

CHARIOT OF THE FORTUNATE

The Life of the First Yongey Mingyur Dorje

by Je Tukyi Dorje &
SurmangTendzin
Rinpoche



Translated by
Yeshe Gyamtso

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FOREWORD

by the Seventh Yongey Mingyur Rinpoche

To all readers:

I rejoice in and am grateful for this painstaking English translation by Yeshe Gyamtso of the biography of Yongey Mingyur Dorje. This biography is both concise and direct in its message, and has been translated in such a way that the clarity, simplicity, and directness of the Tibetan have been captured. I therefore hope and pray that it will be beneficial and useful to its readers.

*Written by the seventh bearer of the name “Yongey Mingyur Dorje Tulku”
at Karma Triyana Dharmachakra on June 27, 2005.*

TRANSLATOR'S INTRODUCTION

In all the religions of this world there have appeared extraordinary individuals who have embodied the wisdom and goodness of their tradition while transcending the status quo of its institutions. These holy men and women capture our hearts in a special way because their lives challenge us to think “out of the box” of our often sleepy and lackluster faith. Their every deed and word awakens what is best within each of us.

Yongey Mingyur Dorje Drakpo Nuden Tsal, who was born in 1628, was such a person. This account of his deeds and words is both touching and humorous, both inspiring and shocking. As we read about his life, we are pushed beyond the reach of understanding and into the undiscovered country of awakened being. Although we cannot become like Mingyur Dorje just by reading about his life, our understanding of awakening could be forever changed by his blessing.

This book includes a brief biography of Mingyur Dorje by Jamgön Kongtrul the Great, extracted from his *Lives of the Hundred Treasure Revealers*, and the biography of Mingyur Dorje called *Chariot of the Fortunate*. The latter was begun by Dzigar Tukyi Dorje, and completed by Surmang Tendzin Rinpoche.

Chariot of the Fortunate is largely based upon oral traditions about the life of its subject. It is therefore free from the rigid organization that characterizes many Tibetan biographies. Reading it often feels like being spoken to by the writers, both because of its colloquial language and because of its informal structure. Nevertheless, it tells us a great deal about Mingyur Dorje, and perhaps something about ourselves.

As the Tibetan text of *Chariot of the Fortunate* is somewhat rare, we have published it also as གཏེར་ཆེན་མི་འགྱུར་རྫོ་རྗེའི་ནམ་མཁའ།. We have made no corrections to the eccentric spelling in the Tibetan text except where the spelling of a word is clearly a copyist's error. By preserving the text as it is, we hope to at least avoid adding to its errors through rash correction. As the Tibetan text of the brief biography by Jamgön Lodrö Taye is widely available, it was not included.

This book is meant to inspire us. May everyone who reads it gain at least a glimpse of Yongey Mingyur Dorje's wisdom, kindness, and ability!

Yeshe Gyamtso

This translation is dedicated to the Seventh
Yongey Mingyur Dorje Rinpoche

The Life of Mingyur Dorje Drakpo Nuden Tsal
LIVES OF THE HUNDRED TREASURE REVEALERS

by Jamgön Kongtrul Lodrö Taye

Mingyur Dorje Drakpo Nuden Tsal, a chakravartin among treasure-revealing siddhas, was an emanation of Prince Mutri Tsenpo. He was born in a nomad community called Great Refuge (Kyapche) in the southwest of Zalmogang in Dokham in the Male Earth Dragon Year.^[1] His father was the leader of the Yongey clan; his mother was named Bermo. At the time of his birth he exhibited extraordinary marks such as a vajra eye on his forehead.

Eventually his family moved to the vicinity of Dzodzi monastery in Lhatok. While he was living there Kunga Namgyal, the Fourth Surmang Trungpa, visited the area. The treasure revealer offered him the first fruits of his crown and received the name Karma Samdrup. He heard a great deal of dharma from the mahasiddha Kunga Namgyal, Sönam Gyamtso of Dzigar Monastery, and others.^[2] As his paternal uncle was a retreat leader at Dzodzi Monastery, the treasure revealer came to be known as Yongey the Nephew. His personality was extremely tranquil and calm, and he was very diligent in meditation and study. As he was skilled with his hands he created many paintings and statues of deities.

Traveling in a large company he went to Jang to meet Chöying Dorje, the Tenth Gyalwang Karmapa.^[3] On the way he dug in the earth and found a crescent moon of gold. He discreetly offered it to the Karmapa, who placed it among his supports. On the next day, when the Karmapa showed his supports to the travelers, he held up the crescent moon and said, “This is a treasure of the vidyadhara Mingyur Dorje Drakpo Nuden Tsal.^[4] Had he found both a sun and a moon, the interdependence would have been supreme!”

None of the travelers understood what he was talking about.

In his twenty-fifth year the treasure revealer accomplished the protector Bernakchen at Dzodzi monastery. One morning while he was doing so he

saw the faces of the mahasiddha Karma Pakshi, Guru Rinpoche, and their retinue. They bestowed empowerment, blessings, and instruction on him. He wrote these down; they form the *Gurusadhana of Karma Pakshi*.

In reliance upon it, the treasure revealer removed from a boulder beneath his dwelling a scroll of instructions on the retrieval of his treasures. His first treasure was discovered in two locations. He entered the lake on Dzodzi Hill and retrieved a rectangular blue treasure chest. From the Hidden Lake of Kamgyal he retrieved a container made of copper. From these emerged the *Dorje Trolö* cycle, which includes sadhanas, with applications, of the three roots.^[5]

His second treasure was discovered at a hidden place, the Divine Rock of Drugu. After excavating solid rock for a month at the treasure site, he removed five scorpionshaped containers made of cast iron. They contained Guru Padmavajra: the *Mandala of the Ocean of Siddhas*, together with its *Five Accessories*.^[6]

His third treasure was discovered at Chijam in Dzatö. After seven months of excavation and great effort he broke through the rock seals and removed the *Life Sadhana of Conjunct Means and Wisdom*. Nearby he retrieved the brief instruction called the *Life Sadhana of Namkhai Nyingpo*.

During all these discoveries many wondrous signs arose, such as rainbows, rains of flowers, delicious scents, the sound of voices in song, and so forth. The treasure revealer transcribed the dharma he had discovered and gave it, over time, to its inheritors.

It is said that if during this period the interdependence with his destined consort had come together he would have discovered a hundred and eight treasures. Because the interdependence was spoiled, the treasure revealer cut his long hair and appeared to others to behave like a madman. His seven attending monks fled. Two of them went to Tsurphu to request the help of

the Eleventh Gyalwang Karmapa, Yeshe Dorje. He said to them, “Mingyur Dorje is a mahasiddha who has destroyed bewilderment, not a madman. Go back and obey his every command as you did in the past!”^[7]

After that, his monks having returned, he lived as a nomad. He wore common clothing and appeared to speak nonsense. However, everything he said was a prophecy of the three times, which he saw clearly through unobscured supercognition. He performed amazing and unrestricted miracles. The power of his blessing was inconceivable; with little effort he cured severe and advanced illnesses and cast out great demons.

It was at this time that the disease of cattle called “rinderpest” first appeared.^[8] He overpowered the causer of the disease and started the spread of its benign form. He also engaged in means of, and created the interdependence for, repelling foreign invasion. In these and other ways he was directly and indirectly of the greatest kindness to the doctrine and to beings. He also opened the doors to several wondrous hidden places.

When Lord Chökyi Jungne was young he visited the nomad country.^[9] He met the treasure revealer, who established auspicious interdependence for him, gave him prophecies, and presented to him the complete dispensation of all his treasures.

After completing, in that way, the conduct of yogic discipline and his benefit of beings in that life he predicted his subsequent birth. Saying, “It is time to repel the invasion!” he withdrew the array of his form-body in Bamthangpoche while establishing symbolic interdependence through conduct.^[10]

His subsequent emanation-body, Kunzang Chökyi Dorje, possessed supercognition and miraculous abilities no different from those of his predecessor. It appears that he also received a few thought treasures. That lineage of emanation has continued down to the present, and the continuity

of his doctrine is maintained at the monastery founded at the site of the treasure revealer's camp. ^[11]

The treasure revealer's son, Guru Chödzin, and several of his disciples have produced successive recognized incarnations. They too have engaged in perfect service to the doctrine.

These treasure dharmas have benefited beings tremendously. Their principal inheritors, the holders of the black and red crowns and especially the omniscient Chökyi Jungne, dispelled obstacles to the doctrine of the lineage of accomplishment through their practice of them. These treasures have therefore been a boon ensuring the continued survival of the doctrine. In particular, as predicted in this lord's treasures:

In Atarong, Tai Situ will wave the vajra copper-knife in the sky.

This occurred as predicted. Our glorious protector guru, Padma Nyinje Wangpo, printed the complete treasures and established their practice and observance in all our monasteries from Ngari in the west all the way to the border of China in the east. ^[12] In that and other ways he greatly increased their activity of taming beings. Of all the later treasures, Jatsön Nyingpo's *Embodiment of the Three Jewels* and the profound treasures of the great vidyadhara Yongey Mingyur Dorje have proven to be peerless in their blessing and great benefit of beings. I have therefore received the complete ripening empowerments and liberating instructions of these treasures. ^[13]

1 1628.

2 Dzigar Monastery is a monastery of the Drukpa Kagyu tradition. Sönam Gyamtso's successive reincarnations have been recognized and enthroned. Tukyi Dorje, who wrote the first half of *Chariot of the Fortunate*, was the fourth incarnation of Sönam Gyamtso.

3 Jang is in the easternmost part of the greater Tibetan region. The Tenth Karmapa lived there for much of his life.

4 This is the treasure revealer's full name, as given in the prophecies of Guru Rinpoche. It means "Changeless Vajra Forceful Powerful Energy."

5 *Dorje Trolö* is one of the eight principal forms of Guru Rinpoche.

6 Padmavajra is a sambhogakaya form of Guru Rinpoche. *The Five Accessories* are listed in the main biography that follows.

7 Most treasure revealers have consorts. This is said to be necessary in most cases for them to retrieve their destined treasures without mishap. If the treasure revealer fails to meet their destined consort, the number of retrievals and sometimes the treasure revealer's lifespan are reduced.

8 Rinderpest remains a common and severe disease of cattle. As will be seen in the main biography, Yongey Mingyur Dorje's response to it seems to be the earliest recorded use of veterinary immunization.

9 This is the Eighth Tai Situ Rinpoche, Tenpe Nyinje or Chökyi Jungne (1700-1774), who founded Palpung Monastery and is widely considered to have been one of the greatest linguists of Tibet. His influence on the philosophy and practice of the Karma Kagyu has been immeasurable.

10 The main biography identifies the place of his death as the Great Field of Bi (Bi Tangpoche); here it is called the Great Field of Bam. These refer to the same place. The year of Mingyur Dorje's death is unknown. However, the biography tells us that he met the Eighth Tai Situ when the latter was in his twelfth year (this means he was eleven in our terms. Tibetans refer to the year a person is within when giving that person's age; we refer to the years a person has completed). The year of their meeting was 1711, at which time the treasure revealer was eighty-three. We therefore know that he lived until at least 1711.

11 The current incarnation, Karma Gyurme Tendzin Chökyi Dorje, is the seventh and was born in 1975. He is rebuilding his monastery, Tergar Monastery, in Bodhi Gaya, where the Buddha achieved awakening. *Tergar* means "Encampment of the Treasure Revealer."

12 Padma Nyinje Wangpo was the Ninth Tai Situ Rinpoche.

13 This short biography may be found on folios 154 to 156 of the *Lives of the Hundred Treasure Revealers* in the first volume of the *Treasury of Precious Revelations*.

CHARIOT OF THE FORTUNATE: PART ONE
The Life of the First Yongey Mingyur Dorje

by Je Tukyi Dorje



The First Yongey Mingyur Dorje Rinpoche, Mingyur Dorje Drakpo Nuden Tsal

Unmoving, your legs are crossed in the expanse of primordial purity.
The appearance of your marks and signs is complete in great spontaneous presence.

The many arrays of your display are inexhaustible.

I place you, master Padmasambhava, above my head.

The great nonconceptual wisdom of all victors,

Heruka, the Lord of Secrets of the changeless mind,^[14]

Appearing miraculously as a vajra master—

I remember in my heart the great treasure-revealing guru.

The hundred and eight emanations of Guru Rinpoche

Uphold, guard, and spread Shakyamuni's doctrine at this time.

Their boundless activity is unlimited in variety.

They are all equal in being emanations of the victors.

In particular, our single protector from the torments of the five
degenerations

Is Mingyur Dorje Drakpo Nuden Tsal.

As I have carefully reflected on his life,

I will present its seed, its essence.

Like pure crystal, a description of holy beings' wondrous realizations

Adopts the colors of our various attitudes.

For those who seek liberation it can bear the reflection of pure form

And is like a rain of amrita.

Those lacking the intelligence to discriminate

Usually cling to distortions of the past.

The appetites of some are satisfied by the most cursory examination.

It is fitting that I change their minds.

The great master Padmasambhava repeatedly predicted the damaging of the Buddha's precious doctrine in this land of Tibet during the final age through foreign invasion. He therefore taught many systems of accomplishment, with their applications, as means of preventing this. It is quite clear and well

known that most of his emanations and further emanations have been produced as remedies for such invasions. It is therefore easy to ascertain that the flawless survival of the Buddha's doctrine up to now is due to his kindness. During the present epoch, when foreign powers first attempted to gain authority over the Tibetan people, about ten authentic treasure-revealing emanations appeared at more or less the same time. Because of the severity of the period's circumstances they were unable to prevent the invasion. Nevertheless, their having appeared increases faith and awe. ^[15]

Now I will begin the actual biography, the story of a treasure revealer unstained by discrepancies. Lord Tsewang Norbu, the great vidyadhara of Katok Monastery who has no equal on this earth, wrote:

Namchö Mingyur Dorje dissolved into this Lord Mingyur Dorje.

I have heard that Drakpo Nuden Tsal also declared this himself. Namchö Mingyur Dorje began to receive the *Namchö* in his twelfth or thirteenth year, and thought treasure in his sixteenth or seventeenth. ^[16] He was due to discover earth treasure in his twenty-third or twentyfourth year, and was about to open the door to the earth treasures of Dzatö Chijam and other places when he passed away. He therefore demonstrated parinirvana before revealing any earth treasure. It was at that time that Yongey Mingyur Dorje began to open the doors to earth treasure, and it was he who discovered the treasure at Chijam. From the "Treasure Predictions" in Taksham's *Wisdom Assembly of the Yidam*:

Shami Gocha, Mingyur Dorje, will appear.

