. They performed healing rituals for [Do Khyentse's] daughter Khaying Drölma and gave council during their stay. Then from there, they returned to the camp at Tsetenling. Once again, the Trokyab king extended another invitation, and Losal Drölma went to the capital of Mutri. She advised Khaying Drölma and performed [214] healing rituals, fulfilling Khaying Drölma's wishes. Then she returned and resided at Tsetenling. The 233rd page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹⁷³

When the Ox new year came about, there was an invitation to Ka Ke'utsang, so I also went there.¹⁷⁴ As it seemed that my daughter would only live for a handful of months, my sister remained there for a few days while I headed for Somang. A small group came from Yutang, my niece being the most notable among them, but they returned home after I had fulfilled their wishes.

At the capital, I gave teachings on the preliminaries for over a month to about a hundred people, particularly the Queen Mother. After staying at Tsetenling, my sister also came to the king's court, as the Trokyab king commanded, and completely fulfilled the wishes of my daughter. She also performed a few long-life rituals before returning to settle in Tsetenling.

When she was fifty-three in the Wood Tiger year (1854), Ḍākkima arrived from Tsetenling at Mutri Palek, the capital of Trokyab. Since Khaying Drölma's illness was quite severe,



Ḍākkima remained, performing healing rituals and everything that was needed. On the fifteenth day of the second month of that year, Khaying Drölma's rūpakāya dissolved into the dharmadhātu. The Refuge Proctor, his retinue, [215] and many other lamas and tulkus from various monasteries performed an extensive funeral service at the Palek capital. Losal Drölma stayed there from the third day until the completion of the imprinted holy objects (*sāccha*).¹⁷⁵ It was at this time that, in the vision of her dream, Ḍākkima saw that Khaying Drölma departed to the vidyādhara's pure land of the Glorious Mountain (Zangdok Palri). Then, she returned to Tsetenling, passing through Ka Ke'utsang, where Do Khyentse joined her following his daughter's funeral service.

Then, at the seat of Tsetenling, the Refuge Protector and Ḍākkima accumulated virtuous deeds, vast in number, as part of the funeral service for his daughter. Losal Drölma was taken ill during this period, but it was warded off through medicine and healing rituals. That year Do Khyentse reached a decisive insight into the symbolic signs of the ḍākinīs for an extensive amount of mind treasures. Additionally, Ḍākkima had visions of the wisdom ḍākinī, from whom she received many prophecies. Since she and others assisted the Refuge Protector in deciphering the ḍākinī's signs, all the enlightened activities were highly successful. Moreover, at that seat, Do Khyentse bestowed extensive instructions on the golden-letter [teachings] and preliminaries to Losal Drölma and others, resulting in many people being introduced to realization. The 234th page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹⁷⁶

When the Wood Tiger new year came about, my sister traveled there [216] to assist the king in differing ways and to fulfill the wishes of my daughter. I departed for Somang for a short while as the king was ill.

Also, the 236th page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹⁷⁷

My sister also dreamed that my daughter was escorted to the door of the Glorious Mountain. Then, my sister and I proceeded to the Palek capital along with others, Sawang Rinpoche being the most notable among the group. We prayed extensively and hoisted endless prayer flags on the forty-ninth day of my daughter's death. Focusing on our collective karma, we practiced *The Peaceful and Wrathful Deities Who Purify the Lower Realms* for seven days.¹⁷⁸ We carried out an effective long-life practice for Sawang Rinpoche and requested him to remain with us.

As soon as the bone purification ceremony was completed, my sister went to Tsetenling once again, passing through Ka Ke'utsang.¹⁷⁹ However, I remained for a while to accomplish the king's wishes.

Also, the 236th page of *The Speech of the Ḍākinī* states:¹⁸⁰



We then arrived at Tsetenling. To put my sister's mind at ease, we focused on my daughter's collective karma as hundreds of saṅghas performed peaceful and wrathful purification rituals. In the monasteries, they conducted some fasting practices with breaks in-between their rituals. They dedicated all their virtue to the attainment of enlightenment. My sister was a little unwell at that time; she had some issues with her feet but recovered [217] on account of medicine, the long-life feast ritual, fire offerings, and the like.

Also, the 237th page of *The Speech of the Ḍākinī* states:¹⁸¹

We finished all that needed to be accomplished at Tsetenling. As soon as the tenth-day ceremonies were finished at Somang Kachok Monastery, we conducted a few long-life rituals at the capital and resided at Tsetenling for a period.¹⁸² There we arranged appropriate and suitable auspicious connections and deciphered the Ḍākinī's symbolic scripts. I taught on the golden-letter [teachings] to seven samaya holders, of which my sister was foremost. Furthermore, I also instructed on the energies and channels for The Heart Essence of the Vast Expanse to some people, although for the majority, I taught the preliminaries.

Treasure owners and non-human spirits, form and formless beings, who take delight in virtue, also enthusiastically gathered. The Teacher also unraveled the meaning of the golden-letter [teachings] in accordance with the inclination of humans and non-human beings. Also, the congregation of heroes and Ḍākinīs took place day and night. But due to people's various attitudes and conduct, samaya was in short supply; however, self-condemnation, high hopes for signs of accomplishment, and arrogance were plentiful, bringing us to the brink of disaster. It was Ḍākkima's bravery that carried us to victory over these demons.

Due to the Teacher's blessings, the wisdom Ḍākinī's emanation seed also entered the womb. [This was to be Somang Chogtrul, the emanation of Khaying Drölma.]¹⁸³ It was prophesied that, amongst the meritorious disciples, the emanation would receive the opportunity to be the lineage holder of the Enlightened Heart-Essence. During that time, at dawn, a yoginī, who wore the six bone ornaments and held khaṭvāṅga and bāṇḍha in her hands, pointed the trident at my sister's heart and said:

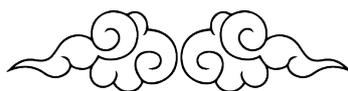
Kye ho!

Primordial wisdom—free of the duality of mind and appearances,

Essentially pure, spontaneously vast, and naturally liberated,

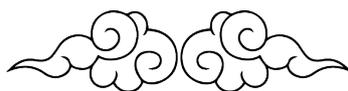
Cannot be expressed by words nor examples.

