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The Life of Ngag Dbang 'Jig Grags, the Last Ruler of Rin Spungs, Based on the Text *Rig Pa 'Dzin Pa'i Pho Nya*, or “A Messenger of a Yogi”

Abstract

The second part of the text *Rig pa 'dzin pa'i pho nya* by Ngag dbang 'jig grags is a message to his late father Ngag dbang rnam rgyal concerning an ongoing situation in the kingdom of Rin spungs, current political turbulence as well as expressing fear and sadness after his death. When his father was alive Ngag dbang 'jig grags was not fortunate enough to have held any political power. The text further explains that due to a conflict, most probably with his brother, he was detained and had to live an ordinary life. In the sixth Tibetan month of the Fire Sheep year (1547) he and his brother having organized a strong military support had occupied the Bsam don grub pa'i gzhäl med khang palace (Bsam grub rtse) in Gzhi ka rtse. Later on the power he had achieved with the help of his brother collapsed because of the jealousy and intrigues of ministers and relatives. Once again power was regained by his brother. Finally, at the end of the letter the author explains his immense interest in religious practices and poetic literature as well as the power competition between the uncle and nephew, Phag gru and Rin spungs pa. Defeating the enemy forces became impossible and he lost the power. At the time of composing the text he lost most, if not all, part of the land once his father and brother had ruled. It is difficult to evaluate how far had his power reached in Central Tibet, but it is certain that he had ruled Rin spungs for less than ten years. This manuscript is important and interesting because of a few reasons: first of all we have very little information about the last ruler of Rin spungs pa Ngag dbang 'jig grags, the author of the text, in other historical materials and therefore the present manuscript may enhance and supplement our knowledge on the Tibetan history of the Rin spungs era in general and particularly about the life of Ngag dbang 'jig grags. Secondly it is very specific text -written by a ruler about his kingdom and power struggle in a very elaborated poetic language, which attracts attention and interests of readers. Lastly, as far as I know, we

do not have complete printed version of this manuscript, hence for the preservation of the text it is important to study and introduce it for wider audience.

Keywords: Tibet, poetry, Ngag dbang 'jig grags, political turbulence, sadness, ascent, empowerment, prosperity, throne, Rin chen dbang rgyal, desire, death

Introduction

Rig pa 'dzin pa'i pho nya is a shortened title of *Rang gi yab rje rigs ldan chos kyi rgyal po Ngag dbang rnam par rgyal ba la zhu 'phrin du bya ba rig pa 'dzin pa'i pho nya zhes ba Śambha la'i lam gyi yig ge dang bcas pa* which is found in the colophon of the text. Since the first folio of the manuscript of the present text, Pander A 199 (acc. 535. man. 36 l., Jagiellonian Library, Kraków), is missing we cannot ascertain the exact title of this text. In two other existing copies, the incomplete one in *Gangs ljongs mkhas dbang rim byon gyi rtsom yig gser gyi sbram bu* (henceforth GKS), and the scanned copy of the complete text from a Bhutanese library preserved at the Library of Tibetan Works and Archive (henceforth LTWA), the titles differ.¹ Furthermore, in the Pander handwritten list of the Tibetan collection kept in the Staatsbibliothek zu Berlin the text has been recorded under the title *Rigs kyi thig le zab mo* ("Profound Essence of Knowledge"). In all three texts not only the titles vary, they also do not reveal by a single word that the text contains a guide to Śambhala.

Before proceeding to discuss the contents of the text the nature of the letter itself ought to be explained here briefly. Despite the beauty of the language and an elaborated account by Ngag 'jig grags, which is so different than other history books, it is a very difficult piece of Tibetan literature and the task of exact deciphering its poetic language rich in synonyms and analogies is more than grueling. Therefore, my own understanding and interpretation of the text is not necessarily a correct one. The text could be interpreted in other ways as well.

This paper presents the second part of *Rig pa 'dzin pa'i pho nya* along with selected text fragments and their translation. Since it is impossible to insert and translate the whole text here, I briefly comment on those parts which seem to be of most interest. The title of the text suggests that the ultimate goal of composing this work by Ngag dbang 'jig grags was not to write a guide to Śambhala but rather to send a message to his late father concerning the situation in the kingdom, power struggles as well as fears and sadness in Rin spungs. That is to say the author believed his father Ngag dbang rnam rgyal was reborn in Śambhala, became a Dharma king of that holy land and gave religious sermons

¹ LTWA: Rang gi yab rje rigs ldan chos kyi rgyal po ngag dbang rnam rgyal ba la zhu 'phrin du bya ba rig pa 'dzin pa'i pho nya zhes bya ba bzhugs so//.