This is beyond doubt a prediction of Yongey Mingyur Dorje. Such predictions are also found in the treasures of Longsal Nyingpo. ^[17] From the predictions of Traleg Nyima Tashi, the rebirth of Lord Saltong Shogom: ^[18]

A treasure revealer called Dorje or Zangpo will appear

Who is capable of withstanding even emptiness and herukas.
I will be his destined dharma heir.

These sources clearly identify Mingyur Dorje as the rebirth of both Shami Gocha and the vidyadhara Tashi Gyamtso. It is repeatedly and clearly stated in his own treasures that he was the rebirth of Mutri Tsenpo. In particular, the “Six Prophecies” in *Dorje Trolö* clearly describe his successive births in the following words:

In the future period of disputation, when our lifespan has decreased to thirty years,

Mutri Tsenpo will appear as a mind emanation who tames beings.

He will revive the dying embers of the secret mantra doctrine.

Before that, following this present life,

He will be Lhalung Palgyi Dorje, the assassin.

May he kill the evil-karma'd destroyer of the doctrine!

May he revive the dying embers of the Buddha's doctrine!

Then he will have thirty-nine human births.

During them he will be devoted to dharma and helpful to beings.

Then a yogin will appear in India.

Able to revive the dead, he will be known as Manjushrimitra.

Then he will be repeatedly born in Tibet.

In one of these births he will become the cotton-clad Dorje Drakpa.

He will spread my *Heart Drop* teachings of profound secret mantra

To the ends of the earth through the power of aspiration.

He will go to Changlochen, leaving no aggregates behind.

He will dissolve indivisibly into the Lord of Secrets.

Then mind emanations will appear throughout Tibet.

One will be a vidyadhara with a vulture feather growing atop his head.

Blessed by me, he will discover a profound treasure concerning Dorje Trolö.

After the passing of the vidyadhara Vulture Feather
He will be repeatedly born human and help beings.
After that, in the degenerate age of the doctrine's decline
When even the name of secret mantra is disappearing,
Mingyur Dorje Drakpo Nuden Tsal will possess
A hundred and eight profound mind-sadhana treasures.

As stated above, an emanation of the Lord of Secrets, Vajrapani, was born in Tibet as the devout ruler Prince Mutri Tsenpo, a son of the Manjushri emanation Trisong Detsen. The Prince spread the secret mantra doctrine and, defeating Tibet's aggressive neighbors in the four directions, brought them under Tibetan rule, providing patronage for the Victor's doctrine. His subsequent birth was Lhalung Palgyi Dorje, who assassinated the emanation of Mara driven by perverted aspirations, Langdarma Udumtsen. Palgyi Dorje then revived the dying embers of the doctrines of sutra and mantra.

After a series of thirty-nine births, during which he practiced the meaning of dharma in a hidden way and helped beings, he was born in India as Manjushrimitra, who could revive the dead.^[19] He continued to engage in the illusory play of various human births in Tibet. During them he brought happiness to himself and others. Then he emanated Rechung Dorje Drakpa. In that life he relied upon Jetsun Milarepa as his guru. As predicted by Tipu the Tree of Secret Mantra, he prayed to and subsequently met the dakini Mandarava, the Single Mother of Siddhas. He benefited beings through profound secret mantra, the quintessence of Padmasambhava's mind. Without abandoning his body he went to Changlochen and is said to be there still, teaching dharma to dakinis.^[20] He next appeared in the region of Gungthang as the vidyadhara Vulture Feather, who opened the doors to the profound treasures called *Five Secret Treasuries That Protect Tibet*. He then

became Drikung Namchak Mebar, also known as Rinchen Puntsok, who revealed profound treasures and spread Guru Rinpoche's doctrine.

After that series of births he appeared as the great treasure revealer Yongey Mingyur Dorje, who possessed the same supercognitions and other forms of yogic prowess as the eighty-four mahasiddhas. The people of different regions tell many stories about specific episodes in his life, and I will repeat the accounts I have heard, but as they are episodic and derived from many sources, the order in which these events occurred is uncertain.

For some events, of course, there is a known sequence. He was born in western Zalmogang, in an area of Kham under the rule of the kingdom of Derge. The name Derge is derived from the words de, "class," and ge, "virtue."

It means that the land of Derge is distinguished in being a home to the four classes of sangha and the ten virtues.^[21] Therefore the rulers of Derge hold the powerful wheel of combined spiritual and secular authority. The place of the great treasure revealer's birth was a nomadic community called Great Refuge. His father was the chief of the Yongey clan; his mother's name was Bermö. He appears to have been born in the Male Earth Dragon Year of the eleventh cycle. From the predictions within his own treasures:

Although my mind emanation Mutri Tsenpo
Abides in pure realms,
His emanation will appear for beings' benefit.
A man of the earth element and dragon birth,
His body adorned by a pile of ashes,
The jnana vajra E at his heart,
A vajra eye on his forehead,
The wheel of existence at his abdomen,
Fierce and ferocious, he will have all the signs of wrathful power.

In his parentage devas and maras will be combined.
He will be pleasing to look upon.

As stated above, his body exhibited unchanging symbols and signs. He was marked by a row of piles of ash, a perfectly triangular mole over his heart in the shape of E, a vajra eye on his forehead, lines shaped like the wheel of existence on his abdomen, and all the other signs of wrathful power. [22]
These were physically present in the perception of ordinary disciples.

Like the moon emerging from clouds,
The moment you were freed from the smiling womb of your virtuous
mother
Your rupakaya shone with marks and signs as does that orb with its hare,
Anointing all Tibet with white light. [23]

At that time Brahma, Indra, and other mighty devas and nagas
Produced offering clouds, a rain of flowers, and rainbows like cotton.
The sky was filled with those pools of devas.

“For those lost in the darkness of this age of disputation
This is the light illuminating the authentic path,”
Proclaimed those mighty spirits who delight in virtue,
And they guarded you without a moment’s distraction.

This newly bloomed utpala of wondrous news,
When it came to adorn the ears of beautiful space,
Was a messenger captivating all the world.
Is this not more wondrous than the magic of the lord of Others’
Emanations? [24]

During this lord’s childhood he and his parents moved from the area of his birth to the district of Dzodzi Monastery in Lhatok. Not long after that the mahasiddha Kunga Namgyal, the Fourth Trungpa Rinpoche of Surmang

Monastery, visited Lhatok and performed the Great Feast Assembly of the *Oral Lineage of Chakrasamvara*. Mingyur Dorje offered him the first fruits of his crown at that time and received the name Karma Samdrup.^[25] On the same occasion he encountered the peerless Sönam Gyamtso and received dharma from both gurus. He then became the attendant of his paternal uncle, known as Yongey Lama, who was a hermit at Dzodzi Monastery. In the mornings and evenings Mingyur Dorje painted murals depicting various deities around the door to the room of Lama Namkyen from Chokro. While doing so he remarked, “It is possible that my dharma lineage might appear in this monastery in the future.” This was an accurate prediction.

He built a small temple at that monastery, and created statues of Vimalamitra, Guru Rinpoche, and others for it. The temple and statues survived for a long time, but have now been liberated into the rainbow body.^[26]

He went to Jang in a band of pilgrims in order to meet the Tenth Gyalwa Karmapa, Chöying Dorje. On the way there, Mingyur Dorje dug in the earth and removed a crescent moon made of gold. He discreetly offered it to the Karmapa, who placed it among his supports. On the next day the Karmapa allowed the pilgrims to see his supports. While they were doing so, the Karmapa held up the golden moon in his hand and said, “This is a treasure of the vidyadhara Mingyur Dorje Drakpo Nuden Tsal. Had he also found a golden sun the interdependence would have been the best.”

Although the Karmapa bestowed that prediction, none of the pilgrims traveling with Mingyur Dorje knew to whom it referred.

He returned to Dzodzi Monastery, where he began to be called Yongey the Nephew. He displayed a markedly calm and gentle disposition, and spent all his free time in meditation and study. He also continued to paint and sculpt. At some time before beginning to behave as a siddha, he painted thangkas

of Dorje Trolö, Trakshe, and other deities; carved statues of the protector Bernakchen and Black Jambhala out of black stone; and painted many other thangkas and small icons.

During his childhood he appears to have said, while joking with his uncle and grandfather:

Wearing a hat of darkness, my heart's blood shall be sucked by garudas.
My chest shall be burnt by the sun, my speech oppressed by vajras. ^[27]

The manner of his discovery of profound treasure was as follows:

Nowadays Guru Rinpoche's blessings and aspirations are opposed by the paucity of beings' merit. As a result the interdependence surrounding great treasure revealers can be anything from the best to middling, inferior, or even the worst. For that reason it was only possible for this lord to discover three main treasures. The first of these was the dharma cycle of *Dorje Trolö*.

During his twenty-fifth year, the Year of the Snake, while he was living at Dzodzi Monastery, he performed the accomplishment of the protector Bernakchen. Early one morning (but not while asleep; in actual waking experience) he saw the mahasiddha Karma Pakshi. Seated above Karma Pakshi's head he saw Guru Rinpoche. On Karma Pakshi's right he saw Hayagriva; on his left, Vajravarahi. Behind them he saw Rechungpa and in front of them the protector Bernakchen accompanied by the Mother and the Smith. ^[28] The mahasiddha Karma Pakshi said to him:

KYE HO! Inexpressible, self-aware wisdom
Enters the land of craving when the radiance of appearances
Becomes the ground of bewilderment.
Awareness-display follows that.
The chain of solidification, fixation on reality, and habit ensues.
The illusions of various appearances can arise as anything.

Whatever arises, pleasure or pain, is the appearance of an object without reality.

Look at it nakedly. Rest in naked self-awareness.

Appearances are the symbolic guru. In the absence of craving,

Whatever objects appear are self-liberated.

E MA HO! This is how to view the mind itself, the ground.

This is the symbolic guru of appearances.

This is how to meditate on the mind's nature.

Then, how to train one's conduct on the path:

KYE HO! When unlimited variety appears

A mentality of bewilderment, dualism, and hope and fear arises.

Look in this way at the very face of whichever of the five poisons arises:

Look at this bewilderment arisen from kleshas;

These three poisons; this craving for pleasure,

For food, wealth, possessions, position, and companions.

Through the inactivity that is the absence of solidification, hope, and fear,

Rest in the vast, spacious expanse beyond the intellect,

The state in which, in the absence of craving, whatever arises is self-liberated.

Seeing it nakedly with undistracted awareness is the path.

This is how to train the mind on the path.

SAMAYA!

KYE HO! Do not crave whatever arises from the ebb and flow

Of self-arisen self-awareness. In the absence of the elaboration of craving and fixation,

In a state beyond elaboration, cultivate experience and appearance.

Apparent objects are empty; emptiness is a spacious expanse.

In its midst abides inexpressible wisdom beyond the intellect,

Naked seeing without distraction or bewilderment.

It is without substance yet produces variety.

Its ebb and flow are functions of awareness-display, the fundamental path.

The path of liberation-upon-arising is the unreality of whatever functions occur.

If the meaning of this is realized, you will become a buddha in one life.

SAMAYA! ^[29]

Karma Pakshi bestowed these and other instructions. In reliance upon these, the great treasure revealer discovered within a boulder beneath his home the scroll of instructions on the retrieval of the treasure. The marks of his chisel can still be clearly seen on the boulder, which remains in place underneath the house of the Yongey family. ^[30]

One day he said to his friend Lharje Zilu, “Today all China, Tibet, and Mongolia are assembled. Let us go!”

The two of them went to the shore of the lake atop Dzodzi Hill. When they had arrived, the great treasure revealer said, “You wait here. I’m going into the lake to have a little talk with China, Tibet, and Mongolia. No matter how long I’m gone, wait here.”

Then he entered the lake and remained under its surface for most of the day. When he finally emerged he was carrying a rectangular blue treasure chest, which he concealed in his home. Over time he secretly transcribed its contents. No one knew of its existence, even Jawo Rapten and his other servants, until the great treasure revealer later bestowed it on its destined inheritor, Drukpa Lodrö Zangpo, who lived near the Dzachu River. When the treasure revealer’s uncle, Yongey Lama, subsequently heard of its existence he scolded his nephew for concealing it from him.

The great treasure revealer retrieved the *Oral Lineage Copper Vessel*, a part of the same cycle, from another large lake: the Hidden Lake of Kamgyal,

situated on the shoulder of a mountain like a helmet of conch and to the right of a rock shaped like a flaming vajra.

This treasure cycle, *Dorje Trolö*, contains a sadhana of Samantabhadra, with instructions on the generation and completion stages; sadhanas of the victors of the five families; a sadhana of the great master Padmasambhava in the form called Dorje Drakpo Tsal, which forms the liturgical framework for the rest; a sadhana of Dorje Trolö; a sadhana of Mandarava; a sadhana of the protector Trakshe; a sadhana of Yellow Jambhala; a liturgy for the exhortation of Trakshe; an extensive protection and tormas-reversal ritual; and *The Key: All-Pervasive Sunlight*.

Then, knowing of the existence of a profound life sadhana at Chijam in Dzatö, the great treasure revealer went there. He was accompanied by six disciples and by the Lhatok chieftain Azung with about ten of his servants. They stayed there searching for two weeks but were unable to discover the treasure. ^[31] The treasure revealer then went successively to Rongo White Rock, Kere Hill, Chorshung, and Drugu. The site of his second discovery of treasure was Divine Rock in Drugu. There, he retrieved the *Padmavajra* cycle.

He spent his first two days in Drugu offering cleansing smoke and golden drinks. Then, using hammer, chisel, and fire, he began to chip away at a rock. He said, “The life site to which we went appears to be the treasure site where Jatsön Nyingpo was also unable to retrieve the treasure. This treasure site, however, belongs to me.”

He then asked one of his companions to excavate the rock, saying, “There are nine seals to be broken through. The treasure lies at a depth of one fathom if measured by Guru Padma’s body, seven if measured by an ordinary person’s. You must tell me when you hear a ringing sound.”