It's all-pervading, utter vastness—EMAHO!



If you fathom the meaning of the sole path,
 Traversed by the victors of three times: past, present, and future,
 You will capture the capital of the dharmakāya.
 Birth and death are mere labels.
 There is no traversing to “pure lands.”
 Pure and impure are the mind’s magical displays—
 They come about from losing control over the five obscuring poisons.
 But by reaching a definitive conclusion
 That hatred is luminous emptiness, desire is bliss emptiness,
 Delusion is awareness-emptiness, pride is baseless,
 And jealousy is utter self-liberation,
 You realize that the five poisons are the essence of the five primordial
 wisdoms!
 The immutable view seizes dharmakāya capital.
 The meditation perfects the sambhogakāya’s expressive power.
 The conduct, the nirmāṇakāya’s manifesting power,
 Accomplishes altruism, utilizing skillful means and compassion!
 Within the body of flesh and blood, created by vulgar mental impressions,
 Is the All-Creating King—the youthful vase body.
 When you come to see the immutable, spontaneous Great Perfection,
 You will control the expressive energy of the primordial wisdom ḍākinī’s
 reflexive awareness
 And, with the appropriate methods, accomplish the welfare of beings.
 The benefit of beings will, thereby, be endless!
 Bear in mind the meaning of every statement [219]
 In Śrīsiṃha’s great prophetic certificate!
 From the Iron year of the Dancing Bodhisattva,
 The time of the ripening fruition has come.
 Hence, with the emanation and basis of emanation, I have merged
 inseparably
 And shall establish all outcomes of the spontaneously accomplished two
 benefits
 Into the state of complete Buddhahood.

After saying that, she disappeared. Then those holders of samaya increasingly
 endeavored in the instructions and purifications day and night. Some of them
 were struck by blessings and came to their own recognition. My supreme sister
 and her samaya-keeping attendants also intensively and diligently endeavored,
 day and night, in various auspicious connections to revise the symbolic scripts,



following the prophecies of the lamas, deities, and ḍākinīs. The excellent path was successfully accomplished.

When she was fifty-four in the Iron Rabbit year (1855), Ḍākkima was at the monastic seat of Tsetenling while bringing benefit to the teachings and beings. Her disciple Rigzin Paljor was sent to Lhasa for the purposes of renovating the knowledge-holder Jigme Lingpa's monastic seat of Tseringjong, and for other reasons. The Refuge Protector went to Samdrub Dzong in Palek, the capital of the Trokyab king, and other places.¹⁸⁴ Following this journey, he returned to the monastic seat of Tsetenling. At the capital of Tsetenling, the Refuge Protector and Ḍākkima carried out such rituals as praying for the long life of the Somang king. [220] Then they departed Tsetenling for Kachok Monastery, the Somang king's main object of veneration. At that time, being invited by the king of Trokyab, Losal Drölma went to Samdrub Dzong in Palek for a while, where she brought benefit to the teachings and beings. Then she continued to Ka Ke'utsang. It was at this time that Ḍākkima developed a throat illness stemming from polluted samaya in addition to unclean food. Do Khyentse also went there and prayed for her long life. After recovering from the illness, the pair, along with their retinue, eventually departed Ka Ke'utsang and went to Kachok Monastery, where she entered retreat.

The 244th page of Refuge Protector's *The Speech of the Ḍākinī* states:¹⁸⁵

My sister dispatched her student Rigzin Paljor to Lhasa to renovate the seat of the previous Omniscient One Jigme Lingpa, and for other purposes.

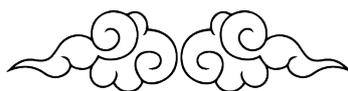
Also, the 246th page states:¹⁸⁶

My sister was also at the Sama capital with other relatives, where we reunited. The two of us siblings recited some long-life prayers. ...¹⁸⁷ As the escort from Trokyab arrived, my sister went there once again.

Also, the 257th page states:¹⁸⁸

I had heard that my sister developed a sore throat due to defiled samaya and unclean food, so I also traveled to [221] Ka Ke'utsang, where I conducted some rituals to purify such defilements and resolve conflict.¹⁸⁹ From this, and also on account of my sister's strong will to benefit the teachings and beings, her illness improved ever so slightly. That was when I went to the Palek capital for a brief visit. But following this, with permission from Sawang Rinpoche, we took the path to the capital of Sama Khar from Ka Ke'utsang.¹⁹⁰

After our audience, [Sawang Rinpoche] settled at his own monastery, the Kachok monastery. There, following our tradition, we amassed auspicious connections and conducted the methods that please the heroes and ḍākinīs. As soon as I



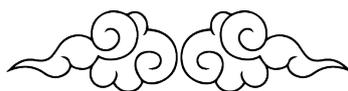
completed last year's maturation instructions of *The Natural Liberation of Grasping*, which were left unfinished, giving them to seven students, who were also attending the master, we sent three people to three different haunted areas. There were others who remained in their own residences, entering retreat on the practice of Severance (*chöd*). My sister also undertook a retreat. As soon as I completed all the necessary rites of service at the capital, I went on a one-month retreat with Sawang Rinpoche and offered him experiential instructions afterward.

When she was fifty-five in the Fire Dragon year (1856), the Refuge Protector and Ḍākkima, with their retinue, stayed at the seat of Kachok Monastery. There they made various prayers and the prescribed offerings. It was during this time that Losal Drölma received numerous prophecies from lamas and ḍākinīs and beheld them in visions. Additionally, supplications from the faithful people averted any life-threatening obstacles she had.