GKS: Chos kyi rgyal po ngag dbang rnam rgyal ba phul ba'i zhu 'phrin rigs 'dzin pho nya// .

to disciples. Therefore, before commencing the actual message of the letter the author describes the way to Śambhala and the land itself. This serves as a preface to the main message of the letter. There is no doubt that Ngag dbang 'jig grags composed the text in 1557 A.D. at the Rin spungs palace.

In brief, in the second part of the text, starting with folio 22, the author explains the power struggles in the Rin spungs kingdom after the death of his father as well as his own interest in poetic literature. He says that while his father was alive he did not have the opportunity to ascend to the Rin spungs throne nor was he lucky enough to hear sweet words at least once. Later he recollects kind support of his brother who in fact registered him among the Rin spungs rulers and restored his power. Then he briefly mentions the kindness and glory of his father Ngag dbang rnam rgyal and grandfather Mtsho skyes rdo rje. Finally, he lists the reasons of losing his power. Though he does not provide the exact information on who and how took the Rin spungs power away from him, he says that his complete involvement in altruistic actions and poetry, competition between uncle and nephew as well as unreliable entourage and their greediness for power are the main causes of the fall of his rule. In the end he comments on the hardships people have to endure in the circle of one's life and on misbehavior of monks and other respected figures of the time. Much still remains to be studied and explored, in both the first and the second part of this text, therefore the work on revised versions of the articles should be continued in the future.

We have at our disposal very limited historical sources on Rin spungs pa rulers in Tibetan or any other language, particularly on the last ruler Ngag dbang 'jig grags. In all historical materials I have come across this ruler is either not mentioned at all or very little is written about him. Therefore, in this work except for one article I was not able to find any substantial materials on Rin spungs clan in English. It is my hope that the text I am currently dealing with and the present article will contribute to enrich the knowledge on the author as well as to the studies on Rin spungs in general. Shakabpa has said that if one wishes to learn more about the Rin spungs lineage, one should learn from *Rin spungs gdung rabs* by Dkar shag pa.² When reading books on Rin spungs pa rulers authored by such scholars as Shakabpa, Bdud 'joms rin po che and Nor brang O rgyan one often comes across phrases so similar that one feels like one has already read it. All three mentioned book conclude Rin spungs dynasty by saying, finally Rin spungs pa was defeated by Zhing shag pa tshe brtan rdo rje. The lineage history of Rin spungs written by A 'bum is completely different from the works of the three authors mentioned above. In all Tibetan history books I have consulted Ngag dbang 'jig grags's name is adorned with the title 'King Paṇḍita' (*rgyal po paṇḍita*) and several of his works are mentioned. Except for that brief comment on his excellence in Tibetan poetic literature there is not much information on his life or political career. Certainly Ngag dbang 'jig grags was able to hold political power for a relatively short time, less than ten years.

² Shakabpa, 1976: p. 351, 1.6.

In the history of the Fifth Dalai Lama and in the annotation provided by Nor brang O rgyan³ and Shakabpa both of them draw a picture of Rin spungs power as being the main cause of social instability in Central Tibet in those days. Shakabpa cites several reasons why Rin spungs power collapsed. The first was a revolt by the minister Zhing shag pa, chief of Bsam grub rtse rdzong, once an equerry of Rin spungs pa. The second was frequent attacks on Tsang Rong and other areas as well as the destruction of the Rgyal byed tshal Monastery of Padma dkar po, who was once very kind to the Rin spungs family, grateful for resolving a conflict with Phag mo gru pa.⁴ Furthermore, in the *New Red Annals* from 1538 by Panchen Bsod nams grags pa there is an account that tensions started between Rin spungs pa and Phag mo gru pa in Central Tibet in the beginning of the 16th century.⁵ On the other hand, Ngag dbang 'jig grags in his work does not provide information on any such activities carried out either by his ancestors or by himself that could bring their power to an end. On the contrary, he claims prosperity of Rin spungs pa became like salty water for jealous people who worked under the Rin spungs rule and therefore the Rin spungs power fell apart.

The author also talks about his religious activities and about religious inclinations of his father and brother – glory of the kingdom. Only twice he mentions confrontation with enemies; once when taking control over the Bsam grub rtse palace, and secondly when recollecting the restoration of old power after defeating an enemy. Rin spungs pa took control over Bsam don grub pa'i gzhai med khang in the sixth Tibetan month of 1547 (*Me lug*, Fire Sheep year). Is Bsam don grub pa'i gzhai med khang the palace Bsam grub rtse in Gzhi ka rtse district? Or can it be Lhun grub rtse rdzong which – as is stated in the history of Tibet by Shakabpa, the Fifth Dalai Lama and Dod joms rin po che, had been conquered by brother of Ngag dbang 'jig grags, called Don grub tshe brtan rdo rje. Templeman in his article says that the governor of Gtsang Rin spungs pa was appointed in that position in 1548,⁶ one year later than what Ngag dbang 'jig grags provides as the year of conquering Bsam grub rtse.