Two of his disciples, Kunzang and Rapten, chipped away at the rock for about one month. When they heard the ringing and encountered sindhura powder within the rock they told the lord treasure revealer. He told them all to go elsewhere and entered the excavation alone. He reappeared after the length of time it takes to drink a cup of tea, bearing the profound treasure.^[32] The sky was filled with rainbows. A rain of flowers fell. The delicious scent of morality arose. Viras and virinis were singing.

The lord treasure revealer said to all there, “These are signs of the fulfillment of wishes. Gaze well upon them; you shall never see them again!”

He remained there for three more days, and was then invited by Kunga Gyamtso to his home. Kunga Gyamtso asked him, “Have you discovered treasure?”

The treasure revealer answered, “A treasure like the flesh of my heart.”

He showed his host the treasure chest, saying, “I don’t think it’s possible for Guru Rinpoche’s words to fail us, but I am so frightened by his command that I have not dared to look inside this.”

He then went to stay at a village of the Lhage clan in Yulungdo in the Chor area. Azung, the Lhatok chieftain, offered the lord treasure revealer endless cups of liquor in order to keep him there.

Finally, the treasure revealer brought out the treasure chest and, with hammer and chisel, broke it open in the company of everyone there. He was perfectly calm while doing so.

He then went to Medicine Valley in Chor, where he transcribed the treasure scrolls in three or four days.

They contained two sadhanas of Padmavajra, one long and one short, and the *Five Accessories*: sadhanas of the Forceful Guru, Red Hayagriva, Singhamukha, Maning, and Black Jambhala.

The manner in which he retrieved his third treasure, the *Life Sadhana of Conjunct Means and Discernment*, from Chijam in Dzatö was as follows:

In Chamdo the treasure revealer performed the necessary preparations for retrieving treasure, such as renaming himself, appealing to the spirits of the treasure site, and so forth. Then he traveled to Dzatö Chijam by way of Karma Monastery, Trichi, Dogam, and Kyodrak. The Upasaka of Chijam produced a gloom so intense that one could hardly tell the sky from the earth. ^[33] The lord treasure revealer set up his tent near the treasure site and remained there. He sent his companions away. The first excavation turned out to be in an incorrect location and had to be abandoned. Then, having determined the true location, he excavated for seven months. The rock he dug through was in several layers. Some consisted of natural, solid rock; others were composed of piled walls of rock. During the seven-month period of excavation, as long as no one came to the site the work went well. Whenever visitors appeared, and especially whenever people came with offerings, either the chisels broke or they failed to penetrate the rock. ^[34] The lord treasure revealer rang a bell when he was ready for his tea and meals to be brought to him; if his attendants appeared either before he rang or too long afterward, they invariably saw bizarre things. On more than one such occasion, his attendants saw white and black serpents drinking water from the offering bowls. One day an attendant saw an enormous serpent, its head lying in the treasure revealer's tent and its tail in the Dzachu River.

When the Upasaka transformed himself into a brown yak and reversed the Dzachu River's current, the treasure revealer said to his companions, "Pray well, all of you!"

As they were able to see what was occurring, they prayed as well as they could.

After retrieving the treasure chest, the treasure revealer returned along the route by which he had traveled, staying for three days in Damchengak. He opened the treasure chest in Karyak.

When Kunga Namgyal, Heruka himself,
Had enjoyed the dance of a feast offering's various delights
In the mandala of Dakinijalasamvara
He placed you, the supreme one, on the ground of training.^[35]

From the cloud of Sönam Gyamtso in the sky of great bliss resounded
The supreme and long tradition of the glorious drum of summer.
A glistening rain of dharma descended,
Ripening the seeds of the four bodies within worthy beings.^[36]
All the images of the victors and their children
Made through the skill of your fingers
Make the craft of Vishvakarmin
Look like the play of children.^[37]

The essence churned from the ocean of the definitive secret,
These wish-fulfilling jewels, these mind sadhanas of the three roots,
Restore our loss through the five degenerations
And fulfill the wishes of the fortunate who seek siddhi.^[38]

When these wondrous, excellent, supreme, profound treasures,
Having abided like a river's current and a mountain of vajra rock,
Were liberated from their seal of invisibility
They were worshiped by virtuous devas and nagas.

Therefore it is natural that malicious beings,
Unable to bear this, would look for an opportunity to cause harm.

You quenched all the fires of their spite with the water of love
And received the spontaneous homage of all beings.

One day not long after that, while at Bulungda, the treasure revealer said to his companions, “Today, let us cast the four maras to the four directions!”^[39]
He and his disciples then exclaimed “PHAT” until they were exhausted. In a state of exaltation, the treasure revealer uttered prophecies such as, “Tibet will be filled with Ghirti!”^[40]

It was at about this time that he began to behave unconventionally.

His principal destined treasure consort was Adrama, a niece of Jamo of Lhateng. Adrama, however, was challenged.^[41] She was lame in both arms and legs, and she did not respond to language. The treasure revealer requested that she be given into his care. He went to Lhateng bearing an antique belt of conch that must have been discovered as treasure, inscribed with representations of the eight auspicious substances, as a gift. Adrama responded to his presence with a display of pleasure. But Jamo decided not to give her into the treasure revealer’s care. The treasure revealer took back the belt. He then dressed two mounds of snow in a set of Adrama’s clothing and a set of his own, and placed hair from each of them in the respective mounds. He then burnt them. He also cut off most of his hair, which he had worn long until then, and burnt it as well. He said:

Unable to meet Tsogyal’s emanation,
Uddiyana’s emanation has discarded his locks.
Tibet’s merit is diminished.^[42]

It is said that it was on that day that he began to act as though crazy. In any case, it is certain that it began at around that time. It is also said that both Adrama’s mother and her uncle, Jamo Lama, possessed supercognition, but that, when it could have been of the greatest use, they were overcome by the vanity of possessing it and made the wrong decision.

From one perspective, it appears that the treasure revealer's subsequent behavior arose from the disintegration of interdependence. From another, I am certain that he was engaging in the conduct that brings progress on the path, the behavior of someone who has destroyed mundane bewilderment.

For one year after he began this behavior he remained alone, without even any attendants. Of his seven former attendants, two went to Tsurphu to request the support of the Karmapa, Yeshe Dorje. ^[43] The Karmapa responded to their request by saying, "Mingyur Dorje is a mahasiddha who has destroyed bewilderment. He is not insane. Gather his attendants together as before and obey his every command as in the past."

The attendants returned to his service. Thereafter, the treasure revealer lived as a nomad. He took Döntarma as wife, and later Jochungma. ^[44]

Had the interdependence of his treasure consort and so forth transpired successfully he would have come to possess a hundred treasure dharmas. It is said that his destined treasure sites included Gowö Cave in Dzagyal, Karma Legak, the rock near Dzatö that bears the imprint of a horse's hooves, a place called Lords of the Three Families, a place called Garama Rock in Danak, and Turquoise Lake in upper Domredo. His treasures would have included endless varieties of life sadhana and so forth. What transpired was in accord with the merit of the doctrine and beings in these evil times. Nevertheless, it appears that he did reveal a few additional minor treasures, such as mind treasures, sky dharma, and lake treasures.

Most of the time he wore only a sheepskin coat held closed with a woolen cord, and used a sword as a walking stick. There was nothing that he wouldn't say. When the things he said were later understood, however, they always turned out to be unmistakable prophecies of the past, present, and future. As the things he spoke of always happened, it is evident that he knew the three times.

His physical demeanor and behavior were equally unpredictable, and he continually performed all kinds of amazing miracles. He eradicated epidemics among horses and oxen, either temporarily or permanently. He became the basis for incalculable benefit and happiness. Any honest person who hears even a single one of the many stories of his deeds has no choice but to place their ten fingers together above their head in faith.

Had the interdependence of your union in bliss-emptiness
With the emanation of the wisdom dakini not been spoiled,
You would have had the power to reveal a hundred treasures.
But, how could the small vessel of our merit contain them?

Having destroyed the deceptive form of karmic appearances,
The city of illusion, your conduct was inconceivable.
Not understanding, your attendants fled in fear.
Wandering in all directions, they projected their own insanity onto you.

At that time Lokeshvara, the Karmapa Yeshe Dorje,
Said, praising you in his wisdom,
“This is the Lord of Secrets!”
He raised the banner of your fame to the peak of existence.

The unlimited variety of means through which
Individual beings are tamed is difficult to appraise.
Even examined by the intellect of repeated emanation
It is not clearly understood.
How could it be by anyone else? ^[45]

At one time horses and mules in Lhatok started to die in large numbers from various contagious diseases. The lord treasure revealer always covered his horse with a blanket during the summer and kept it uncovered and tethered outside in the cold during the winter. When everyone's horses started dying he cut open the corpse of one of the horses that had died and put a bit of its

blood and a piece of its flesh in each of the region's springs. The area has remained free from equine diseases down to the present day.

Similarly when the oxen of the region were struck by rinderpest he did not isolate the few oxen that he possessed. They all contracted the disease and died. He collected all their meat and skins and hid them in a cave called Rakgyang Taklep. He blocked the cave's doorway and affixed his seal. Through beings' lack of merit a thief broke the seal and stole the meat and skins. Had this not happened the rinderpest epidemic would have ended.

At that time he wrote this on a wooden sign that he placed at Bayo Dzagak:

I had many oxen. I gave them all to the bringer of rinderpest. With Padmasambhava as my witness, I have collected this disease into red pebbles that I have cast all the way to Tachienlu in China. Signs of what I have done will appear in the place of the Bön svastika!

While he was staying at Karma Monastery he painted an image of Dorje Trolö on the hide of an ox that had died of rinderpest. Eventually a rather bad man, possessed by maras, destroyed it by using it to make boot soles. However from the time when the image was painted until it was destroyed the region of Karma Monastery was free from rinderpest.

The incidence of what is known as benign rinderpest began with a prophecy the treasure revealer received at Nyatso Gelu in Lhatok. He was told, "The illness afflicting your white dri is benign rinderpest. Draw blood from her and feed it to the others. They will be protected against malignant rinderpest."^[46]

He did exactly that. It is said that this was the beginning of benign rinderpest. Some say it came out of the ablution water from one of his treasure excavations. The story is also told that the local deity Kegyal offered him a great deal of butter, along with sheep and goats, at that time.

On another occasion the treasure revealer observed a woman approaching Karma Monastery. He announced, “I must lie with her!”

He then appeared to lie with her. Around the time it became dark he smashed her skull with a large stone and cast her blood in all directions. By dawn her body had disappeared. She was evidently a malevolent spirit.

On one occasion when the treasure revealer was performing the empowerment of the *Life Sadhana of Conjoint Means and Discernment* he drew a circle on the ground. He then declared that he would bestow the empowerment only on those within the circle. He said, “There is danger of lightning!”

He then gave the empowerment of Amitayus to all within the circle. During it storm clouds, coming from the top of Nyugyal Mountain, filled the sky. A sudden, violent hailstorm accompanied by lightning occurred. All outside the circle were forced to flee. No one within the circle was touched by so much as a single drop of rain.

When he was asked to consecrate the paintings in the chapel of the Lord of Litok with blessed grain, the grain was seen to dissolve into the paintings.

Saying his purpose was to lengthen the life of Orgyen Rikdzin, an artist from Dzatö, the treasure revealer made the artist sit in front of him with the front of his robe held out as a receptacle. With the door to the room closed, the treasure revealer repeatedly poured blessed grain onto the man’s robe, through which it passed without obstruction.

When the same artist asked for the consecration of his paintings, the treasure revealer filled a large vessel with muddy water. With a ladle he threw the water at the paintings. They did not get wet, but their colors became more vivid than they had been.

The treasure revealer asked this artist to paint a depiction of Guru Padma. When it was completed Mingyur Dorje repeatedly remarked, “This artist’s paintings require no consecration!”

Whenever it rained the treasure revealer would expose this artist’s paintings to the rain, saying, “Aren’t the pigments that fall from the sky excellent and bright?”

Every time he did this the paintings’ colors became more vivid than before.

The treasure revealer commissioned this artist to paint the peaceful Guru Rinpoche. The auspices accompanying the work were excellent, beginning with thunder at the work’s commencement. This painting is now among the inner supports of Ganyak Monastery. ^[47]

When the father of the Gotsuk family, a nomad chieftain, was dying of an apparent lung infection the treasure revealer was summoned. He looked at the ailing man and said, “Because this chieftain of nomads consumed too many communities his stomach is ill. Because of the intensity of his stomach ailment blood, pus, and other fluids are flowing out of his mouth. This is not a problem. I will perform a fire offering.”

He then built a large fire. After eating a few of them himself, he proceeded to burn tormas and pieces of meat in the fire. After a while the chieftain’s pain disappeared. On the following day he coughed up some pus and was completely cured.

The treasure revealer once consumed strong distilled liquor mixed with a great deal of ground datura, garlic, and henbane. He exhibited no signs of illness or even intoxication caused by the medicine. He also gave a lot of the same mixture of datura and liquor to one of his monks, who did not even experience numbness of the mouth and tongue.

There were always a lot of dogs around the treasure revealer's dwelling. Some of them were familiar to his attendants, but many unfamiliar ones constantly showed up. The treasure revealer gave them all human-sounding names, and they all had to be fed by his hand alone. One of these dogs was called Nyumo. This dog appeared to understand whatever the treasure revealer said, and would perform tasks such as the delivery of letters.

One day the treasure revealer said that he was going to teach all the dogs to eat grass. He led them off to an empty mountainside. All the dogs disappeared there and were never seen or heard again by anyone. It appears that the treasure revealer led them to the celestial realms.

In Karshö there is a liver-shaped brown boulder that people say is the liver of the Demoness of Pedor. On top of it is a white boulder called Ringing Stone, the size of an average yak, that people say is Guru Rinpoche's bell. This stone rings like bell-metal if struck. Nyima Drakpa rolled it into the river valley while he was destroying the stupas of Dokham. The great treasure revealer Mingyur Dorje placed it on the back of a woman of the area and had her carry it back to its former location. It is still there and can be seen by all.

The Dongdzong ferry overturned several times, causing great harm. The treasure revealer placed a vessel containing his own urine in the ferry driver's hut and said to him, "Driver, as long as a member of your family does your job, this ferry will not overturn!"

From that day until now the ferry has neither overturned nor sunk.