Then, the Refuge Protector and Ḍākkima, with their retinue, departed Kachok Monastery [222] and headed to Trochu, Gyalong.¹⁹¹ While there, not only did Losal Drölma extend the patron Tārodrung's life for three months, but she also planted the seed of bodhicitta in his mind-stream.¹⁹² Moreover, by establishing an extensive spiritual connection with faithful locals, conducting funerary rites, and binding both gods and demons under oath, she carried out various activities for the sake of the teachings and beings. Following this, they traveled to the main seat of Vairocana, Trochu Dechen Monastery.¹⁹³ Since she previously bound Awo Tabshe and other local deities of the area, they proffered their vital-heart mantras and conducted enlightened activities upon her command, thus, ultimately fulfilling the wishes of the faithful people in accordance with their needs.¹⁹⁴

Following this they returned to Kachok Monastery for the Great Summer Tenth-Day Ceremony, and for other services. Then once again, the Refuge Protector and Ḍākkima, with their retinue, proceeded to return to Trochu, and it was during this time that the patron Tārodrung died. Losal Drölma then took her retinue to Derge, Kham, where they managed religious ceremonies for the king, prince, and servants at the Lhundrubteng capital. At that time, at the exhortation of Ḍākkima, Do Khyentse deciphered [223] a few treasure teachings. The 247th page of the Refuge Protector's *The Speech of the Ḍākinī* states:¹⁹⁵

When the Fire Dragon year came about, and after completing the prescribed offerings and rituals that generate joy, I remained in a natural samādhi, and in a dream, there appeared a lama with heruka attire. ...¹⁹⁶ My sister also received many prophecies from the lama and ḍākinīs as she experienced them in visions. Her life-threatening obstacle, due to occur in the Dragon year, was also averted because of faithful people's supplications. Then, as the time had come, the two of us siblings and two tulkus ventured to Trochu. ...¹⁹⁷ The patron Tārodrung was



about to die, and we all, mainly my sister and I, extended his life for three months. Although he was a sinful and fell man, my sister cared for him wisely and planted the seed of bodhicitta in his mind-stream. She also lessened his mental habituations through the view of dharmatā's natural radiance, and he came to realize a portion of the theory of faithful compassion. He was, thereby, blessed as a fortunate one by her deeds.

Also, the 250th page states:¹⁹⁸

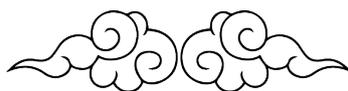
We traveled to Dechenling Monastery with our retinue and fulfilled the people's wishes in accordance with their needs. As the right time had arisen, we went to the area of Awo Tabshe, and the excellent auspicious connections came about perfectly. Since all the non-human guardians of the [224] secret treasure, who had karmic connections with my sister in the past, chiefly the local deity Awo Tabshe, saw her with their clairvoyance, they submitted their vital-heart mantras and pledged their servitude.

Then we went to Kachok Monastery. But as soon as the ceremonies on the tenth day were completed, I returned to Trochu again. The patron Tārodrung passed away as well. We cared for him through purification rituals, consciousness transference, and cremation; and with her great compassion, my sister guided him on his way to the Glorious Mountain.

Next, we completed suitable temporal and spiritual activities in the surrounding areas. People under delusion's control experienced some fantastical signs that were anything but deceitful. Then we headed back up and arrived at our place.

Those from Golok who had traveled to Lhasa also returned. However, there was a mixture of people who came, some with and some without samaya. A few minor issues arose upon their departure, but we just let them be. Still, I looked after the consciousness in the bardo and sent it swiftly off, where it eventually made it to the pure land.

It was at this time that some other people had come from Derge, and my student Tashi Gelek, foremost among them, came to ask for my presence. The younger prince at the capital was experiencing immense and intense obstacles, so he was invited to our place. We opened the three kinds of maṇḍala to the benefit of all; and having conquered the host of demons, we assembled exceptional auspicious connections perfectly. [225] I gave maturing empowerments and liberating instructions to the assembly, in accordance with their interest, and completely fulfilled their various hopes. As urged by the allotted Dharma custodian,



Ḍakkima, I deciphered some symbolic scripts, and some faithful people displayed signs of blessings.

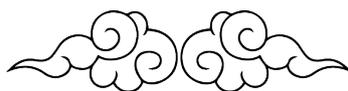
When she was fifty-six in the Fire Snake year (1857), the Refuge Protector and Ḍakkima, along with their retinue, celebrated the new year at the capital city of Derge. While staying there, they accomplished necessary, contemporary enlightened activities. Then Do Khyentse, Losal Drölma, and retinue headed to Khogsung Chumen (“Protected Valley with Medicine Water”) to bathe in the hot springs.¹⁹⁹ During this period, they accomplished a great many enlightened activities for the sake of the teachings and residents of the area. Then, from Derge, they ultimately proceeded to Kachok Monastery in Gyalrong, the Somang king’s main object of veneration, and dwelled there.

Ḍakkima traveled to the Tsetenling seat for its renovation and undertook the necessary rituals during her sojourn, taming the earth and other pertinent rites. After finalizing the renovation, the camp was moved from Kachok Monastery to Tsetenling. That year the reincarnation of Khaying Drölma, who had been born to the Somang king’s queen, was invited to the camp at Tsetenling and enthroned. Then the Precious Refuge Protector continued to Golok, while Losal Drölma [226] and retinue remained at Tsetenling, primarily engaged in retreat and deeds on behalf of the teachings and beings.

In that year, Ḍakkima sent messengers to the Precious Refuge Protector in Golok and requested him to return in haste. In a letter sent back with the messengers, Do Khyentse wrote that he had urgent enlightened activities that he must see through. The 251st page of Refuge Protector’s *The Speech of the Ḍākinī* states:²⁰⁰

When the Fire Snake new year came about, after we finished such suitable and necessary offerings as those that please and fulfill the heroes and Ḍākinīs, the two of us siblings traveled to Khogsung Chumen. There we placed all non-human spirits, primarily the great heir of the evil spirit and the chief local deity, under oath, and the elemental spirits quarreled to a sweltering degree. Yet, forcefully we bound them, many times over, with the seals that signify the teachings as we developed an altruistic compassion, marked by fortitude.

We found the hot springs, primarily, to be very beneficial, and we also conferred protective rituals, empowerments, blessings, and auspicious consecrations upon our faithful patrons in accordance with their interests and karmic allotment. Throughout the area, we developed opportunities for people to establish connections with the Dharma through seeing, hearing, touching, and remembering. As we departed, those with previous karmic connections saw us off until the border. Passing through the capital city, we arrived at Kachok Monastery.