It is commonly believed that in 1565 the power of Rin spungs in central Tibet was brought to an end by Zhing shag pa who later became Gtsang pa sde pa. According to the text, Ngag dbang 'jig grags after his enthronement in Bsam grub rtse palace and before 1557 lost control over the regions once he had ruled and later power over them was restored with the help of his brother. First, he states with sadness that his relatives and clerks became mad with the wealth and gave up their ruler, ran on the street like ordinary people and so on. And he continues by saying that although the enemy took all power, they were still unsatisfied and he is too weak to stand against their forces. The

³ Nor brang O rgyan, 1993: 392–393.

⁴ Shakabpa, 1976: 356–357.

⁵ Czaja, Olaf, 2013: 251.

⁶ Vitali, Roberto (ed.), 2012: 67. In 1557 there existed the threat of, and later it actually erupted into, major fighting between the Rin spungs pa and the ambitious Zhing shag pa, at the time the Rin spungs pa governor of Gtsang, appointed to that position in 1548.

text states: “They have eaten both the Sun and the Moon and feel like eating even the sky which gives joy to Tibet”.⁷

There are pieces of information appearing in the text which I cannot find or co-relate with other history books I have used in the course of this work. For example, at the beginning of the second part it is said that Ngag dbang rnam rgyal had a son called Skal bzang rgya mtsho and Rin chen dbang rgyal. Does that mean that Ngag dbang 'jig grags was also called by the second name Skal bzang rgya mtsho? Or is Skal bzang rgya mtsho a different person from the Rin spungs clan on whom we do not have any record in Tibetan history books? No other source mentions the name of Skal bzang rgya mthso at all.

Secondly, according to my understanding, as briefly mentioned earlier, Ngag dbang 'jig grags held a political power after the death of his father and was enthroned at the Bsam grub tse palace by his brother (*sngon skyes*, *khu bo*) Rin chen dbang rgyal and later he also supported regaining the lost territories. In the text the name Rin chen dbang rgyal is followed by word *sngon skyes*⁸ (brother), therefore it seems the author had a brother called Rin chen dbang rgyal. However, no other source mentions the name Rin chen dbang rgyal as one of the brothers. Moreover, the names of his brothers found in other sources vary very much. For example, Rag ra chos 'byung tells that Don grub and Tshe brtan were his two brothers.⁹ The Fifth Dalai Lama, Bdud 'joms rin po che and Shakabpa all three agree on the name of the second brother Don grub tshe brtan rdo rje. But the Fifth Dalai Lama and Bdud 'joms rin po che do not provide the name of the first brother except saying that he passed away at an early age. Shakabpa maintains Padma dkar po was the name of the first brother. All in all, in the above mentioned sources we cannot find a person called Rin chen dbang rgyal being either the author's brother or one of the Rin spungs rulers. However, if we look into the Phag gru lineage, the son of Phag gru Kun dga' legs pa and Princess Chos bzang dpal mo of Rin spungs

⁷ Pander A 199, acc. 535: fol. 26b, l.2, སང་འིགས་རྗེ་པོ་གོང་མའི་ཉིན་བྱེད་དག། ལུགས་གཉིས་མཁུན་བཟང་འོད་གྱིས་རབ་སྐྱེག་ཀྱང་། གདུག་པའི་གཟུང་ཡིས་དཀྱིལ་འཁོར་ཀུན་ཟོས་བས། ཉེས་པ་སྐྱོག་ལ་མཐུན་ལྷོ་བས་ཤིན་ཏུ་སྤྲོན། དེར་ནི་བསྐྱོག་པའི་བསམ་སྤྱོར་ལེགས་མེད་དུ། དར་བབ་མེ་དང་མུན་པའི་གཟི་ཚེན་གྱིས། ཉེ་སྤྱོ་ཟོས་མཐར་བོད་ལུས་བདེ་སྦྱིད་གྱི། རྣམ་མཁའ་དག་ཀྱང་ཟས་སྤྱེད་སྤྲུམ་ཚེ།

“Though our ancestral kings (like) the Sun adorned with magnificent wisdom of two traditions (secular and religious), the whole maṅḍala is being eaten by cruel Rahula and they have no power (lit. are very weak) to turn back that misfortune. Their negative motivations and acts progress without any obstacle. By the magnificent power of the fire and darkness the enemy ate the Sun, the Moon and even plan to eat the joyful sky of Tibet.”