When a terrible drought afflicted Derge, the governor of Rida sent one sho of gold and a scarf to the treasure revealer with the request that he bring rain. ^[48] In front of the messenger who brought them, the treasure revealer built a large fire of dry willow. Casting the gold and scarf into the fire, he

said, “The rulers of Derge say they need rain. May a great rainfall descend right now!”

Within the time it takes to drink a cup of tea a violent storm arose, with torrential rain and hail. The messenger’s clothes were soaked through.

Once, when a man of Dorshung was dying of cancer, the treasure revealer was summoned to the bedside. He beat the dying man with a stick nearly to the point of death. Finally the man vomited and excreted diarrhea simultaneously. By the next day he was cured of his illness.

A man from the same area suffered a stroke. The treasure revealer said to him one day, “Tonight thieves are planning to steal these two horses of mine. You must spend the night where they are tethered. Remain attentive!”

Eventually the man fell asleep at his post. The treasure revealer struck him with a sword, seemingly cleaving the man’s head into two pieces. By the next day his stroke symptoms were gone without a trace.

Around the same time Gelek Chokdrup Tendzin Döngyü Raptan, whose unceasing activity was the spreading of the glorious Drukpa Kagyu doctrine throughout the greater Tibetan area, was invited to Dorshung by those with faith. As soon as his camp was set up, the great treasure revealer arrived and they met. The treasure revealer said to him, “Supreme incarnation, you must publicly bestow the dharma of Mahamudra on all the humans and devas of this area. I will set up the venue.”

All the provisions for the great teacher’s camp were offered by the treasure revealer’s camp. A new dharma throne was built, the treasure revealer carrying some of the stones for it on his back. As soon as it was set up Gelek Chokdrup Tendzin taught Mahamudra to all assembled there, the treasure revealer foremost among them.

While listening to the teaching the treasure revealer experienced boundless pure appearances. He said, “I have faith that the peerless Sönam Gyamtso and the dharmakaya Samantabhadra are really as indistinguishable from one another as the two halves of a split grain of barley.”^[49]

He spoke to the supreme incarnation of his visions of the three roots and the prophecies he had received from them. The supreme incarnation requested a prediction. In response, the treasure revealer said, “There will be twelve more years of difficulty.”

That was exactly what occurred.^[50]

The treasure revealer also advised on that occasion, “Nowadays because the time is so degenerate holy beings throughout the west, east, and center of our land experience great obstacles. I always keep two sharp swords. It is important that you likewise always place two sharp swords under your seat.”^[51]

This first part was written by Lord Tukyi Dorje. May virtue and well-being increase!

14 The Lord of Secrets is the bodhisattva Vajrapani, of whom Mingyur Dorje was an emanation. The words *changeless* and *vajra*, used in these two lines, refer to the name Mingyur Dorje, “Changeless Vajra.”

15 At the suggestion of the Seventh Mingyur Dorje Rinpoche, a short section of the text, occurring at this point, has been omitted in this translation. The omitted section is not part of the biographical account; it is a discussion of a controversy concerning the authenticity of some of the many treasure revealers of the seventeenth century. In particular, Tukyi Dorje (the writer of the biography, a treasure revealer himself, and a disciple of the Eighth Tai Situ) criticizes the treasure revealer Nyima Drakpa. However, since there is no universal consensus among present-day lamas as to whether Nyima Drakpa deserved Tukyi Dorje’s criticism, and in the hope of not reviving a dormant controversy in this age of too many active controversies, this section has been omitted from the translation. It is nevertheless included in the Tibetan text that follows.

In the omitted section, Tukyi Dorje gives the names of the ten treasure revealers of the

seventeenth century whom he considers authentic. They are: Chöje Lingpa, an emanation of Trisong Detsen; Terdak Lingpa, an emanation of Vairochana; Jatsön Nyingpo, an emanation of Nyangben Tingdzin Zangpo; Dödül Dorje, an emanation of Kyeuchung Lotsawa; Longsal Nyingpo, an emanation of Langdro Lotsawa; Yongey Mingyur Dorje; Taksham Nuden Dorje, an emanation of Atsara Sale; Rolpe Dorje, an emanation of the master Humkara; Padma Dechen Lingpa, an emanation of Vairochana; and Namchö Mingyur Dorje, an emanation of both Vairochana and Shubu Palgyi Senge. Short biographies of all of them are given in *Lives of the Hundred Treasure Revealers*.

16 The term *Namchö* means Sky Dharma and is most often applied to the revelations of Namchö Mingyur Dorje, whose treasures form the basis for the practice of the Palyul Nyingma tradition as well as the Nemdo Kagyu tradition. Although Yongey Mingyur Dorje was not Namchö Mingyur Dorje's reincarnation, he is believed to have discovered some of the treasures that Namchö Mingyur Dorje, because of his early death, left unrevealed.

17 The prophecy of Longsal Nyingpo referred to appears to have been omitted by the copyist. The reference to Tashi Gyamtso that follows appears to be based on this omitted quotation.

18 Nyima Tashi was the First Traleg Rinpoche of Thrangu Monastery. Saltong Shogom was one of Gampopa's three principal disciples.

19 This follows the sequence given in the preceding quotation from *Dorje Trolö*. However, if the Manjushrimitra referred to is the famous one, he seems to have lived before Mutri Tsenpo and Palgyi Dorje.

20 Changlochen is the realm of Vajrapani.

21 The four classes of the sangha are male and female monastics and male and female householders. The ten virtues are the ten virtuous actions.

22 The letter E is triangular in most Sanskrit scripts. It represents the dharmadhatu and the three gates of liberation: emptiness, absence of characteristics, and freedom from aspiration.

23 The Tibetan includes a play on the word chudzin, "waterholder," which means both "cloud" and "womb."

24 Others' Emanations, often called Mastery of Others' Emanations, is the highest deva realm of desire. Its ruler is often identified with Mara.

25 "Offering the first fruits of one's crown" means to receive the haircutting and vow of refuge.

26 This is a humorous way of saying that they have been destroyed. In other places in the biography, Tukyi Dorje and Surmang Tendzin Rinpoche (who wrote the second half of the biography) mention temples, supports, and evidence of siddhi and write that they may still be seen. This obviously refers to the time at which they were writing. In most cases this is no longer true, due in large part to the invasion of 1950 and the massive destruction during the Cultural Revolution.

27 This enigmatic prediction is not explained by Tukyi Dorje. It appears to have been mentioned simply to show that the treasure revealer was already uttering prophecy at that time.

28 The Mother is Mahakali; the Smith is Vajrasadhu.

29 This is taken from the *Gurusadhana of Karma Pakshi*. Where the text given in the biography varies from the text found in the *Gurusadhana* in the *Treasury of Precious Revelations*, I have followed the *Gurusadhana*. The differences are minor.

30 See note 26.

31 Mingyur Dorje did retrieve the treasure there later, as the biography tells us.

32 According to the colophon of the main *Padmavajrasadhana*, Mingyur Dorje discovered this treasure in the seventh month of the Earth Sheep Year (1679) and removed it from its place of concealment in the third month of the Iron Monkey Year (1680). The dates of his other discoveries are not given in the commonly available editions of those treasures.

33 An upasaka is a lay Buddhist bound by vows of moral discipline. The local deity of Chijam is called The Upasaka because he has taken upasaka vows. Most local deities called upasakas received their vows from Guru Rinpoche.

34 Although it is not given in the biography, there is a wellknown story that the treasure revealer asked one of his attendants to bring him one chisel when beginning the excavation of this treasure. Thinking that more than one might be needed, the attendant brought seven chisels. The treasure revealer scolded him, saying, “Had you brought one as I asked the retrieval of this treasure would have taken one month. Because you brought seven chisels, it will take seven months!”

35 Tukyi Dorje wrote versified praises to the treasure revealer, which he placed after the appropriate sections of the biography. Earlier, one of these was a praise of the treasure revealer’s birth. These stanzas praise all the events of the treasure revealer’s life recounted in the biography up to this point. This first stanza is about Mingyur Dorje’s receiving the vow of refuge from the Fourth Trungpa Rinpoche during the celebration of the Great Feast Dance of the Mandala of Chakrasamvara (here called Dakinijalasamvara). The Feast Dance

is a unique feature of the Oral Lineage of Surmang. Kunga Namgyal is called “Heruka himself” because the Trunpas are so closely associated with Chakrasamvara that they may be regarded as emanations of that deity.

36 “The glorious drum of summer” is thunder. This is a play on the word *druk*, which means both “thunder” and “dragon,” since thunder is often regarded as the sound of dragons. It refers here to Sönam Gyamtso’s lineage, the Drukpa Kagyu.

37 Vishvakarmin is the artisan of the devas.

38 The five degenerations are: degenerate views, kleshas, lifespan, times, and beings. One function of treasure is to present dharma in ways suitable for practice in such times.

39 The four maras are: the skandhas, the kleshas, death, and addiction to pleasure.

40 The name “Ghirti” occurs again later in the biography. It is identified there as the name of a mara or demon. It therefore appears to be the name of a malevolent spirit. In some liturgies a goddess named Ghirti is associated with blood. Therefore the treasure revealer’s prophecy may have meant, “Tibet will be filled with blood.” In that case it may have been a prediction of the Mongolian invasions of the seventeenth century or even the Communist invasion of the twentieth century. However, the prophecy might also refer to the pervasive presence of a negative force, a mara, rather than to the resulting bloodshed. In either case, it was a prophecy of disaster.

41 “Challenged” is used here in the place of the Tibetan word *kukpa*, which, like the English word *dumb*, can mean either “mute” or “stupid.” Since we no longer use these words to refer to people like Adrama, and since the cause and real nature of her condition are unidentified, I have used the most general term available.

42 It is evident that Adrama was an emanation of Yeshe Tsogyal, whose companionship would have allowed the treasure revealer to retrieve many more treasures than he did. The wearing of uncut hair is a common yogic discipline. Mingyur Dorje’s cutting of his hair was therefore an indication that his role as a treasure revealer was greatly compromised by his loss of Adrama. Uddiyana refers to Guru Rinpoche here.

43 The Eleventh Karmapa, who lived from 1676 to 1702. Mingyur Dorje was forty-eight when Yeshe Dorje was born. He must therefore have been at least in his fifties at this time.

44 Döntarma means “Freed from Demons.” Jochungma means “Younger Ladyship.”

45 This means, “since even emanated gurus, with all their insight, are unable or unwilling to judge the means by which siddhas like Mingyur Dorje tame beings, how could anyone else do so?”

46 This appears to be the first known use of veterinary immunization.

47 See note 26.

48 A *sho*, or “small measure” is a tenth of a *srang*, or “large measure.”

49 The implication is that Gelek Chokdrup Tendzin was the reincarnation or emanation of Dzigar Sönam Gyamtso, Mingyur Dorje’s guru.

50 This appears to refer to the invasions and conflicts that occurred in Tibet during the seventeenth century.

51 Sharp swords kept in good condition are said to attract protective deities called “dralas.”

CHARIOT OF THE FORTUNATE: PART TWO
The Life of the First Yongey Mingyur Dorje

by Surmang Tendzin Rinpoche



Karma Pakshi

When the father of Gyalwang Jangchup Dorje, the Twelfth Karmapa, went to the nomad country to sell clay pots, the great vidyadhara Mingyur Dorje was camped at Kyadrak Serda. ^[52] One day he said to his attendants, “Bring the potter here!”

The potter was brought to the tent. The treasure revealer placed him on his own seat and filled him with food and drink. Then he said, “Now I need to see your pots.”

When the potter displayed them the treasure revealer smashed them all, large and small, with stones and a stick. Then he said to the potter, “Now get out of here! Leave immediately! You will soon have no need to sell pots!”

He pelted the potter with a steady stream of stones as the man ran off.

The year after that, the glorious Twelfth Karmapa, Jangchup Dorje, was placed on his lion throne.

One day the treasure revealer entered the corral of a nomad settlement called Pema Rishul and selected about fifteen yaks and dris of various ages. All of those he selected were marked by white spots on their foreheads, or their mouths, their noses, or other places. He took all of them and said, “These animals are mine! When I was still inside my mother these animals were sprayed on their foreheads, mouths, noses, and so forth, by their mothers’ milk while nursing. That’s where these spots come from!”

He mounted his horse and started to drive the livestock off to his camp. To their owner he said, “Come to my camp tomorrow.”

As asked, the man from Rishul went to the treasure revealer’s camp. The treasure revealer did not return his livestock. Instead he gave him a cup-sized clod of dry earth and said to him, “This is tea. Boil it and drink it. You will be paid!”

Because that man had great faith he boiled the earth in a pot and drank the result. He kept the residue of the earth as a prosperity support. I have heard that later he somehow acquired hundreds of bricks of tea and so much livestock that he could hardly manage them.

There is a story that a monk of Karma Monastery, who had developed faith in the treasure revealer during Mingyur Dorje's stay there, came to the nomad country one summer and went to receive his blessing. The treasure revealer told the monk to take one of his yaks, which had been loaded with provisions. He did this because he was aware of the monk's future need. Eventually a few curious people from Karshö heard this monk's story and thought, "I wonder if he'll give us whatever we want too?"

They went to see the treasure revealer. While they were still prostrating to him, and had not yet had a chance to say a word, he said to them, "You swindlers have come here for the sake of acquisition! Don't bother!"

In that way he scolded them and defeated their trickery.

There was a man of Dorchu called Koyo Nakluk. Although he had never been much of a patron, when the treasure revealer went to Dorchu he summoned the man and said to him, "Your home requires consecration!" When Koyo put barley grains in the treasure revealer's hands, he said, "Come here, Koyo Nakluk!"

While repeating these words again and again, the treasure revealer cast the grain about the man's house. He also said, "Eventually you will be without peer."

At the time everyone was amazed by the amount of time the treasure revealer spent casting grain in consecration and by his words. Eventually however Koyo Nakluk became wealthier and more powerful than anyone else, as predicted. His affluence lasted for quite a while.

There was a servant from Derge called Lupel. The treasure revealer once told him to drink three cups of melted butter, saying, “Your family will be wealthy for many generations.”

Lupel drank the butter; his family became the stewards of Derge, peerless in power and wealth.

Once Orgyen Puntsok, a chieftain of Pema Rishul, brought his young son, Wangchuk, to the treasure revealer and said, “He is going to become a monk.”