Like always, Tsetenling required some renovation, and my sister went there to bless the [227] earth, while I did a bit of approach and accomplishment practice on my meditational deity at my residence. Eventually, the camp moved to Tsetenling. My sister and I reunited at some point, and Tashi Gelek returned home.

Then all of us invited the prince [Somang Chogtrul], and the Queen Mother and his sibling saw him off from the monastery. It was on an auspicious day that he settled at Tsetenling, and we created excellent auspicious connections in the form of a ceremony. ...²⁰¹ At that point, the time came for me to go to Tsārita in Kham, and Nyenpo Yutse's host of deities came and called upon me. As my sister and others effectively ensured [that virtuous karmic] results would ripen on time by offering a ceremony, smoke offering, gifts, and goods to the treasure protectors, prominent local guardians, heroes, and ḍākinīs, I prepared for my journey to the upper lands, for which I embarked on an auspicious day.

Also, the 256th page states:²⁰²

Messengers were sent from my sister to check up on me and encourage me not to stay too long. They also brought letters from the Sama capital. I wrote a letter, which I sent her, mentioning that I had some worthwhile affairs I needed to take care of.

Also, the 264th page states:²⁰³

Since I came up there, apart from conducting protective rituals and occasional offerings and praises, my sister was [228] in retreat.

When she was fifty-seven in the Earth Horse year (1858), Ḍākkima once again sent messengers to Golok to invite the Precious Refuge Protector. Following her messengers, he began his journey to Gyalrong. Upon his return journey, Do Khyentse arrived in Nyenpo Yutse, where he manifested various emanations. During his time there, the Dharma custodian Ḍākkima appeared in his luminous visions and assisted with the enlightened activities, resulting in their unhindered fulfillment.

Then, swiftly returning to Tsetenling, the Refuge Protector reunited with Ḍākkima and retinue. Then Do Khyentse and the Somang king, with his entourage, departed for Trochu for the sake of the teachings and locals. Per Trokyab King Tsewang Rabten's invitation, Losal Drölma went to Palek, the capital, where she performed long-life rituals for him and his entourage.²⁰⁴ Additionally, while residing there, she consecrated the three objects and accomplished deeds on behalf of the teachings and residents.



Then Ḍākkima and her retinue departed the Palek capital and proceeded to [229] Tsetenling via the [three places of] the Dampa capital, Gyalnak, and the Somang king's new capital of Norbuling, respectively.²⁰⁵ For the Refuge Protector's enlightened activities to succeed without any obstacles, Losal Drölma performed various activities, elaborate and unelaborate, during her time there—namely, supplications to the lama, exhortations to the meditational deities, feast offerings to the ḍākinīs, offerings to the Dharma protectors, and offerings to the treasure guardians.

The 256th page of Refuge Protector's *The Speech of the Ḍākinī* states:²⁰⁶

On a favorable day of the first month of the Earth Horse year, we celebrated the new year and made some smoke offerings at the place of Yanglek.²⁰⁷

Also, the 258th page states:²⁰⁸

Together with the escorting messengers from the Tsetenling seat and the Sama capital, our camp settled at Mayul for a while. Some of us, master and attendants, fulfilled the wishes, just enough, of those whom we met along the way. Lord Ngawang was one of them.²⁰⁹ Then we arrived in Nyenpo Yutse. The upper side of the rockface there, adjacent to the lake, is like a dancing Ḍākinī. During the day, I preoccupied myself with distractions, taking in the landscape and partaking in various games. During the night, I engaged in heruka sādhanas for the pure realm of the earth travelers and knowledge holders and for the pure land endowed with beautiful sights and precious jewels.

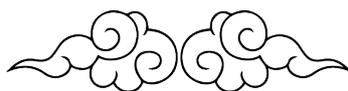
Also, the 259th page states:²¹⁰

At that time, the Dharma custodian Ḍākkima did not physically come. Nevertheless, in a luminous vision, she appeared as an emanated body of light and took up the responsibilities of a great caretaker.

Also, the 259th page states:²¹¹

When the time came, we set on the road together with the [230] escort from the border areas. Since we believed there would be delays, we traveled secretly and swiftly through Ngakhok and other places.²¹² At Katö, the escort from the eight towns started on their return journey.²¹³ Leaving altruistic deeds and auspicious connections unfinished, we arrived safely at Tsetenling.

From the time I came up there, apart from conducting protective rituals and occasional offerings and praises, my sister was in retreat. ...²¹⁴ For the well-being of the people of Trochu, it was necessary for the king, Queen Mother, and prince



to go there. I also went for the purpose of averting obstacles and offering protective services. The group arrived at the capital, followed by the arrival of the Chinese as well. Together all of us endeavored in methods for creating the causes of well-being for the people. I also provided some necessary services to a degree. After some time, everything became peaceful.

At that time, as the supreme king of Trokyab sent an escort, my sister also proceeded to the capital of Palek via Dampa. While having a close patron-priestess relationship, she fulfilled his wishes, completing in turn the relevant deeds of consecrating statues during the feasts for the assembly.

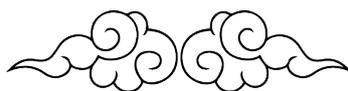
Also, the 268th page states:²¹⁵

After receiving Sawang Rinpoche's permission, my sister departed Palek and safely arrived at Tsetenling. On the way, she briefly visited the Dampa capital, Gyalnak, and the Sama capital, where she paid a short visit to the [231] Queen Mother.