⁸ Pander A 199, acc.535: fol.26b, l.4, རྣམ་མཁའ་དག་ཀྱང་ཟས་སྤྱེད་སྤྲུམ་ཚེ། མཐུན་ལྷོ་གས་བདག་པོ་རིན་ཚེན་དབང་གི་རྒྱལ། བདུད་སྤྱེ་གཞི་ལ་དག་པའི་ཉིང་འཛིན་གས། རྗེ་རྗེ་གྲིན་པོ་ཁྲིས་པའི་སྤྱར་བཞེངས་ཏེ། མི་སུན་གདུག་པའི་ཚོགས་འདི་ལ་མཐར་སྤྲང། སང་གི་དུན་ཚོགས་སྤྱི་ཉའི་མཛེལ་ན་ཚེ། འཕྲོག་བྱེད་ནང་གི་རྗེ་པའི་མགྱིན་བཟུང་། ལྷོ་བས་རྩལ་གནས་ལྷ་བྱང་བའི་འཕོང་གཞི་ལེེ། མཐར་བྱེད་སྤྲོན་སྤྱེས་རྗེ་དེ་ར་སྤྱེའི་བ།

“At that time, when they feel like eating the sky, Rin chen dbang rgyal (‘Precious and Powerful King’), the holder of power, manifests in the form of wrathful Vajra Raksha to defeat the assembly of Mara and completely destroy the group of dangerous evil. Ten-headed inner opponent (i.e. Rāvaṇa), (who) takes away the prosperity of our kingdom [like] the mistress of Sita (river), is defeated by one archer of the king brother, the son of Raghu, experienced in powerful five skills.”

⁹ Chab spel tshe brtan phun tshogs & others (eds.), 1990: 242.

was called Rin chen dbang rgyal.¹⁰ He may have lived at the time of Ngag dbang 'jig grags's grandfather or father Ngag dbang nam rgyal. Is then the Rin chen dbang rgyal mentioned and praised by Ngag dbang 'jig grags the son of Kun dga' legs pa or is he the brother of Ngag dbang 'jig grags or it just mean reign of Rin spungs pa?

The exact dates of births and deaths of Rin spungs rulers are difficult to find in any historical source. If such information is provided, there is disagreement between sources. This uncertainty concerning dates or periods in Tibetan historical materials is also confirmed by Bdud 'joms rin po che in the colophon of his history book. There he says that a reliable source on the history of Tibet is difficult to find and if there are some, they are vague or contradictory to each other.¹¹ If we assume that the date of birth of Ngag dbang 'jig grags is 1482 as stated in BDRC,¹² then he should have completed the work of *Rig pa 'dzin pa'i pho nya* at the age of seventy-five. And if he indeed took part in backing up the Sa skya pas against the Byang pa chieftain in 1563, as mentioned by Nor brang O rgyan,¹³ that means that at the time of the battle he must have been eighty-three. That is almost impossible for average people. It is generally believed that Rin spungs pas ruled Central Tibet after Phag gru and before Gtsang pa for over one hundred years.¹⁴ However, in the book *Bod kyi lo rgyus don chen re'u mig*, except for Rin spungs pa mtsho skyes rdo rje who took the power of Phag gru sde srid while throne holder Ngag dbang bkra shis grags pa was too young to ascend the Sne sdong throne, the author does not count Rin spungs pa among Tibetan rulers.¹⁵ It seems that for a certain period the power and the influence of Rin spungs pa in Central Tibet was greater than that of Phag gru but the title of Sde srid was never held by the Rin spungs clan.

A 'bum's *Rin spungs gdung rabs* in brief

Here *Rin spungs gdung rabs* written by A 'bum is introduced in brief. In the text while referring to the dates written according to the Tibetan calendar with element-animal designation, we find much information on animal symbol of the year of birth of most of the Rin spungs rulers, yet not always together with elements (*khams*). Therefore, the text provides certain information on dates of birth, though is not precise. It also talks somewhat of marriages, kinship, descendants and their religious activities etc. The text consists of five folios written in *dbu med* script. It is kept at LTWA and the whole text ends with only two lines on Ngag dbang nam rgyal. A small *dbu med* annotation has been inserted at the end and it says: "here is the end of the text, checked and

¹⁰ Nor drang O rgyan, 1993: 386.

¹¹ Bdud 'joms, 1978: 414.

¹² TBRC/BDRC: ID, P4288

¹³ Nor drang O rgyan, 1993: 410, 1.10.

¹⁴ Bdud 'joms, 1978: 359, 1.19, Shakabpa, 1976: 350–358.

¹⁵ Phun tshogs tshe ring, 1987: 112.

revised as in the original".¹⁶ From this annotation we learn that this is actually a copy of the original text by A 'bum. The author begins by briefly explaining what place the Sger clan holds in Tibetan history and talks about its descendants. Later on, it is explained that Sha kya dpal, the son of Rgyal sras 'Od, worked with Hor, Sa skya and Sne sdong.