The treasure revealer responded by saying only, “He is surrounded by many dakinis! Ha, ha!”

Wangchuk became learned, studying well, but in the end he was unsuccessful in dharma. ^[53]

Those were some of the prophecies of the future spoken by the treasure revealer.

Here is a story about his opening the door to a hidden place:

In Kodela there is a grassy hill considered to be a sacred mountain, with a large tree growing on its crest. The treasure revealer went there and declared that a self-arisen image of Arya Avalokita existed on the hill. All the people of the area assembled and stripped one face of the hill down to the rock. On the rock’s surface was a large image of Avalokita, as clear as if drawn there. It can still be seen by anyone and is known as the Avalokita of Kodela. It was thus discovered as a treasure. The tree is shaped like a parasol, as is clearly described in the site guide. This image bears the same blessing as the Lord with Eleven Faces in the great temple in Lhasa.

One winter Beri Lama Chöwang from Namgyal Ling and the monk Chöying from Yangling came to meet the treasure revealer. They found him

seated in front of a roaring fire in an energetic mood and wearing a hat resembling a lotus crown. He threw the hat into the fire and left it there until the fire burnt itself out. What need is there to mention that the hat wasn't burnt by the fire? It didn't even become warm! He gave the hat to Beri Lama Chöwang and declared the interdependence to be excellent. The hat, known as Purified by Fire, is still in the possession of the Beri family.

On another occasion the treasure revealer collected all his camp's provisions, including the butter. He said to his attendants, "Gather lots of dry wood!"

After a fire had been lit, he cast all the provisions into the fire. One of the monks tried to rescue some decorative feathers, but by the time he had done so they were burnt and shriveled. Everything cast into the fire other than the butter was scorched; the butter didn't even melt. The treasure revealer's intention in performing this miracle is unknown to me.

Here are some stories about his knowledge of others' obscurations:

Nyima Tensal, the Traleg Rinpoche of the time, became ill from having been poisoned. Two of his monks were sent to the treasure revealer to request a divination. The treasure revealer said to them, "By the fifteenth day of this month he will be utterly free of illness, like a clear sky. No rituals need be performed for his benefit. But you monks should hold onto your knives! You older monks with white hair should cover your heads!"

The elder of the two monks had the thought, "This Mingyur Dorje resembles my relative, Pawo Adrup."

As soon as the monk thought that, the treasure revealer exclaimed several times, "Ha! Ha! Whom do I resemble?"

Then he said, "I do resemble Pawo Adrup!"

The monk was struck dumb with embarrassment and surprise.

The two monks returned to Thrangu Monastery only to discover that Traleg Rinpoche had passed away on the fifteenth day of the month. It was later discovered that Tarke, the nephew of the previous Traleg Rinpoche, had killed Nyima Tensal with magic and poison. The monks slit Tarke's throat, killing him. It became necessary for a while for each monk to wear a knife at his belt for selfprotection.

One day the treasure revealer said, "Traleg Rinpoche and I will be like two bolts of the same cloth!"

Mingyur Dorje and Traleg Rinpoche were later reborn as brothers, in the family of the chieftains of Riö.

Once, Tsedrung Lama sent a few monks to invite the treasure revealer. They brought with them a brick of tea. On the way the monks used some of the tea. One of them said to the others, "We won't get fed very well at the treasure revealer's camp. It would be best if we ate and drank our fill of meat and tea before we go."

That is what they did. As soon as they were admitted to the treasure revealer's presence he scolded them, saying, "Ah, the tea thieves have arrived!"

He seated them in the first row in front of him and made each of the monks drink a large bowl of tea and eat a great deal of tsampa, meat, and yogurt, embarrassing them greatly. Then he said to them, "I'm afraid that I won't be able to go to Tsedrung Monastery. I would fall on my ass trying to climb the ladder to your granary. Anyway, I've already consecrated your statue of Amitayus—the one that looks as though he's been caned. By the way, there is no form of Bernakchen called SplitNosed One. You really ought to add a pea-sized ball of clay to that nose!"

He said all this because he could see the statues of their monastery as clearly as though they were in front of him. Their statue of Amitayus had excessively protruding buttocks. They also possessed an image of Bernakchen called Cloud-Faced One; it had a poorly formed nose.

The treasure revealer once said that Tsedrung Lama Tenpel was an emanation of Yutok Yönten Gönpö and that Lama Chime, also from Tsedrung Monastery, was an emanation of the pandit Kunga Nyingpo. ^[54]

When Lama Tarchin of Nemdo Monastery was at the peak of his merit and benefiting of beings his eyes became extremely irritated. No medical treatment had any effect, and he was forced to constantly rinse his eyes with warm water. He sent two monks to request the treasure revealer's divination. On the morning of their arrival, but before they had reached his camp, the treasure revealer said to his attendants, "My eyes are extremely irritated. I need to rinse them with warm water. This is what comes of consuming too much wealth of the faithful!"

While he was rinsing his eyes, the two monks arrived. The treasure revealer told them of his irritated eyes, the cause, and what he was doing about it. The monks understood the point he was making. They returned to Nemdo Monastery and performed rituals to purify Lama Tarchin's wealth obscuration. His eye ailment was immediately cured.

A man calling himself the Severance Practitioner of Tato came from Be to request the treasure revealer's divination concerning the whereabouts of his brother, who was missing. The treasure revealer said, "My kinsman has drowned!" and a lot of other obscure things. It turned out that the brother had drowned, as the treasure revealer said.

One night one of the treasure revealer's monks, tormented by desire, went to visit a woman. As he couldn't see in the dark, he felt his way to her dwelling with his hands. On the next day the treasure revealer asked him,

“Little fellow, where did you go last night, feeling your way along like that?” The monk was embarrassed by the treasure revealer’s frankness.

A mantrin named Pal Kunga came to request the empowerment and transmission of *Dorje Trolö*. The treasure revealer had tea poured for him and gave him a piece of lean, tough meat to eat. As the mantrin tasted the meat he thought, “This meat is delicious!”

At the very moment the mantrin was thinking this, the treasure revealer said, “Indeed, this lean, tough meat of mine is delicious!”

The mantrin was quite embarrassed.

The treasure revealer then placed the volume of the treasure on the mantrin’s head and said, “Practice *Trolö* as much as you can. Benefit others as much as you can.”

Bese Ruza, the future mother of the artist from Dzatö mentioned earlier, once went to meet the treasure revealer when she was still childless. She brought and offered a few blocks of butter and some liquor. The treasure revealer told her, “You will have two sons. Call the first one Tsewang Drakpa, for he will be the rebirth of Tsewang Drakpa, the son of the treasure revealer Ratna Lingpa.”

The next year she gave birth to a son, to whom she gave that name. He became a great scholar.

Once, at sunrise on the tenth day of the month, while the treasure revealer Rolpe Dorje was performing the treasure accomplishment after retrieving treasure from Vajra Iron Cave, the treasure revealer Mingyur Dorje arrived at his residence. Rolpe Dorje said, “This is excellent! Guru Rinpoche has come here in person!” At the same moment the treasure chests burst open with a crack.

Mingyur Dorje then presented many keys made of horn to Rolpe Dorje and piled so many digging and woodworking tools around him that only Rolpe Dorje's head was visible above them. Mingyur Dorje then offered Rolpe Dorje a few articles of poor quality, saying, "This is my hundredfold offering." Then he left.

It appears that this was a prediction of Rolpe Dorje's discovery of many treasures and his subsequent slight obscuration by the accumulation of wealth.

Once Kyalpa Buzima, who was at the time living as a nomadic herdsman, came to meet the treasure revealer. He brought with him a square piece of silk brocade that he had found in an abandoned campsite. When he arrived at the treasure revealer's camp there were already several persons of high social standing seated in a row in front of the treasure revealer, who said to them, "Move down and let him sit in front. He is the Master of Commerce of Derge."

Buzima later became the well-known Derge Master of Commerce.

In Pema Geru there was a man known as Yu, a beggar who behaved as though insane. He once went to see the treasure revealer, who advised him, "Practice Severance. You will gain magical power."

At the time Yu knew nothing of Severance, but starting from that day he began to recite various liturgies that seemed like Severance. Eventually he gained confidence in his mastery of Severance and the ability to tame the insane, zombies, and ghosts by performing it. He became extremely powerful magically and also quite wealthy. ^[55]

Once, the treasure revealer, among a large company of women, was gathering herbs in Dorshung. In the midst of this activity he urinated. Based on the sound made by his urine he predicted that one of the women would

have two sons. He told her to make one of them become a monk. She later had two sons, called Adön and Jamyang Zangpo. The one that became a monk was born the year after the prediction was made.

At another time the treasure revealer did not sleep at all during the night for several months. He shot arrows and slingshot stones all night long, night after night, saying, “I am worried about a magician with an invisibility wand!”

One night, after shooting several arrows, he told his monks to retrieve them. One of them went to do so and found that, although it was a dark night, he could see as clearly as during the day and was able to find all the arrows. After the arrows were recovered, another monk started to beat a piece of leather with a club while yelling, “Magician with an invisibility wand, eat this!”

The treasure revealer, delighted, then repeatedly exclaimed, “Now we need not fear magicians with invisibility wands!”

This was obviously all in order to remove obstacles to his life. It is similar to the story of how Drikung Kyopa established auspicious interdependence.

[56]

One winter, a patron was dying of cancer in Denshung. He requested the treasure revealer’s bestowal of protection and offered him a large piece of butter. The treasure revealer struck him with the butter in all the places where there were tumors, such as his stomach and liver, and kicked him several times. Then he said, “I don’t know how to bestow protection!”

The dying man immediately became unconscious, causing his relatives to believe that the treasure revealer had killed him. However, he was revived and it was found that his tumors had all disappeared. He was cured of his illness and required no further spells or medicine.

There was a nomad chieftain called Kartse. On his way to visit one of his brothers, a lama, he went to meet the treasure revealer, who said to him, “Under no account go to see the lama now!” Because Kartse’s karma was irreversible, he ignored the treasure revealer’s advice. Seeing this, the treasure revealer said to him, “If you do go, you had better wear a knife at your belt; you’re going to need one. Also, don’t come back here; send someone I can talk to!”

Kartse went to visit his brother. The dwelling of a man from Kyapche called Tsaptsa Tamdrin, who was feuding with Kartse, was on the way. When Kartse reached that place on his journey he stopped to make tea. Tamdrin and his son saw Kartse and managed to stab him through trickery. Kartse stabbed Tamdrin, and they died together. Kartse’s younger brother, who was traveling with him, was attacked and almost killed by arrows and stones. He recovered and sent someone to the treasure revealer to present offerings for his deceased brother’s benefit and to request the bestowal of protection. He believed that the treasure revealer had predicted all this when he said, “Don’t come back here; send someone I can talk to!”

I have heard that when Alö, a chieftain of Lhatok, traveled to the banks of the Ke River he met the treasure revealer. As soon as they had met the treasure revealer said to the chieftain’s servants, “Tonight you must keep hold of your chieftain! You might lose him!”

Unfortunately they didn’t. The chieftain got drunk that night and wandered off to urinate. He fell from a precipice and died.

There is a story that at one time Surmang Chetsang Tulku was thinking of offering his most valued horse to the treasure revealer. However, he had some reservations about doing so. He said to his monks, “If I now offer my most valued horse to Mingyur Dorje it will be helpful to him. On the other

hand, since he acts like a madman, he may neglect to cover it and feed it properly. The horse might suffer.”

When the treasure revealer arrived there Chetsang Rinpoche, thinking that it would be unfitting if Mingyur Dorje heard what he had said, offered him the horse. As soon as he did so the treasure revealer said to his own attendants, “Chetsang is attached to this horse; wrap it up in blankets and feed it well! Otherwise, since I behave like a madman, the horse might suffer!”

Saying that, the treasure revealer laughed. Chetsang Rinpoche was quite embarrassed.

There was a lama called Karpel who, during his youth, never untied his belt. ^[57] While crossing the Drichu River in a boat he found a beautiful pebble, which he stuck in his belt. Soon after, at Dorshung, he met the great treasure revealer. He said to Karpel, “Ha! Ha! What have you got in your belt?”

Because Karpel had forgotten about the pebble he answered, “Nothing!”

The treasure revealer then said, “You must untie your belt!”

When Karpel did so he discovered the pebble. The treasure revealer took it and smashed it between two rocks. Karpel gained unreserved faith in him.

One night a monk from Riö slept with a woman. On the next day he went to see the treasure revealer. Mingyur Dorje said to the monk, “Last night you worked very hard, didn’t you? Ha, ha!”

Saying this, he stared steadily at the monk. Ashamed and desperate, the monk confessed and engaged in purification.

Once, when the treasure revealer was moving his camp to the area of Gojo, an army from Drodren Monastery prepared to attack him. He called to Dorje Trolö three times. Immediately all the mountains and valleys in the

area appeared to be filled with innumerable forms of *Dorje Trolö*, some large and some small. The army did not dare harm him, and the situation was pacified of itself.

One day, when the treasure revealer was at his camp, he suddenly appeared sad and said, “The glorious Karmapa has been pierced by needles, awls, and knives!”

A few days later he said, “Now the samaya-breakers have beaten him! Quickly lower our tent insignia, silks, and banners!”

After saying that he took off his coat and put it back on upside down, covering his head.

It was later discovered that on the day that the treasure revealer had said, “the Karmapa has been pierced by needles, awls, and knives” the Karmapa’s attendants had poisoned him. On the day that the treasure revealer had said “now they’ve beaten him” Yeshe Dorje had passed away. [

58]

One day soon after that the treasure revealer said to his attendants, “Look at the sky! The Karmapa is riding a golden drum through space! He’s going to Karjo! We must celebrate! Raise the banners!”

This was a prediction of the birth of Gyalwang Jangchup Dorje, the Twelfth Karmapa.

While going begging for grain Lama Dulwa from Tsedrung Monastery performed an ablution ceremony for Karmapa Jangchup Dorje when he was an unrecognized infant. The treasure revealer remarked, “Shridevi has thrown ashes into Dulwa’s eyes!” Dulwa developed chronic dryness of the eyes. When he heard what the treasure revealer had said he performed a protectors’ fulfillment ritual and was cured of his ailment.