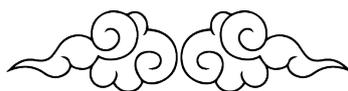
Ḍakkima went to many places including Dampa, Gyalnak, and the Sama capital, perfectly fulfilling disciples' wishes along the way. Subsequently, she returned to Tsetenling and resided there. The 268th page of Refuge Protector's *The Speech of the Ḍākinī* states:

After receiving Sawang Rinpoche's permission, my sister departed Palek and safely arrived at Tsetenling. On the way, she briefly visited the Dampa capital, Gyalnak, and the Sama capital, where she paid a short visit to the [231] Queen Mother. ...²¹⁶ My great sister thoroughly accomplished all activities, elaborate and unelaborate, all of which were necessary and suitable. She brought about prosperity and well-being for the realm in both general and specific aspects. But in particular, she opened the door of the Enlightened Heart-Essence [treasure cycle] at Ka Ke'utsang and finalized the decoding of symbols, including those of various ritual masks. She also made supplication prayers that pleased and fulfilled the lamas, allowing for all to be accomplished without hindrances; called upon the meditational deities; offered feasts to the Ḍākinīs; amended the outer, inner, and secret pledges; and presented offerings to the Dharma protectors and treasure guardians.

Ḍakkima was fifty-eight in the Earth Sheep year (1859), but the Refuge Protector began writing *The Speech of the Ḍākinī: An Autobiography* in the eleventh month of the Earth Horse year (1858), completing the task on the fifteenth day of the [232] first month of the Earth Sheep year (1859). Therefore, there is no way to know about Losal Drölma's life after this year. However, the Refuge Protector's autobiography was written at Trochen Sawang's hermitage of Khandrö Dzongchen.²¹⁷ At that time, she and the camp were at the seat of Tsetenling, and the pair made it their main



seat around this time. Consequently, it seems that when she was fifty-eight in the Earth Sheep year, Ḍākkima was residing at Tsetenling, carrying out deeds on behalf of the teachings and beings.



CHAPTER 15

HER PASSING

On the twenty-fifth day of the fourth month of the Iron Bird year (1861), in the fourteenth calendrical cycle, at the age of sixty, Ḍākki Losal Drölma passed into the dharmadhātu while bestowing numerous future prophecies and displaying a great many wondrous signs. In his supplication to the life of the Refuge Protector, Do Drimè Drakpa depicts:

Iron Bird year, fourth month, twenty-fifth, morning:
 With prophecies of times to come, Ḍākkima,
 The hour of your departure for Khecara came to be.
 Benefactress for beings to be tamed—I supplicate [233] you.

This verse here I wrote from the memories of Do Dasal Wangmo.²¹⁸ The original manuscript of this supplication to the life of the Refuge Protector was lost during the time of turmoil.



CHAPTER 16

HER BIOGRAPHY WITHIN KHYENTSE'S
BIOGRAPHY OF SIGNS OF ACCOMPLISHMENT

Some parts of Ḍākki Losal Drölma's life story are found in *The Secret Biography of Khyentse Heruka: The Compilation of the Displays of the Signs of Accomplishment*, and I have arranged them here. The eighth sign of attainment states:

When Drubwang [Do Khyentse Yeshe Dorje] was staying at La'utang Monastery with his entourage, his sister taught Dzogchen to the students at Garnang Hermitage.²¹⁹ One time, as soon as the sun arose, the Refuge Protector said, "Raltri, go get two horses and a white mule. The time has come for us to go." He did accordingly, and they rode out to the foot of the plain.

Do Khyentse Yeshe Dorje said, "Raltri, close your eyes!" It was as if a wind had come about and lifted us away [thought Raltri]. After a while, Do Khyentse said, "Open your eyes!"

Upon opening his eyes, he realized they had appeared at the Garnang Karza hermitage [234] as [his father's] sister (Losal Drölma) had just concluded teaching. They met the students as they were being dismissed and moving about, but nobody could see the pair. However, [his father's] sister saw them. Then all the students could see them, and they came to prostrate on the ground. When Raltri looked at the sun, it was in the same position as when they departed La'utang Monastery. The wonder of this struck everyone.



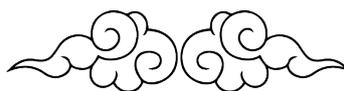
Thus, Ḍākkima was always in retreat, engaging in approach and accomplishment practice, and assisting the Refuge Protector with his enlightened activities. Additionally, it is evident she bestowed teachings to students at the camp, both of sūtra and tantra, but especially those concerning the Dzogchen teachings of the Old Translation school.

The *Abridged Biographies: The Lineage of the Do Family* authored by Do Dasal Wangmo in the Fire Ox year (1997) in the seventeenth calendrical cycle depicts:

Lord Do Khyentse Yeshe Dorje's sister was Losal Drölma. Her father was Chökor Sönam Pen, and her mother was Tsewang Men. She was born on the tenth day of the Resultant month (9th month) of the Water Dog year of the thirteenth calendrical cycle.²²⁰ In the early morning of her birth, a great resounding of [Tara's] ten-syllable mantra was clearly heard, and many amazing signs manifested, green light pervading the entire house, for instance.

From Dodrubwang, she received immeasurable common and uncommon teachings. Particularly from her brother, the Lord, she received the golden-letter cycle of *The Exceedingly Secret, Enlightened Heart-Essence*. [235] Putting them to practice, the results of accomplishment became apparent, and she beheld the faces of the primordial wisdom ḍākinī and a number of her personal deities. She bound hosts of haughty ones into her service and became renowned for being the emanation of the mother Tārā and Vajravārāhī. Since she attained mastery over the supreme and ordinary siddhis, she would often appear in a cross-legged position in the air, and by pronouncing PHAT! she would teleport to a new place, only to later reappear in a corporeal form. Such miraculous powers she mastered. She was the Dharma custodian and caretaker of the activities, and established many human and non-human beings on the path of maturation and liberation. At sixty she passed away in the morning of the twenty-fifth day of the fourth month of the Iron Bird year. When her body shrank to a cubit in height, there were sounds, lights, rainbows, and numerous relics.

Lady of the lineage, Ḍākkima,
Like a cluster of stars, your stories are manifold.
Their arrangement in words, I have not seen.
So, I lack the fortune to compose more than a précis.



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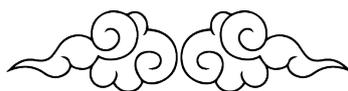
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BDRC MW1PD89990.