Nam mkha' rgyal mtshan, grandson of Sha kya dpal and son of Sha kya 'bum while working with Gu shri¹⁷, was called upon by Ta'i si tu¹⁸ and for the first time Rin spungs pa family gained power over the Rin spungs district. Nor bzang pa and his brother Dpal bzang rin chen, son of Nam mkha' rgyal po and grandson of Nam mkha' rgyal mtshan, married a Phag gru princess Ye shes mtsho rgyal, daughter of Sangs rgyas rin chen. She gave birth to three brothers, Upasika, Kun tu bzang po and Don grub rdo rje. Don yod rdo rje, son of Kun tu bzang po, grandson of Nor bzang pa and cousin of Ngag dbang rnam rgyal concentrated to work at Che sa gong ma Phag gru ba and ruled the whole of Central Tibet.¹⁹

Mtsho skyes rdo rje was the son of Nor bzang pa's second wife or mistress and therefore half-brother of Don yod pa. Don yod pa supported Zha dmar chos kyi grags pa and founded Yang pa can with a thousand monks at Rtse thang. For the monastery maintenance he offered two thousand eight hundred families as tax-payers for butter lamp purpose, five thousand five hundred families as tax-payers to support monks and to make offerings and offered grain measure called *kha ru bre bo che* which contained three *mkha' ru bre* for each monk on an everyday basis.²⁰ As it was said earlier in the text we find only a few lines of information on Ngag dbang rnam rgyal and none on his son, the last Rin spungs ruler Ngag dbang 'jig grags. However, it is mentioned that Ngag dbang rgyal came to the Rin spungs district (Gzhis ka) at the age of fifteen. Before that, according to the text, he had assumed the position of Sgar thog at Dags po gla 'bring. The author of *Rin spungs gdung rabs* ends his writing with two lines on Ngag dbang rnam rgyal. Does that mean that it was written at the time of Ngag dbang rnam rgyal's reign? However, what was the reason for it is difficult to confirm.

Rin spungs "gdung" rabs explains that Nor bu bzang po was born in the Water Sheep (*chu lug*) year of Tibetan calendar. Referring to available sources, Water Sheep year, the time of birth of Rin spungs Nor bu bzang po should correspond to the year 1403. That is to say that in the year 1433–1434 when father Sangs rgyas rgyal mtshan and son Grags pa 'byungs gnas of Phag gru were in conflict over the *Sde srid* throne, Nor bu bzang po was their minister and seizing the opportunity he took over the Bsam grub rtse district

¹⁶ LTWA, Ka.1:10-14-17268-17272, 1990: Yar lung A 'byum (manuscript) fol. 134, mar dpe'i tshigs 'phro der bas // ma dpe ji bzhin zhus dag song //

¹⁷ It should be checked that who was the person called Gu Shri at that time.

¹⁸ LTWA, Ka.1:10-14-17268-17272, 1990: Yar lung A 'byum (manuscript) fol. 128, Nam mkha' rgyal mtshan pas gu shri'i nang blon mdzad pa'i ngos nas ta'i se tus bka' gngang //

¹⁹ LTWA, Ka.1:10-14-17268-17272, 1990: Yar lung A 'byum (manuscript) fol. 132, *Sde pa sgar pa don yod rde rjes che sa gong ma'i zhabs tog gtso bor bton // dgra sde kun bcom // dbus gtsang kun la dbang bsgyur //*

²⁰ Ibid: fol. 132–133.

and some other areas.²¹ A 'bum at the end of his comments on Nor bzang pa writes: "at the age of sixty in Shangs 'brong sgang", and does not finish the sentence. Does that mean that Nor bzang pa lived only for sixty years? If that is true then he passed away in 1463, second Water Sheep year. But on the other hand A 'bum maintains that in the Earth Ox year (*sa mo glang*) Nor bzang pa built a nine-story Maitreya statue at Byams chen and that year corresponds to 1469. The work took six years to complete. Hence, according to *Rin spungs gdung rabs* Nor bzang pa (1403–1463/1469?) should have lived for sixty years or at least sixty-six years.²²