In Jowo the treasure revealer created a spring from which water gushed forth. While he was doing this a woman with an unpleasant appearance was going around picking up all of the barley grains cast by him in blessing. The treasure revealer said, “She is a demoness. I have frightened her by drawing my sword. As she is attached to my dwelling and its furnishings I have just bound her in samaya.”

The treasure revealer kept a lot of salt with the Jalongtsang family of Domredo. Each year, when people from Domredo traveled to Dorme to trade for barley, they came to the treasure revealer’s camp to see him. He always treated them kindly, giving them tea and so on. One year the Jalongtsang family used his salt themselves. That year, when the barley buyers came to his camp, he exclaimed, “Thieves! Salt thieves!”

The only things he gave them that year were stones from his slingshot; he didn’t let them near him. However, because they had previously kept his salt for him, the saltwater river in Domredo from which the salt came never dried up. ^[59]

When the future father of Pawo Rinpoche was preparing to become a monk the treasure revealer stopped him, saying, “Your becoming a monk is no good! You won’t succeed in dharma!” ^[60]

This was a sign of Pawo Rinpoche’s future birth.

Karma Paldrup of Rechung Monastery, who was a disciple of Lord Lekshe Drayang, remembered that in one previous birth he had been a monk in Central Tibet called Lhogar, and in the next a monk called Senge Paldrup. He was now a lama of Rechung Monastery. When Rechung Monastery’s Yergyi Tendzin passed away, Karma Paldrup went with a monk called Sasum to meet the treasure revealer and make offerings on the deceased’s behalf. The treasure revealer said to Rechung Karma Paldrup, “Your

Tendzin is wearing a yellow hat! ^[61] Ha, ha, you've lost him! I don't know anyone called Rechung, but how are you, Lhogar Senge Paldrup?"

The treasure revealer knew whom Karma Paldrup had been in his two previous lifetimes. Yergyi Tendzin's tulku became a Gelukpa and had a short life.

To Sasum the treasure revealer repeatedly remarked, "Rinpoche, that tooth of yours looks like a dzo calf's tooth!"

The treasure revealer knew that in the future that monk would come to possess a hundred dzos.

In Bolyak the treasure revealer filled a skull cup with barley and repeatedly threw it into the sky. Not once did it turn over; nor was any of the barley spilled. The treasure revealer said, "I declare with the three jewels as witnesses that if Surmang Trungpa built a monastery here it would become equal to Chamdo Monastery!" ^[62]

Later, Situ Rinpoche built a residence for Trungpa Rinpoche in Bolyak and repeatedly advised him to live there, saying that it would be conducive to his longevity and good in many other ways as well. Although Trungpa Rinpoche was prevented from moving there by the wishes of others, it appears that the treasure revealer and Situ Rinpoche were in agreement about this.

Once, the elderly mother of a family in Paku became seriously ill. A messenger was sent to the treasure revealer to request a divination. He told the messenger, "I don't think your ailing mother is going to recover. Last night I dreamt that my mother died. Her body was placed in meditation in the goat barn. Her face was wrapped in white wool and hidden behind a curtain of black yak hair."

When the messenger returned to the family he found that the woman had died and that her body had been put in the goat barn behind a curtain of yak hair, exactly as the treasure revealer had described.

On another occasion the treasure revealer sent forth messengers summoning the leaders of all the communities within the Kyapche district to his camp. Once all the leaders were assembled before him, he had small amounts of gold, silver, amber, silk, and many other precious things placed in front of each of them. Then, in the manner of a formal speech and in a loud voice he said, “The authority of Kyapche extends from Gotang Blackwood all the way to Dushö White Stone Fence. What has been placed in front of each of you is offered to you in recognition of your leadership. Take it with you!”

The assembled leaders were so embarrassed that they were unable to accept any of what the treasure revealer had given them. A servant of the chieftain called Kyidurma stole one scrap of cotton cloth. That servant’s family became extremely wealthy and remains so to the present day. ^[63] By not taking what the treasure revealer gave to them the leaders of Kyapche spoiled the interdependence. Nowadays Kyapche is under the rule of others and has no independence. The interdependence was spoiled by the leaders’ failure to recognize the honest frankness of the treasure revealer’s words. He later commented, “Because the refuge was not great enough it is now under the rule of others.” ^[64]

There was an old patron of the treasure revealer called Sermo Rikdzin. One summer day he and his only son were sleeping in a field in Dzishung when a thunderstorm arose. The treasure revealer, who was in Dorshung, started shooting arrows from his bow in all directions. He did this all morning long, repeatedly saying, “Oh, the enemy has come! Sermo Rikdzin will be killed! Hurry! Hurry!”

The treasure revealer brandished his sword at the sky. After a while he said, “Oh, he’s been killed by lightning, but his son remains!”

That morning Sermo Rikdzin was killed by lightning. His son was not killed. Three days after Rikdzin’s death the treasure revealer was invited to his home. I have heard that there was lightning on that day too. On that day the treasure revealer said, “Sermo Rikdzin was killed by a flash of lightning. If not for me, his son would have been killed as well!”

One day the treasure revealer saw two Mongolians walking by. He said, “I thought no Mongolians were left! It seems there are two still walking around. From now on, I will never again see any Mongolians. They have lost both dharmic and secular authority on the surface of the lake. There will be no more of them.”

It is clearly stated in a widespread oral tradition that it was through the interdependence of what he said that the Mongolian invasion was repelled.

Once, the Taiji of Riö became ill. ^[65] After three months of illness he was close to death. No medical treatment or religious ritual had been of any benefit. He offered a piece of gold brocade and a ceremonial scarf to the treasure revealer and requested his protection and the dispelling of adversity. As soon as his messenger arrived the treasure revealer exclaimed, “Ow! There is a thorn in my clothing!”

He removed his clothing. When his monks looked through it one of them found a thorn. The treasure revealer wrapped the thorn in the brocade that the official had offered and lit a great fire. Once the fire was blazing he put the brocade in its midst and blew on it. When the fabric and thorn were completely burnt he ate the ashes. Within a day or two the official was freed from his illness.

The treasure revealer said, “This nine-headed disaster has now struck nine minor officials.”^[66] That year nine minor officials died in Riö.

Once, while residing on the banks of the Dzachu River, the treasure revealer entered into the samadhi of fire. He said, “The people living by the Dzachu River should be supporters of Karma Monastery.”

He made a huge pile of dry wood and lit a fire. Once the fire was blazing, he removed all his clothing and sat down cross-legged in its midst. The fire grew until the treasure revealer’s monks could no longer see him. They exclaimed, “He has jumped into the fire! He’ll die!”

They pulled away as much of the wood as they could and doused the fire with water. They then grabbed the treasure revealer by the hand and dragged him away from the fire. All who touched his hand were burned and broke out in blisters, but the treasure revealer was unharmed. He said, “This is not so good. If you had allowed the fire to burn itself out the power of Karma Monastery would have increased somewhat. It seems that’s not going to happen.”

Once, Drikung Lhopa Rinpoche, accompanied by more than a hundred disciples, traveled to Kham. The treasure revealer went to see him and was seated close to him. The treasure revealer looked at Lhopa Rinpoche’s tsen spear and said, “Ugh! Filthy! This tsen spear wants human blood! Lock it up in your support box, or make a wooden sheath for it, or cover it with leather! Don’t leave it out like this! Hurry! Hurry!”

As Lhopa Rinpoche knew that Mingyur Dorje possessed undefiled supercognition, he repeatedly told his monks to cover the spear as the treasure revealer had advised. They, however, did not listen, saying, “He insulted us by telling us to put our dharma protector support away!”

Two months later the tsen descended and Lhopa Rinpoche was pierced by the spear and died. As his horse was brought to the treasure revealer as an offering, he said, “This was sure to happen. They didn’t take what I said seriously.”^[67]

The treasure revealer also said, “Four years from now Lhopa Rinpoche will be reborn in Nangchen.”

Mingyur Dorje named the family in which Lhopa Rinpoche would be born, and said, “All of you, remember this.”

His prediction came true.

There was a great wrongdoer who lived in the same region as the treasure revealer. Once, Mingyur Dorje summoned him. When the wrongdoer arrived at the treasure revealer’s dwelling, Mingyur Dorje received him with elaborate ceremony as though he were a great leader. The treasure revealer said to him, “Tonight, sleep right here in front of me. Lean against this block of butter.”

In the middle of the night, while the man was sleeping, the treasure revealer struck him with his sword, slicing him into two pieces. The butter, the bedding, and the man’s clothes were all sliced through, but the man was unharmed. The treasure revealer gave him some provisions and said to him, “Now go!”

The treasure revealer later said about the incident, “That man is a vicious male spirit. I managed to fool him. If I had not succeeded he would have harmed the Buddha’s doctrine in his next life. Since I did succeed, he will cause no harm.”

Once, a certain man’s oxen were struck by various ailments. He asked Mingyur Dorje for a divination. The man came bearing a couple of ceremonial scarves and asked about the cause of his problem. In response

the treasure revealer uttered two incomprehensible syllables. The owner of the oxen asked again and received the same answer. He then left the room and said to the treasure revealer's consort, "The lama said nothing!"

She said to him, "The lama said, 'No problem. Your oxen are protected by Norgyunma!'" ^[68] He said it twice; didn't you hear him? The divination was positive!"

Once, a man called Taga Dorje became so ill with jaundice that he was close to death. He went to meet the treasure revealer. By that time Taga Dorje had eaten no solid food for more than a month, and had been living on water and tea. On the morning of his visit, the treasure revealer melted half a ladle of butter and left it to settle. As soon as the ill man came before him, the treasure revealer said, "Drink this melted butter!"

The treasure revealer, brandishing his riding crop, forced the man against his will to swallow two or three cups of the butter. He then drank the rest willingly.

When Taga Dorje went on his way home he noticed that his body felt light and at ease. In a few days his illness was gone. For eight or nine years after that he remained without any illness whatsoever. This story was told by Taga Dorje himself.

There was an old man named Luri who developed a nosebleed. It continued day and night for three days, bringing him close to death. He sent a horse that he owned to the treasure revealer as an offering and requested dedicatory prayers should he die and the bestowal of protection should he recover. When he received the message and offering, the treasure revealer said, "Bring me some barley!"

He then expelled obstructors and cast barley as a blessing.

Although Luri was two days' distance away, that very evening his nosebleed stopped and he lay down to sleep. He then suddenly asked, "Who is throwing this barley at me?"

As Luri was looking around him, those with him assured him that no one was throwing barley at him. He said, "Hold up a lamp and look!"

They actually found about a half-cup of barley in Luri's clothes. A few grains of that barley still exist nowadays. ^[69]

There were two brothers who lived together. The elder of the two was struck by fierce illness. He told his brother, "Offer my buckwheat-colored horse to Mingyur Dorje. If it is possible for me to recover that will be enough to bring it about. If it's not possible, what can we do?"

The younger brother didn't offer the fine horse that his brother had specified; he took an inferior horse with him as an offering. When he came before the treasure revealer, Mingyur Dorje said, "Bring me the buckwheat-colored horse that was offered to me. I don't want this one!"

The younger brother returned and offered the buckwheat-colored horse. The treasure revealer said, "That's the one!"

Pulling the horse's tail, Mingyur Dorje chanted the dharani of longevity a few times and said, "Let's measure your brother's life by the length of this horse's tail."

Only the younger brother heard him say this.

Then the treasure revealer said, "The tail is thirteen fists in length. Your brother will have no obstacles for thirteen years!"

One summer, many people drowned in the Kechu River. The treasure revealer went to the river's banks for no apparent reason. In the mountains

near Leda were eight or nine goats of various sizes. The treasure revealer said, “Drive them all over here!”

The goats were driven to the riverbank. The treasure revealer and his attendants captured all the goats and sheared them. Mingyur Dorje wove a rope out of the goats’ hair and bound the limbs of the largest of the animals. He then threw the goat into the river. It was carried off by the current. The other goats were left on the riverbank. That night the treasure revealer went to Leda. His monks asked everyone they met, “Who owns those goats?”

Everyone they asked replied, “There is no herd of goats like the one you’ve described anywhere in this area. There is no large goat like the one you say you threw in the river.”

On the next day the treasure revealer began the journey home. He apparently had nothing else to do in the area. No one drowned there for the next fifteen years.

The famous pilgrimage site known as Padme from China, the circumambulation of which is said to equal in benefit the repetition of one hundred million manis, arose in the following way:

A monk who had never previously met Mingyur Dorje went to meet him. The treasure revealer went that day to herd oxen in a place that the monk had to pass on his journey. When the monk encountered the treasure revealer he asked him, not yet knowing that he was Mingyur Dorje, where he could find that great guru. The treasure revealer said to him, “I don’t know anyone called Mingyur Dorje. You should go to Elephant Mountain in China. You’ll do well, and will definitely come to be known as the Realized One of China. After that engage in stone carving and great benefit for beings will occur!”

Knowing now that the herder was the guru, the monk requested his blessing with faith and enthusiasm. He then did what the treasure revealer said. In that way Mingyur Dorje both predicted and blessed the creation of the Mani from China. ^[70]

A man who had a slight acquaintance with the guru slept at his feet one night. Near where they slept was a piece of black cotton. The man thought, “This would make a fine adornment for my clothing. Dare I ask him for it?”

The treasure revealer scolded him, saying, “Go to sleep! Don’t think so much!”

At dawn the treasure revealer gave the man the cloth and said to him repeatedly, “Last night you were obsessed with this piece of cotton!”

A chieftain of Dorshung requested a divination from the treasure revealer, who told him, “For one year you will suffer from a stroke and be unable to speak. If you receive a hundred Vajrapani empowerments from whomever you have the most faith in, this won’t happen for three years.”

Three years later that man suffered a stroke. He died within a year.

A scoundrel named Armi recited three hundred million manis. He then began to boast of this to everyone, saying, “I have recited three hundred million manis!”

He was very proud and thought very well of himself. When he went to meet Lord Mingyur Dorje and told him that he had recited three hundred million manis, the treasure revealer scolded him, saying, “Get out of here! Don’t be arrogant! Pride and self-importance are of no use in dharma! Don’t be proud! Don’t show off your virtue! If you can’t dedicate it to all beings it’s useless!”

Two civil servants came to receive the empowerment and transmission of Dorje Trolö. The treasure revealer placed an individual copy of the treasure on top of each of their heads and said, “With me, the reading transmission is unnecessary.”