1 Dak+ki blo gsal sgrol ma, 1802–1861, BDRC P1GS138134; mdo mkhyen brtse ye shes rdo rje, 1800–1866, BDRC P698. Refuge Protector, or Kyabgön (skyabs mgon), is used exclusively throughout the document when denoting Do Khyentse Yeshe Dorje. To align with English’s distaste for monotonous repetition and to clarify the subject for the reader, we have used variants from “Refuge Protector Do Khyentse Yeshe Dorje” throughout the translation.

2 A Dharma custodian (chos bdag) is an individual who is ultimately responsible for the transmission of a particular set of teachings.

3 The specific version of Do Khyentse Yeshe Dorje’s autobiography (rang rnam mkha’ ’gro’i zhal lung) used for cross referencing is mdo mkhyen brtse ye shes rdo rje 2009, BDRC MW1PD89990. This is not the same text utilized by Chödar; however, we have noted the corresponding page numbers and omissions from BDRC MW1PD89990. For a reference to the general collection of the autobiography, see mdo mkhyen brtse ye shes rdo rje, BDRC WA18047. For second text mentioned, see Anon, BDRC W4PD971.

4 chos skor ma bsod nams ’phan, BDRC P1PD76596; The Chökhör are descendants of the Akyong clan (a skyong, BDRC C11MS165). mda’ pa’i bu mo tshe dbang sman, BDRC P1PD76598; Dapa was from upper Ma and was said to be a descendent of the nyen spirits. mkha’ ’gro ma sha za kha mo

5 bar gzhi nang pa, BDRC G1PD76597; pad+ma ’bum, BDRC G3775; mgo log, BDRC G1490; a mdo, BDRC G1202

6 ye shes rdo rje 2009, 60.2.

7 ’dzom pa skyid

8 shugs chen stag ’go ri khrod; rdo grub chen 01 ’jigs med ’phrin las ’od zer, 1745–1821, BDRC P293

9 ye shes rdo rje 2009, 61.5.

10 Brahmā’s Divine Flower (tshangs pa lha yi me tog) is an epithet of Tri Songdetsen (khri srong lde btsan, 742–796/800, BDRC P7787).

11 dbyings kyi rdo rje

12 g.yu zhal ’bar; bsam yas dgon pa, BDRC G287; ’jigs med gling pa, 1730–1798, BDRC P314

13 ye shes rdo rje 2009, 146.2.

14 ye shes rdo rje 2009, 64.4.

15 ’bri gung mthil dgon pa, BDRC G340; lha sa BDRC G2800

16 rdzogs chen dgon, BDRC G16

17 rdzogs chen grub dbang 04 mi ’gyur nam mkha’i rdo rje, 1793–1870, BDRC P1710

18 sde dge, BDRC G1539; chos lung gdong

19 kaH thog si tu 01 chos kyi seng ge, b. 1775, BDRC P5981; zhe chen rab ’byams 03 rig ’dzin dpal ’byor rgya mtsho, 1771–1807, BDRC P2JM436; mgo tsha mchog sprul 01 ’jam dpal bsam gtan rgya mtsho, 1791–1860, BDRC P8327

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21 yang ri sgar, BDRC G62; ’bri gung rdzong gсар

22 nye gnas ’od zer mtha’yas, BDRC P5052; tshe ring ljongs, BDRC G351

23 ye shes rdo rje 2009, 94.5.

24 ye shes rdo rje 2009, 121.3.

25 ye shes rdo rje 2009, 121.3.

26 mdo gong ma, BDRC G1722; Tubten Chödar footnotes in his biographical work that Do Gongma is under the jurisdiction of Pema Dzong, Golok.

27 ye shes rdo rje 2009, 140.1

28 gyi lung thugs mchog rdo rje, d. 1939, BDRC P6007; kaH tog dgon, BDRC G17; sбра mgo ri khrod

29 dge rtse paN chen ’gyur med tshe dbang mchog grub, 1761–1829, BDRC P2943

30 ’dus pa mdo, BDRC WA0RK0825; sgyu ’phrul zhi khro; yang dag; sangs rgyas mnyam sbyor, BDRC WA10MS11180; ’khor ba dong sprug; rdo rje phur pa; bka’ brgyud rnam gsum

31 gsang snying rgyud, BDRC WA21833; kaH thog pa dam pa bde gshegs, 1122–1192, BDRC P1314; phyag tsha sprul sku 01 kun bzang nges don dbang po, BDRC P5987

32 dri med zhing skyong 02 ’jigs med rig ’dzin mgon po, d. 1836, BDRC P5992; rmog rtsa 02 chos dbyings rdo rje, BDRD P6008

33 ye shes rdo rje 2009, 188.1.

34 ’dzir ka la

35 dpon stobs rgyal; tsha dbon klong gsal

36 ye shes rdo rje 2009, 192.1.

37 sde dge lhun grub sgang/steng is the Derge capital in which the Lundrubteng Monastery is located, BDRC G193.

38 ’jigs med blo gsal, BDRC P2JM209

39 ye shes rdo rje 2009, 203.5.