Regarding Mtsho skyes rdo rje, grandfather of Ngag dbang 'jig grags, A 'bum explains that he was born in a Horse year, passed away in a Bird year and lived for sixty-four years. Keeping in mind that he lived for sixty-four years and presuming that his date of death fell at the beginning of the 16th century, as other sources tell us,²³ the Horse year of his birth should correspond to 1450 and the Bird year of his death should be 1513. That would suggest that Nor bzang pa was in relation with the beautiful mistress, daughter of 'Phos rnam pa in his late forties. Furthermore, we know that Ngag dbang rnam rgyal, son of Mtsho skyes rdo rje (1450–1513) was born in a Tiger year. The first Tiger year since Mtsho skyes's birth, hypothetically 1450, was Earth Tiger year of 1458 and the second Tiger year after his birth was Iron Tiger year of 1470. At the time of the first Earth Tiger year after the birth of Mtsho skyes rdo rje he was still too young to have a child, thus it seems that Ngag dbang rnam rgyal was possibly born in the second Iron Tiger year of 1470 or later. There is a text fragment found at the end of the guide to Śambhala by Ngag dbang 'jig grags, which, I think, is related to his death. The author, while explaining the nature of the king of Śambhala says, "Dharma king of Śambhala who reached nine set (*dgu phrag*) years of age, and who flourishes like the Victorious One, is certainly my father".²⁴ What does *dgu phrag* mean here is not clear. Is it nine or should it be read as ninety? I assume that Ngag dbang 'jig grags composed *Rig pa 'dzin pa'i pho nya* nine years after the death of his father and that year should be 1548. If Ngag dbang rnam rgyal was born in the Iron Tiger year (1470) or later, his son Ngag dbang 'jig grags was supposedly born either at the end of the 15th century or the beginning of the 16th century. Genealogical tree of Rin spungs pa according to A 'bum's work is attached at the end of this paper.

²¹ Nor 'brang O rgyan, 1993: 384, l.16.

²² One can also speculate that a copyist was not able to read a part of the text and thus we can find a small space in his manuscript while the sentence seems to be not completed.

²³ Shakabpa, 1976: 353, l.5.

²⁴ Pander A 199, acc.535: fol. 22a, l.5, བསྐྱར་མཁས་ཆུ་རྒྱའི་གསང་བ་དེ་རིག་ན། དེ་དག་སེད་ཀྱི་ལ་དབང་བསྐྱར་ནས། དག་ཕྱག་ལོ་ལོན་རིགས་ལྡན་ཚོས་སྐྱོད་བཤམ་ལ། མཐའ་ཡས་རྣམ་པར་རྒྱལ་བ་བླར་བཏོང་བ། ཁོ་བོའི་ཡག་རྒྱུ་འཛུལ་བས།

LTWA: fol.23b, l.5 བསྐྱར་མཁས་ཆུ་རྒྱའི་གསང་བ་དེ་རིག་ན། དེ་དག་སེད་ཀྱི་ལ་དབང་བསྐྱར་ནས། དག་ཕྱག་ལོ་ལོན་རིགས་ལྡན་ཚོས་སྐྱོད་བཤམ་ལ། མཐའ་ཡས་རྣམ་པར་རྒྱལ་བ་བླར་བཏོང་བ། ཁོ་བོའི་ཡག་རྒྱུ་འཛུལ་བས།

GKS: p. 649, l.11, བསྐྱར་མཁས་ཆུ་རྒྱའི་གསང་བ་དེ་རིག་ན། དེ་དག་སེད་ཀྱི་ལ་དབང་བསྐྱར་ནས། དག་ཕྱག་ལོ་ལོན་རིགས་ལྡན་ཚོས་སྐྱོད་བཤམ་ལ། མཐའ་ཡས་རྣམ་པར་རྒྱལ་བ་བླར་བཏོང་བ། ཁོ་བོའི་ཡག་རྒྱུ་འཛུལ་བས།

"If one understands the secret magic (like) the moon reflection in the water, he/she will be empowered on the lion throne of the Dharma king (of Śambhala). Dharma king of Śambhala who reached nine years of age (there), and who flourishes like the Victorious One, is certainly my father".

Chronological presentation

The second part of the text starts from folio 22b, l.3, *khyod sku mtshan dpe'i skye byed bkra ba'i gzugs//*, and finishes at fol. 37b.5 ending with Sanskrit words *Shubamstu sarva dza ga tam/ shri dza la 'dzambu dī wa alam karastu*. In the blockprint version of Ngag dbang 'jigs grags's work found in the book *Gangs ljongs mkhas pa rim byon gyi rtsom yig gser gyi sbram bu* the whole second part of his work is missing and there the text ends with the verse: *bdag gi zhu phrin snyan gyi bdud rtsir mdzod*, "please take my letter as a nectar for your ears". We do not find any information on the original from which the block-print has been copied. Why is the second part of the text missing in GKS? Was this fragment consciously left out or did it not exist in the original copy?

At the end of the text, in the conclusion, we find the summary of the work's subject matter and in order to have clear understanding of the aim of the text I have inserted this part along with its English translation at the beginning of the text, though it is chronologically incorrect. As we can see below in both Tibetan original and English translation, the author says that his aim was to describe the life of his respected father and his own as well as the holy land using the sweet melody of Sarasvati, in the language of the Vedas. The author expresses his wish that the poem will be enjoyed by as many people as possible until the end of the era.