To one of them he said, “Recite the liturgy as many times as you can. Don’t perform the approach.”

To the other he said, “Recite the liturgy once or twice. Then perform as much as you can of the approach. Don’t recite the liturgy many times.”

The one he told to recite the liturgy repeatedly lived to the age of a hundred. The one he told to perform the approach lived to the age of forty. ^[71]

From time to time a lot of gold, silver, cotton, tea, butter, barley, and other such things would appear at the treasure revealer’s residence without anyone having offered them. He would say, “All of this has been given to me by gods and spirits. It must not be touched by anyone!”

After a month or a few years at most it would all disappear like a rainbow, without anyone removing it.

The treasure revealer once possessed a Singhamukha volume, a *Naga Nanda* volume, an *Eight Dispensations* volume, a *Tsitro Lhatsen* cycle, and similar treasures, as well as many golden statues. This was while he stayed for six months in the home of the Rokpaltsang family in Chamdo. Having assembled a number of artists and carpenters, he had them create an elaborate set of images of the deities of the *Eight Dispensations*. For six or seven days he recited the *Eight Dispensations*, using the books that he had suddenly come to possess. Then he said,

“Nothing more than this is needed for either the service of the Buddha’s doctrine or the benefit of beings. I call the three noble jewels as my witnesses!” ^[72]

In a state of great joy he left the images of the *Eight Dispensations* where they were, without any tormas or offerings before them. He said, “My *Eight Dispensations* are greater than the dharma of all hundred treasure revealers! Why did they leave this teaching be? It’s amazing!”

Then the images and books all disappeared like rainbows, without anyone moving or disturbing them in any way.

The head of a wealthy family was without sons and wanted to ask the treasure revealer what to do about this but didn’t dare do so. Mingyur Dorje knew this and said to one of his monks, “Bring me the blue scabbard from the front of my saddle.”

He showed the empty scabbard to the patron and said to him, “This is your son’s sword. But if you create a thousand images of Guru Rinpoche, all the trees on the mountain over there will grow.”

The patron created the images as instructed and a son was born. He grew up to be both wealthy and dharmic. The treasure revealer Kyungdrak Dorje was at first a nomadic herder in the area of his birth. He then became an itinerant monk and spent several days as a tea server to the treasure revealer Mingyur Dorje. One day, Mingyur Dorje gave Kyungdrak Dorje a black horse, black clothing and hat, and provisions for travel, and said to him, “Don’t remain here! Go to Se Dorje Dzong. You are indeed the one called Kyungdrak Dorje!”

Kyungdrak Dorje went there and discovered the list of all his treasures, many of which he later revealed. His dharma heir was Jamo Jikme Dorje.

Guru Chödzin, the son of the treasure revealer Mingyur Dorje, was declared by his father to be the reincarnation of Drikung Kyopa Jikten Sumgön. At one time he became ill and no one seemed able to help him. The treasure revealer said, “In seven days he will recover his health. However, the god of

Le has summoned all the gods and spirits, leaving none behind. A lama skilled in Severance must perform a Severance feast. If this is done my son will recover. No one else can help him. You will definitely need the skin of a black sheep for this ceremony!”

This was done and the treasure revealer’s son regained his health. His subsequent benefit for beings was great.

From time to time gods and spirits would deliver a lot of tea, butter, and so forth. As it was necessary for the treasure revealer to go begging in the summer and fall he was unable to bring all of it with him. Once, he entrusted it all to an old lama from Taklung, storing it in his house and affixing his seal to it, and went on his way. Two monks named Salje and Jilu opened the bags and stole much of the tea, barley, butter, and so forth. When it was later discovered that some of the goods were missing, the treasure revealer said, “All of this belongs to gods and spirits. It will bring no good for it to be consumed by humans! It would be best if what is missing were replaced.”

The old lama of Taklung cried, “You placed your own goods at risk! I know nothing about it! I doubt that my monks took what is missing!”

He then seized Mingyur Dorje by the chest, yelled at him, and hit him several times. Mingyur Dorje Drakpo Nuden Tsal said to him, “You scare me! If lamas are haughty, who will lead beings to freedom? If you are angry, what is going to prevent rebirth in hell?” Having said that, the treasure revealer walked away and left.

That very night, the old lama of Taklung began to experience discomfort in his heart. Struck by heart-wind, he eventually died from it. The monk Jilu was enveloped by many wondrous black snakes, each a cubit in length, and was killed.

The Lord Khampa Rinpoche sent a letter bearing his seal to the treasure revealer. It said that since he was a destined heir of the *Dorje Trolö* cycle the treasure revealer should present it to him. Mingyur Dorje placed the letter on top of his head but said nothing. He replied by sending Khampa Rinpoche the texts for the Great Accomplishment Assembly of the Eight Dispensations, a painting of the Eight Dispensations that was twice as tall as a human being, and a message saying, “Hang this by your pillow. The artist who painted it lived to the age of a hundred and thirteen. This is your dharma inheritance; you need nothing else. If you convene a *Great Accomplishment Assembly of the Eight Dispensations* now, in spite of the passing of many years, through the interdependence of the painting the doctrine of the *Eight Dispensations* will flourish for a hundred and thirteen years, benefiting beings and the teachings.”

Once, Khampa Rinpoche sent messengers with five horses as an offering to the treasure revealer. Knowing they were coming, he went to receive them. Holding a tether, he said to the messengers, “Tie the horses given to me by Khampa to this!” He then led the messengers to fine seats at the head of the row and conversed with them. While doing so he suddenly appeared startled, took his slingshot out of his belt, and started to drive them away with stones. He said, “You lot say that I’m a tirthika practitioner of black ati! Well, I say that you lot have been caught by the lasso of the mara Black Ghirti! ^[73] Noble three jewels!”

Having said that, he continued to drive them away with stones. In fact, he spent the next three days shooting stones from his slingshot. The messengers returned home with no reply.

The treasure revealer once approached a nomad family’s tent and said, “Lightning will strike! It would help to put a copper sieve on the tent’s roof.”

After saying that he walked off. The next day, at about the same time, lightning struck and several people were killed.

On another day the treasure revealer spat into his fire and said, “Oh! The father and son will die of starvation!”

He squinted and sat there. While he was doing so, the father and son of the same nomad family approached him. The treasure revealer said to his attendants, “Bring me my fancy black book. If I chant *Black Jambhala* they’ll be okay.”

He placed the book on their heads and then, carefully holding it closed, struck both the father and the son on the head with it. The son fled, his head hurting. Later, they became wealthy and remained so for the duration of the father’s life. The son died of starvation.

In response to Tenpa Tsering of Derge’s request for divination the treasure revealer wrote:

Tenpa’s doctrine will be destroyed by Tenpa.^[74]

If the doctrine survives the year it will have lasted long.

In response to a request for clarification, the treasure revealer added a note or two of explanation. The very next year Derge was conquered by Nyarong.

When Lama Palga of the Pooke family was young he was tormented by illness for many years. During that time the family invited the treasure revealer to their home. He suddenly appeared one day at the family’s door. When he saw Palga near the hearth he grabbed him and threw him on his head nine times. Palga fainted. The treasure revealer immediately performed a blessing, holding a metal plate at his chest so that not even one grain of barley fell to the ground. Then he said to the patron, the boy’s father, “Omniscient buddha, lord of the profound and secret dictates of

atiyoga, father of all buddhas: homage to the dharmakaya Samantabhadra! I name your son Orgyen Dorje after Mingyur Dorje! I name him Sönam Palzang after Sönam Gyamtso! I swear by the noble three jewels that five years from now even his spit will be carried on horseback!”^[75]

Once, the treasure revealer sent a monk with windhorse flags and such things to the peak of Mount Dorgyal. Mingyur Dorje told the monk, “There will be danger from lightning! Carry this vajra on your back!”

There was a storm accompanied by both lightning and hail. Fleeing the storm, the monk dropped the vajra. The treasure revealer entrusted the bell that went with it to a family in Dzamchung and predicted, “In the end both the vajra and the bell will be recovered by an inheritor of my dharma.”

Eventually a son of that family, while herding oxen on Mount Dorgyal, dismounted his horse in a snowstorm and discovered the vajra, on which his foot had landed. He later offered both the vajra and the bell to Lama Palga. This vajra and bell have great blessing and are extraordinarily well made, and were among the supports in Lama Palga’s collection. They were discovered by the treasure revealer at Drugu, and are the vajra and bell of the vidyadhara Padmavajra.

Once, the treasure revealer sat and waited by a highway until a certain man came by. He said to the man, “Do you know what these protuberances on my face are?”

Then he started to beat the man up. The man answered, “These jewel-like protuberances on your face are the lords of the three families and the buddhas of the five families!”

The treasure revealer then said, “They are! He knows what nobody else knows! Excellent interdependence!”

One day the treasure revealer said to everyone who came to see him, “Yesterday I killed a lot of animals!”

One of Mingyur Dorje’s monks subsequently had an audience with the Karmapa and said to him, “The treasure revealer lied, saying he had killed a lot of animals.”

The Karmapa replied, “How could it be possible for him to lie? It must be true! He must have killed enemies of the doctrine!”

The learned and wise pandit of the five sciences amid these dregs of time, Situ Karma Tenpe Nyinje Tsuklak Chökyi Nangwa, the omniscient dharma heir of the great treasure revealers Mingyur Dorje and Longsal Nyingpo, began to travel in his twelfth year. He ordered the treasure revealer to accompany him and, before his departure, gave the following strict command:

“As it is of great importance for the establishment of interdependence concerning the doctrine and welfare of the Karma Kagyu, all instructions of the treasure revealer Mingyur Dorje are to be followed. The slightest deviation from this will constitute disobedience of me as well. No one, whether of high or low standing, may contravene his instructions.”

Having issued that command, Situ Rinpoche began his journey. The treasure revealer instructed, “Camp up at Chudo!”

Then Mingyur Dorje left. After the camp was set up, he reappeared and said, “Who told you to set up camp here? I told you to camp up there!”

Once again, Mingyur Dorje left. The camp was set up as he instructed. He reappeared the next day and repeated what he had said before. For eight days he kept returning to the camp every day. In all, he made them move the camp uphill nine times. In the early morning of the next day the treasure revealer came to their camp and lit a great fire near Situ Rinpoche’s tent,

saying, “As I must offer empowerment to the omniscient Situ Rinpoche, and as I got dirty last night, I need to be fumigated!”

Then he jumped back and forth over the fire several times. Starting the next day he offered all of the empowerments and transmissions for his complete treasures to Situ Rinpoche. After that was done, Mingyur Dorje assembled all the people of Dorshung and caused them to offer whatever they could to Situ Rinpoche, even stones, clods of earth, and the horns of animals. All of these offerings were heaped up into three mountain-like piles. The treasure revealer offered vast piles of fine things including his black horse. When he offered the horse, he drew the sun and moon on its forehead with butter, adorned it with silk, and placed the reins in Situ Rinpoche’s hands. The treasure revealer said, “This place is called Taktsen. My name is Mingyur Dorje. This horse is called Sun Moon White Forehead.”

Saying such things, he established the extensive and excellent interdependence of the longevity of Situ Rinpoche, the protector of beings and the doctrine; and of the welfare of all the doctrine. Situ Rinpoche was pleased with all of the advice the treasure revealer offered—such as never to drink more or less than eight cups of tea a day regardless of how full or hungry he was, and how to arrange his camp both externally and internally—and said that none of it was ever wrong.

The treasure revealer had had an extremely large drum made at Karma Monastery. He beat the drum and said, “The omniscient Situ, the supreme nirmanakaya, recognized without error, will become just like this great drum of mine!”

Then the treasure revealer visited the family of the chieftains of Riö. He gave them a black cloak, in the sleeves of which he had written many letters with vermilion. He said to them, “I will arrive at your door, which faces the

road to the far north; but by the noble three jewels, I'm not going from there to Jang or China, places where they eat dog meat!"^[76]

Then, having completed his taming of beings in this realm, he withdrew the display of his body. He announced, "This year we will need all the ripe and unripe grain and all the cheese and so forth we can get from the nomads. This year I must have a great celebration for all my patrons. It is time for me to go prevent invasion by Mongolia, China, and the rest. Build a ninetiered black stupa over me, leaving my body the way I position it!"

After saying that he donned a hat and robe of ox hair and lay down in the Great Field of Bi with his head facing the river and his four limbs spread to the four directions.^[77] He withdrew his form body; his mind dissolved into the dharmadhatu.

Not too long after that the treasure revealer, primordially inseparable from the great master Padmasambhava, intentionally emanated, like the dance of the watermoon, a protector of beings and the doctrine. As the treasure revealer had predicted, he was born to the family of the chieftains of Riö. In his deeds, conduct, and ability, he was no different from his predecessor and performed wondrous miracles such as reviving the dead. He was equal to Nalandapa of India and the Tibetan mahasiddha Drukpa Kunlek. This holy being was called Kunzang Chökyi Dorje and was the second glorious Lord of Secrets. By upholding, guarding, and spreading the Kagyu doctrine, he became an enactor of the Karmapa's activity.

In that way, hearing of even any one deed of the chakravartin of all vidyadharas, the glorious Vajrapani appearing in human form, the great treasure revealer Mingyur Dorje, protects us from the suffering of samsara.

This description of his realization, Chariot of the Fortunate, was completed by Surmang Tendzin Tulku.^[78] *Virtue!*

52 The Twelfth Karmapa, Jangchup Dorje, lived from 1703 to 1732. Therefore, Mingyur Dorje was around seventy-five at the time of this incident.

53 In such a context this means he was unable to remain a monk.

54 Yutok Yönten Gönpo was a Tibetan siddha and is regarded as the father of Tibetan medicine. Kunga Nyingpo is the name of both a renowned pandit of India and the Great Sakyapa, the founder of the Sakya tradition. Either of these could be intended here, although the use of the word *pandit* implies the former.

55 Severance is the tradition of the dakini Machik Lapdrön.

56 Drikung Kyopa is Jikten Sumgön, the founder of the Drikung Kagyu.

57 This means that he never undressed to sleep. This is often considered a sign of superior discipline in a monk, and is said to have been recommended by Atisha himself.

58 At this time Mingyur Dorje was seventy-four. Many of the anecdotes in the biography are out of sequence, as was stated by Tukyi Dorje at the beginning of the first part.