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- 40 nye gnas kun bzang bstan dar
- 41 ye shes rdo rje 2009, 204.5.
- 42 khro skyabs thugs chen po, BDRG G3728
- 43 mdzod dge thang skor
- 44 mgo log rtag lcags thar rgyal
- 45 ye shes rdo rje 2009, 232.4.
- 46 mtsho sngon zhing chen, BDRG G977
- 47 yar klung pad+ma bkod, BDRG G3983; reb gong, BDRG G2369; gling rgya a mye lha ri
- 48 gling rgya sngags khang
- 49 ye shes rdo rje 2009, 261.1.
- 50 bka' brgyad, BDRG WA1KG12075
- 51 The text omits ye shes rdo rje 2009, -261.5–262.3.
- 52 bla brang bkra shis sgo mngas, BDRG G1802; gsang khog; dngul rwa lha de, BDRG G3227
- 53 rdo rdzong; gnyen po g.yu rtse
- 54 ye shes rdo rje 2009, 268.2.
- 55 dmar rgyan khrom skyid
- 56 khamtsi kyi tsA ri Ta, BDRG G2CN11110
- 57 g.yu rtse'i mtsho
- 58 rgyal rong, BDRG G1272
- 59 tsha kha rgyal bkra shis thang
- 60 The insertion, which gives the instrumental, is ye shes rdo rje 2009, 270.1–270.2. Chödar's text begins on 270.4
- 61 rog bza' bsod nams dpal dge, 1800–1884, BDRG P2JM289. For a praise of Rogza Sönam Palge see Dodrupchen Jigme Tenpai Nyima, "In Praise of Sönam Palge," trans. Adam Pearcey, Lotsawa House, 2020.
- 62 'brong rdzong
- 63 yul bzhi pad+ma seng ge
- 64 Dak+ki sa 'dzin chen mo
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- 66 'drong rdzong sar wa ha'i ri khrod, BDRG G1PD76601
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- 68 'dzir kha; 'dzam thang rdzong, BDRG G2336
- 69 rdza chu kha, BDRG G2301
- 70 ye shes rdo rje 2009, 274.5.
- 71 'jigs byang
- 72 'dzir ka na mda'
- 73 ye shes rdo rje 2009, 281.4.
- 74 Approach and accomplishment pertain to the four stages of a creation stage practice: (1) approach, (2) close approach, (3) accomplishment, and (4) great accomplishment.
- 75 rma yul pad+ma ri mtho, BDRG G1PD76604
- 76 gling lha; ma gcig grub pa'i rgyal mo, BDRG P4CZ15370; mkha' 'gro ma rgod leam dkar mo
- 77 gling ge sar, BDRG T248
- 78 ye shes rdo rje 2009, 282.1.
- 79 seng 'u'i sgom khang khra mo
- 80 For a brief glimpse into bla zog, see Berounský "Tibetan Purificatory Sel Rituals," 37.
- 81 bla ma pad+ma seng ge; 'om 'go; klong chen snying thig; BDRG WA7478
- 82 phun tshog rdzong
- 83 ye shes rdo rje 2009, 284.1.
- 84 a ba to ta ro stag skyab; nag nyo bla ma bzod pa
- 85 The interpolation within the parenthesis is extant in Chödar's text.
- 86 rdo grub 'jigs med 'phrin las 'od zer 02 shes rab me 'bar, 1829–1842, BDRG P1PD76603
- 87 rdo rig pa'i ral gri, 1830–1896, BDRG P7933; Jigme Lingpa's son, Jigme Dechen ('jigs med bde chen) also known as Jigme Nyingche Özer/Wangpo ('jings med nyin byed 'od zer/dbang po), was the Fourth Drigung Chungtsang Tenzin Chökji Gyaltzen ('bri gung chung tsang 04 bstan 'dzin chos kyi rgyal mtshan, 1793–1826, BDRG P2233). His father never formally recognized his paternity. For more information on this see: Sørensen, "Rulers of the Celestial Plain," 734.
- 88 ye shes rdo rje 2009, 284.3.
- 89 rgyal po tshe dbang lhun grub
- 90 Abhirati (mngon par bga') is the eastern buddha field of the five buddha families. Belonging to Akṣobhya, it is the realm of the vajra family.
- 91 khro kyabs nang so nam mkha' lhun grub; kaH gong seng ge yangs rdzong; We are emending kaHgong seng ge yangs rdzong to ka ke'u seng ge yongs rdzongs as found in ye shes rdo rje 2009.
- 92 nang so rin po che
- 93 rma stod rdzong, BDRG G1755
- 94 dge bshes rgyal sa; Thub bstan chos dar 2008 and ye shes rdo rje 2009 both spell it as dge bshes. But this kingdom is also known as Geshitsa (dge shis tsa). See Tuttle, "An Introduction to Gyelrong."
- 95 lcags la, BDRG G1489; yu thang/'gu thang, BDRG G1PD76606; the document uses both yu thang and 'gu
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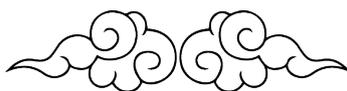
thang; however, we are using Yutang in all instances for the sake of the reader.

- 96 The biographies do not expressly state if he is pertaining to the Lhagang area (lha sgang ring mo, BDRC G1100) or to its Lhagang Monastery (lha sgang dgon pa, BDRC G3791). bzhag bra gangdskar
- 97 dar rtse mdo, BDRC G2308
- 98 ye shes rdo rje 2009, 286.1.
- 99 The text omits ye shes rdo rje 2009, -286.1–286.3.
- 100 dar rtse mdo, BDRC G2308
- 101 ye shes rdo rje 2009, 286.4.
- 102 ri khud sprul pa'i sku
- 103 ma gcig lab kyi sgron ma, 1055–1149, BDRC P3312
- 104 The text omits ye shes rdo rje 2009, -287.4–292.1
- 105 chos rgyal srong btsan sgam po, 617–650, BDRC P8067
- 106 pad+ma 'byung gnas, BDRC P4956
- 107 ye shes rdo rje 2009, 293.1.
- 108 rgya bza' kon jo, 623–680, BDRC P8116
- 109 blon po mgar stong btsan, BDRC P8117
- 110 'bar ma spyang gdong ma'i te se
- 111 gser bye thang; rta'u yul BDRC G2298
- 112 ma hA skyid lung dgon, BDRC G353
- 113 ye shes rdo rje 2009, 296.3.
- 114 has po ri, BDRC G3CN278
- 115 ye shes rdo rje 2009, 297.3.
- 116 g.yi khog
- 117 lcags rkang sde cha sprul sku
- 118 ye shes rdo rje 2009, 298.1.
- 119 bzhag bra lha rtse, BDRC G3500
- 120 rdzogs chen mkha' 'gro'i yang tig chen mo
- 121 ye shes rdo rje 2009, 298.4.
- 122 nye gnas 'od gsal snying po
- 123 The text omits ye shes rdo rje 2009, -298.5–302.3.
- 124 pa waM/dpa' dbang
- 125 sman pa ri khrod
- 126 g.yu mtsho
- 127 dpal ris dgon pa, BDRC G3786
- 128 la'u thang dgon pa, BDRC G4110
- 129 ye shes rdo rje 2009, 310.2.