Fol.37a.3

དེ་ཀོང་དེ་ཅུ་བདག་གི་ཡབ་རྗེ་རིགས་ལྡན་ཚོས་གྱི་རྒྱལ་པོའི་གཟུགས།
 སྲིད་དང་ཞི་བའི་དགོ་ལེགས་ཆར་ཆེན་དུས་སུ་འབབས་པའི་རྫོགས་ལྡན་སྤྲིན།
 གང་གི་ཡོན་ཏན་གསེར་གྱི་ཡིག་ཟེང་ཚོགས།
 བདག་སློ་གསལ་བའི་མཐེང་ཤོག་ལ་གསལ་བ།
 རིག་བྱེད་སློག་པའི་གདངས་སྟན་དབྱངས་ཅན་གྱི།
 གཏམ་དུ་བརྗོད་འདི་མཁས་མང་ན་བའི་བཅུད།
 དེ་སྐད་ལྷ་མའི་སྤྲེ་བོ་གཙུག་ཏུ་བཀུར་འོས་མཚོག་དང་རང་ཉིད་གྱི།
 རྫོགས་པ་བརྗོད་ལས་འཕགས་པའི་ཞིང་མཚོག་ཡོན་ཏན་གསལ་བའི་མེ་ལོང་གང་།
 དབྱངས་ཅན་དག་གི་ག་མ་གས་བཅེངས་དབྱངས་བདུན་གསལ་བའི་རོལ་མོ་འདི།
 དུས་བཞི་འཛིག་གྲངས་རྒྱ་དགའ་བསྐྱེད་ན་བའི་རྒྱ་དུ་གནས་གྲུང་ཅིག།

In that ravine there is my father in the form of the Dharma King of Śambhala. (He) brings mundane and super mundane prosperity (like) heavy clouds bring rain on time. His qualities, an assembly of golden letters reflected on my dark blue paper of clear mind, convey in the language of the Vedas a sweet melody of Sarasvatī, nourishing the ears of scholars.

In the music of seven melodies sealed by the voice of Sarasvatī (I) thus tell the life story of the respected great teacher and myself as well

as the mirror reflecting the qualities of the Ārya land. Even if the four seasons are destroyed, it will remain as the ear ornament of the surface of the earth to enjoy.

Like in the first part here also the author begins by explaining his father's departure to the peaceful Nirvāṇa with help of his meditation power of the wisdom heat and blissful joy in his mind. The author groans and says the people in the kingdom including himself are like a blind person trembling at the top of a dangerous cliff. The results of negative karma ripened and the effect is an unbearable pain like one's body without skin.

The text goes on to explain the birth of the father Ngag dbang rnam rgyal. The author praises his father as an ornament of three worlds, Dharma king and the result of two merits accumulated in countless previous lives. Being a lineage holder of the Dge dkar clan the father was beautiful as a god and respected by his own people as well as by unbiased people all around. The text says that Ngag dbang rnam rgyal's son was called Skal bzang rgya mtsho and my son²⁵ Padma dkar po.

Fol.23a.1

དག་གི་དབང་ལྷུག་ཟབ་ཡངས་མཁུན་བཟེའི་གཏོར།
 ལྷོགས་ལས་ནམ་རྒྱལ་འཇིག་རྟེན་གསུམ་གྱི་རྒྱན།
 གང་གི་རིགས་སྐུ་སྐུ་བཟང་རྒྱལ་པའི་མཚོ།
 བསོད་ནམས་འབྲུམ་གྱི་ཡངས་པའི་འཇུག་དོགས་སུ།
 བདག་གི་སྐྱེ་པའི་དངོས་པོ་བསྐྱེད་ཀྱང།
 སྐྱེ་མཚེང་འདབ་བརྒྱ་བཀྲ་བའི་དབལ་ཐོབ་སྟེ།
 སྐྱེ་དཀར་རིགས་གྱི་ལང་ཚོ་མ་ཉམས་པའི།
 མཚོན་རིས་འདི་ཞེས་ལྷ་ཡི་བསྟན་པ་བཞིན།

Ngag gi dbang phyug (Lord of speech) is the treasure of profound wisdom (and) compassion. Victory over all directions (*phyogs las rnam rgyal*) is the ornament of three worlds. His descendant is the Ocean of increasing luck (Skal bzang rgya mtsho). In the vast entrance of enormous merit, my son is the White Lotus (Padma dkar po),²⁶ obtaining the magnificent body (like) a hundred shining petals. It is like a colorful drawing of the unbroken youthful clan of Dge dkar shown by god.

According to the above fragment it seems that the author wants to say that Ngag dbang rnam rgyal's son is called Skal bzang rgya rgya mtsho and his own son is called Padma dkar po. I do not think that those two verses should be understood literally as

²⁵ Tib. *bdag gi skye ba'i dngos po*, 'my son' refers probably to the author's son.

²⁶ Probably here Pad ma dkar po is the name and not the epithet of the author's son.