59 According to Bardor Tulku Rinpoche, who was born in Domredo, the river still yields plenty of salt.

60 See note 53.

61 This is a play on the name *Tendzin*, which means “Holder of the Doctrine.” Mingyur Dorje is saying, “The holder of your doctrine is wearing the hat of another tradition.”

62 This story is reminiscent of the original selection of the site of Dutsi Til, the monastery of the TrunGPas. It is said that Dutsi Til (Amrita Hill) is built on the place where a skullcup of amrita thrown by the mahasiddha Dombhi Heruka, of whom the TrunGpa Rinpoches are regarded to be emanations, fell to earth.

63 See note 26.

64 A play on the name Kyapche, “Great Refuge.”

65 Taiji is a Mongolian term for a Tibetan government official of the third rank.

66 “Nine-headed disaster” is a Tibetan colloquialism used to refer to those who bring disaster to everything they touch. Here it refers to the spirit behind the official’s illness. The treasure revealer had driven it away from the senior official, so it struck nine minor officials.

67 A *tsen* is a powerful spirit, often employed as a mundane protector. Weapons, such as

spears, can serve as a support for the protector's continued presence. However, because the tsen is mundane and not yet awakened, reliance upon it is not without danger.

68 Norgyunma is a goddess who protects wealth and property.

69 See note 26.

70 According to Khenpo Karthar Rinpoche the monk was from a Gelukpa monastery in Chamdo. As he had memorized and understood ten subjects he was known at the time as Kachu Rapjampa, "Of Boundless Learning in Ten Dictates," although his actual name was Jangchup Pakwang. Sometime after meeting Mingyur Dorje he went to Mount Emei, called Langchen Gyngri (Elephant Mountain) in Tibetan. He demonstrated both learning and siddhi and eventually became famous throughout China. When his fame reached the point where he was about to be appointed guru to the emperor he fled, walking in one day a distance that it would take seven days to travel on horseback. Having returned to the province of Ga in Eastern Tibet he began to carve and pile up mani stones near Jyekundo. Eventually others took part in this, and after a while all the stones added were pieces of white marble. As this became the largest collection of mani stones anywhere in the greater Tibetan region, it came to be called Circumambulation of One Hundred Million. A single circumambulation of it is said to equal the repetition of one hundred million mani mantras. It is also known as Mani from China or Padme from China. This is because its builder, having returned from China, was called Jangchup Pakwang from China and the Realized One from China.

When Jangchup Pakwang passed away Nyima Tensal, Traleg Rinpoche of Thrangu Monastery, led his cremation ceremony. During it Jangchup Pakwang's skull split into eleven pieces. Traleg Rinpoche gathered them together and found that they had taken the form of a self-arisen image of Eleven-Faced Avalokita.

The successive incarnations of Jangchup Pakwang are called Gyanak Tulku, Nirmanakaya from China, and belong to the Sakya monastery at Kyergu.

During the Cultural Revolution the mani stones that made up the Padme from China were used to pave roads. Since then many of them have been put back in their former location and returned to their former use. Padme from China is once again a pilgrimage site, and the number of its mani stones continues to increase.

71 There are two ways to practice such cycles. One is to repeatedly perform the full ritual, accumulating relatively few repetitions of the mantras. The other is to recite a less elaborate liturgy and accumulate more repetitions of the mantras. The accumulation of mantras is called "approach" because it is how you approach the deity in request of siddhi. Mingyur Dorje evidently realized that one of the two men was not going to live very long. He therefore advised him to emphasize the repetition of the mantras, as he did not have

time to gradually accumulate them over a long time in the context of the elaborate ritual.

72 Singhamukha is a wisdom dakini. Nanda is an important naga and protector. Lhasen Tsitro is presumably a tsen protector. The *Eight Dispensations* are the main yidams of most treasure cycles. They are: Manjushri Yamantaka, the body of all victors; Hayagriva, their speech; Authentic Heruka, their mind; Supreme Heruka, their qualities; Vajrakumara, their activity; Incitement of Matrikas; Forceful Mantra; and Offerings and Praise to the Mundane. These eight mandalas may be accomplished individually or as one unified mandala of 725 deities. The mandala of Guru Vidyadhara is included in the unified mandala, which therefore has nine sections. Most treasure revealers have discovered one or more sadhanas of the *Eight Dispensations*.

73 See note 40.

74 This is a play on the name Tenpa, which means “doctrine.”

75 This is the treasure revealer’s colorful way of saying, “He will be highly respected.”

76 North is the direction pointing to Jang and China. Mingyur Dorje is saying he will be reborn near Jang and China but not in those lands. He then conceals his prophecy by ending it with a rude remark.

77 See note 10.

78 It is uncertain which incarnation of Surmang Tendzin Rinpoche wrote the second half of the biography. It seems likely that it was written not too long after the first half, since it was intended to complement and complete it. If so, it was probably written in the late eighteenth or early nineteenth century.

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Yeshe Gyamtso

ABOUT THE SEVENTH YONGEY MINGYUR RINPOCHE



The Seventh Yongey Mingyur Rinpoche offering instructions for meditation to the Kagyu Monlam gathering in Bodhgaya, 2018.

The current seventh Yongey Mingyur Rinpoche was born in 1975 in a small Himalayan village near the border of Nepal and Tibet. Son of the renowned meditation master Tulku Urgyen Rinpoche and Sönam Chödrön (a descendant of the two Tibetan kings Songtsen Gampo and Trisong Detsen), Mingyur Rinpoche was drawn to a life of contemplation from an early age and would often run away to meditate in the caves that surrounded his village. In these early childhood years, however, he suffered from panic attacks that hindered his ability to interact with others and enjoy his idyllic surroundings.

Mingyur Rinpoche's maternal grandfather, Lama Tashi Dorje, was the most respected Lama in the whole Nubri area and he had a very close link with Tulku Urgyen Rinpoche. He was the head of Pema Choling Monastery, in Nubri, and Mingyur Rinpoche's earliest meditation teacher, when he was just a small boy.

At the age of nine, Rinpoche left to study meditation with his father at Nagi Gonpa, a small hermitage on the outskirts of Kathmandu valley. For nearly three years, Tulku Urgyen guided him experientially through the profound Buddhist practices of Mahamudra and Dzogchen, teachings that are typically considered highly secret and only taught to advanced meditators. Throughout this time, his father would impart pithy instructions to his young son and then send him to meditate until he had achieved a direct experience of the teachings.

When he was eleven years old, Mingyur Rinpoche was requested to reside at Sherab Ling Monastery in Northern India, the seat of Tai Situ Rinpoche and one of the most important monasteries in the Kagyu lineage. While there, he studied the teachings that had been brought to Tibet by the great translator Marpa, as well as the rituals of the Karma Kagyu lineage, with the retreat master of the monastery, Lama Tsultrim. He was formally enthroned as the 7th incarnation of Yongey Mingyur Rinpoche by Tai Situ Rinpoche when he was twelve years old.

Three Year Retreat

When Mingyur Rinpoche turned thirteen, he begged both his father and Tai Situ Rinpoche for special permission to enter the traditional three-year retreat that was set to begin at Sherab Ling Monastery. It was highly unusual for someone so young to make such a request, but they both consented and soon Mingyur Rinpoche began his retreat under the guidance

of Salje Rinpoche, a learned and experienced meditation master who had spent half of his life in strict retreat.

During the next three years, Mingyur Rinpoche practiced the preliminaries, which prepare the meditator for advanced contemplative practice; the development stage, which uses visualization and sacred sounds to transform the processes of ordinary perception; the completion stage, which involves working with the subtle energies of the body; and Mahamudra, a form of practice that allows the meditator to directly experience the luminous clarity of the mind's true nature. The great diligence that Mingyur Rinpoche demonstrated throughout the retreat resulted in his attaining an extraordinary level of mastery over the mind and emotions. At this time, he completely overcame the panic attacks that had troubled him as a child, discovering first-hand how meditation can be used to deal with challenging emotional problems.

When Yongey Mingyur Rinpoche completed his three-year retreat, his beloved teacher Salje Rinpoche passed away, leaving vacant his key position at Sherab Ling monastery. To replace him, Tai Situ Rinpoche appointed Mingyur Rinpoche as the monastery's next retreat master, making him responsible for guiding senior monks and nuns through the intricacies of Buddhist meditation practice in the next three-year retreat. The seventeen-year old Mingyur Rinpoche was one of the youngest lamas to ever hold this position.

Overseeing Sherab Ling Monastery

Mingyur Rinpoche continued to receive important transmissions from his father and Khenchen Thrangu, an important Kagyu lama. When he was nineteen, he enrolled at Dzongsar Monastic College, where, under the tutelage of the renowned Khenpo Kunga Wangchuk, he studied the primary

topics of the Buddhist academic tradition, including Middle Way philosophy and Buddhist logic.

Important Transmissions

When he was twenty years old, he was asked to oversee the activities of Sherab Ling Monastery while its abbot, Tai Situ Rinpoche, was away for an extended period. In his new role, he was instrumental in establishing a new monastic college at the monastery, where he worked as an assistant professor while simultaneously carrying out his duties as retreat master for a third three year retreat. Throughout this period, which lasted until he was twenty-five, Rinpoche often stayed in retreat for periods of one to three months while continuing to oversee the activities of Sherab Ling Monastery. When he was twenty-three years old, he received full monastic ordination from Tai Situ Rinpoche.

During this period, Mingyur Rinpoche received an important Dzogchen transmission from the great Nyoshul Khen Rinpoche, a renowned teacher from the Nyingma School of Tibetan Buddhism. For a total of one hundred days, spread over a number of years, this great meditation master transmitted the “oral lineage” of the Heart Essence of the Great Perfection. These teachings on the breakthrough (trekchö) and direct leap (tögal) of the Dzogchen lineage are extremely secret and may only be transmitted to one person at a time. Much like he had studied with his father years before, Mingyur Rinpoche received a pithy meditation instruction and returned for more teachings only once he had directly experienced what was taught. This rare form of teaching is known as “experiential guidance.”

In the years that followed, Mingyur Rinpoche continued to study the five traditional subjects of the Buddhist tradition (Madhyamaka, Prajnaparamita, Abhidharma, Pramana, and Vinaya), in addition to other important topics.

He also continued to refine his meditative realization through daily practice and periodic solitary retreats.

To this day, Mingyur Rinpoche continues his own study and meditation. More recently, he received important Dzogchen transmissions from Kyabjé Trulshik Rinpoche, including the Transmitted Teachings of the Nyingma School (Nyingma Kama) and Fourfold Heart Essence (Nyingtik Yabshi). He also participated in transmissions of Jamgon Kongtrul's Treasury of Precious Treasures (Rinchen Terdzö) and Treasury of Instructions (Damngak Dzö), which took place at Sherab Ling Monastery.

Buddhism and Science

In addition to his extensive background in meditation and Buddhist philosophy, Mingyur Rinpoche has held a lifelong interest in psychology, physics, and neurology. At an early age, he began a series of informal discussions with the famed neuroscientist Francisco Varela, who came to Nepal to learn meditation from his father, Tulku Urgyen Rinpoche. Many years later, in 2002, Mingyur Rinpoche and a handful of other long-term meditators were invited to the Waisman Laboratory for Brain Imaging and Behavior at the University of Wisconsin at the request of His Holiness the Dalai Lama. There, Richard Davidson, Antoine Lutz, and other scientists examined the effects of meditation on the brains of advanced meditators. The results of this groundbreaking research were reported in many of the world's most widely read publications, including National Geographic and Time. Follow-up studies were carried out at Harvard University, MIT, and other important research centers.

Rinpoche continues his involvement with this research and contributes actively to the vibrant dialogue between Western science and Buddhism. He is an advisor to the Mind and Life Institute and participates as a research

subject in the ongoing studies of the neural and physiological effects of meditation.

Rinpoche's teaching style has been deeply influenced by his knowledge of science. He is especially well-known for his ability to enrich his presentation of the ancient insights and practices of Tibetan Buddhism with the findings of modern science. It is his hope that the emerging relationship between these seemingly disparate fields will yield key insights to help us realize our full human potential.

Activities

In addition to his responsibilities at Sherab Ling Monastery, Mingyur Rinpoche is the abbot of Tergar Osel Ling Monastery in Kathmandu, Nepal, and Tergar Rigzin Khachö Targyé Ling Monastery in Bodhgaya, India. He also teaches regularly throughout Europe, North and South America, and Asia, where he leads a growing number of Tergar Meditation Centers and Meditation Groups.

Rinpoche is an internationally-acclaimed author. His first book, *The Joy of Living: Unlocking the Secret and Science of Happiness*, debuted on the New York Times bestseller list and has been translated into over twenty languages. His second book, *Joyful Wisdom: Embracing Change and Finding Freedom*, explores how difficult emotions and challenging life situations can be used as stepping stones to discover joy and freedom. *Turning Confusion Into Clarity: A Guide to the Foundation Practices of Tibetan Buddhism*, gives detailed instruction and inspiring advice for those embarking on the Tibetan Buddhist path in earnest. Mingyur Rinpoche has also written an illustrated children's book, entitled *Ziji: The Puppy that Learned to Meditate*. View more at tergar.org/books.

One of Mingyur Rinpoche's greatest passions is bringing the practice of meditation to people from all walks of life. He is working with professionals from a wide range of disciplines to adapt his Joy of Living retreats for use in different contexts, including hospitals, schools, prisons, and leadership training. As part of this effort, he is developing programs to train facilitators and instructors to teach the practice of meditation in these varied settings.

In early June, 2011, Mingyur Rinpoche walked out of his monastery in Bodhgaya, India and began a "wandering retreat" through the Himalayas and the plains of India that lasted four and a half years. He returned in November 2015. A detailed story about this spiritual journey is featured in Rinpoche's latest book: *In Love with the World. A Monk's Journey Through the Bardos of Living and Dying*.

When not attending to the monasteries under his care in India and Nepal, Rinpoche spends time each year traveling and teaching worldwide.

Tergar Meditation Community

The Seventh Yongey Mingyur Rinpoche is the guiding teacher of a global network of meditation groups and centers, with communities throughout Asia, Europe, North and South America, and Australia.

To learn more or find a community in your area, please visit www.tergar.org.

The Tergar Community also offers a wide range of online courses and resources. To learn more, please visit learning.tergar.org.

For more information, email info@tergar.org.



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