- 130 rgyal mo dmu rdo, BDRC G3184
- 131 The text omits ye shes rdo rje 2009, -310.4–313.5
- 132 gter ston nyi zla snying po
- 133 hor brag 'go rdzong, BDRC G2299
- 134 ye shes rdo rje 2009, 316.1.
- 135 The text omits ye shes rdo rje 2009, -316.2–316.3.
- 136 pad+ma mkha' 'gro'i thugs thig skor
- 137 ye shes rdo rje 2009, 317.2.
- 138 khro kyabs dmu khri dpal legs rgyal sa
- 139 ye shes rdo rje 2009, 322.4.
- 140 lcang skya
- 141 ye shes rdo rje 2009, 323.5.
- 142 ye shes rdo rje 2009, 324.1 .
- 143 ye shes rdo rje 2009, 324.3.
- 144 gser thang; rdo grub chen 02 'jigs med phun tshogs 'byung gnas, 1824/25–1860/63, BDRC P2561
- 145 The text omits ye shes rdo rje 2009, -324.5–339.1.
- 146 ye shes rdo rje 2009, 339.5.
- 147 Om vākyaeda namaḥ is the heart mantra of Mañjuśrī.
- 148 rgyal po sngags 'chang dam pa
- 149 See Losal Drölma. zhabs brtan drang srong bden tshig.
- 150 Chödar's text initiates the quote at ye shes rdo rje 2009, 342.1. However, we have inserted the instrumental clause from 341.5 in brackets.
- 151 rig pa'i ye shes
- 152 The text omits ye shes rdo rje 2009, -343.2–343.4.
- 153 Chödar notes on p. 206: "The above supplication prayer for long life still exists today."
- 154 mdo dri med grags pa, 1846–1886, BDRC P8006
- 155 ye shes rdo rje 2009, 347.4.
- 156 The text omits ye shes rdo rje 2009, -347.5–348.3.
- 157 gar nang jo sgang ri khrod, BDRC G3787
- 158 a sqa
- 159 Should you wish to read about Senge Monastery in Minyak (mi nyag seng ge dgon), see reb gong pa 'jigs med bsam grub, ed. mi nyag seng ge dgon (dar mdo rdzong).
- 160 kar+ma pa 02 karma pak+Shi, 1204/1206–1283, BDRC P1487
- 161 ye shes rdo rje 2009, 358.1.



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- 162 ye shes rdo rje 2009, 365.4
- 163 shar drong khog
- 164 khog tha seng tshang dgon
- 165 dpal legs
- 166 chos rgyal tshe dbang nam mkha'; Khaying Drölma (sras mo mkha' dbyings sgrol ma, 1823–1854, BDRC P1PD76599) married King Tsewang Rabten of Trokyab.
- 167 ye shes rdo rje 2009, 366.2.
- 168 mtsho tor
- 169 rnam rgyal steng dgon, BDRC G1KR89
- 170 tshe brten gling
- 171 kaH mchog dgon pa, BDRC G1KR84
- 172 ye shes rdo rje 2009, 376.5.
- 173 ye shes rdo rje 2009, 377.2.
- 174 ka ke'u tshang
- 175 Emending tsa+tsha to sa tsa+tsha
- 176 ye shes rdo rje 2009, 379.3.
- 177 ye shes rdo rje 2009, 382.3
- 178 zhi khro ngan song sbyong ba, BDRC WA0XL4F8B7D21A1CA
- 179 For a description of bone purification rituals, see Tulku Thondup, "Peaceful Death, Joyful Rebirth," 223.
- 180 ye shes rdo rje 2009, 383.2
- 181 ye shes rdo rje 2009, 384.4
- 182 ka mchog dgon, BDRC G1KR84; for a history of the monastery see BDRC MW2CZ7959.
- 183 so mang mchog sprul, b. 1855, BDRC P1PD76611; Somang Chogtrul's biological father was Gyalse Rigpe Raltri, but his parental father was Somang King Tsegön Rigzin (so mang rgyal po tshe mgon rig 'dzin, BDRC P1PD76613).
- 184 bsam 'grub rdzong
- 185 ye shes rdo rje 2009, 395.2
- 186 ye shes rdo rje 2009, 398.3
- 187 The text omits ye shes rdo rje 2009, -398.3–399.1.
- 188 ye shes rdo rje 2009, 399.5
- 189 'khrugs bskang, BDRC T339
- 190 sa ma mkhar rgyal sa
- 191 rgyal rong khro chu, BDRC G2332
- 192 sbyin bdag tA ro drung
- 193 khro chu bde chen dgon, BDRC G3733
- 194 a wo thabs shes
- 195 ye shes rdo rje 2009, 401.1
- 196 The text omits ye shes rdo rje 2009, -401.2–402.5.
- 197 The text omits ye shes rdo rje 2009, -403.2–403.5.
- 198 ye shes rdo rje 2009, 404.4
- 199 khog srung cho sman
- 200 ye shes rdo rje 2009, 406.5
- 201 The text omits ye shes rdo rje 2009, -408.2–408.5.
- 202 ye shes rdo rje 2009, 414.3
- 203 ye shes rdo rje 2009, 430.2
- 204 khro skyabs rgyal po tshe dbang rab brtan, BDRC P1PD76602
- 205 dam pa; rgyal nag; nor bu gling
- 206 ye shes rdo rje 2009, 415.1
- 207 yang legs
- 208 ye shes rdo rje 2009, 417.5
- 209 dpon ngag dbang
- 210 ye shes rdo rje 2009, 419.1
- 211 Chödar's referred witness is unavailable to the translators. But the page number noted in the translation, 259, is mistaken and not emended. ye shes rdo rje 2009, 429.5
- 212 rnga khog, BDRC G1196
- 213 ka stod
- 214 The text omits ye shes rdo rje 2009, -430.3.
- 215 ye shes rdo rje 2009, 343.1
- 216 The text omits ye shes rdo rje 2009, -434.2–434.3.
- 217 mkha 'gro'i rdzong chen
- 218 mdo zla gsal dbang mo, 1928–2018, BDRC P1GS60402
- 219 gar nang kar mdza' ri khrod, BDRC G3787
- 220 smin zla





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