“ocean of increasing luck” and “white lotus”. In the history books by Shakhapa and Bdud 'joms rin po che there is no mention of any son of Ngag dbang rnam rgyal called Skal bzang rgya mtsho. Neither of these books also mentions Ngag dbang 'jig grags's son named Padma dkar po. Instead we find Zla ba bzang po and Dge pa dpal as names of two sons of Ngag dbang 'jig grags in Shakhapa's work.²⁷ However, Nor brang Ugyan in his annotation in the 5th Dalai Lama's history book says that Ngag dbang 'jig grags's son Padma dkar po was killed in the battle field by Zing shag pa.²⁸

Subsequently the author explains that he was too young and not lucky enough when his father's rule shone in the kingdom like the sun. He explains that although he received all the knowledge from his father and was an attractive youth, having lots of knowledge shining like gold and had superb natural intellectual qualities of a great person, he was left without attention because of his (father's?) numerous activities and duties. His father's kindness did not reach him and he was not respected. Not only did he not receive an opportunity to possess power over the Rin spungs throne but was also not lucky enough to hear his sweet words even once.

Fol.23a.5

ངོ་མཚར་བྱེད་པའི་རང་བཞིན་ཆེས་བཟང་ཡང།
 ཡབ་ཇིའི་ཞབས་སྐྱེས་བརྟན་ཆགས་བཏང་གིས་གྱི།
 ཉེ་མ་སྟོང་ཕྱག་བཞད་པའི་ཉེན་མོ་དེར།
 རང་སྲིད་རྒྱལ་ཐབས་སྐྱེས་བའི་གདུགས་དཀར་གྱི།
 ཐེགས་ལེར་དབང་བསྐྱར་སྐྱེས་བ་ལྟ་ཅི་ཞིག།
 མཚན་དཔེའི་ཟེར་འཕྲེང་ཆ་ཙམ་འདྲེན་བྱེད་གྱི།
 འདབ་བརྒྱ་འབྱེད་པའི་ཐུར་མར་གྱུར་བ་ལས།།
 ཞལ་བཟང་ལན་ཅིག་མཐོང་བའི་བསོད་ནམས་གྱི།
 སྤང་ཆར་མངར་བོའི་རོ་སྤང་མ་ཐོབ་བར།།

When thousands of Suns of fortune, stability and peace born from the feet of the father were shining, although (I was equipped) with amazing and incredible good qualities, (I) did not have a chance to get empowerment in the center of our kingdom (like) umbrella of white moon. Moreover, being (like) too small petal to attract part of rays of (his) marks of excellence, (I) have not got a chance to taste (even) sweet tiny rain of merits, that is to get (his) sweet word.

²⁷ Shakhapa, 1976: 357, 1.18–358, 1.1.

²⁸ Nor brang O rgyan, 1993: 410, 1.14.

The author describes his father with many metaphors as being attractive and handsome catching the eye of young and beautiful yoginis and exchanging glimpses and smiles. Finally, proceeded by gods and high lamas, riding in a decorated chariot resembling a crown ornament (Moon) of Śiva he left to Śambhala across the blue sky amongst twinkling stars and the Milky Way.

Power struggle following death of the father

Following the father's death they, without a protector, suffered like in hell, similar to dried wood cut into pieces. At that time ministers fought each other for the power, similar to competing for a tiny hole of a sesame seed. No one could stop their desire for power and they did not listen or agree with learned and respected people either. Finally, the author left behind the darkness of the power struggle and remained hidden and lived like in an ordinary family.

Fol.23b.6

དུས་དེར་རྒྱལ་ཐབས་ཆེན་པོའི་གོས་འཛིན་པ།
 རྫོས་ཡུང་འབྱུའི་བྱ་གར་འགན་ཉེད་པ།
 ཕྱག་དོག་ཏུ་ལའི་དུག་གིས་ཆེས་བརྒྱམས་པའི།
 བརྒྱག་པ་དེ་ཡང་ནག་པོ་བརྟེན་པ་བཞིན།

At that time ministers responsible for the kingdom competed for a hole of a sesame seed. The mind completely obsessed by poisonous jealousy is like Mara.

Fol.24a.2

ལེགས་སྤྱད་སྤང་བ་དཀར་པོ་སྐྱིབ་པའི་གོགས།
 ལུན་པ་སྣོང་གི་ཡོལ་བ་བྲས་ནས་ཀྱང།
 སྐར་ཡང་ཕལ་བའི་བྱིས་དུ་གྲུ་ཡི།
 ཚོ་ག་སྐྱབ་ལ་བརྩོན་པ་སྣོད་མ་གྱུར།

Hanging off countless dark obstacles curtains which obscure the light of good deeds, again diligently practiced in a hidden manner in an ordinary family.

People misuse power and wealth. Intelligent people are sad seeing that misbehavior and wealth becomes useless garbage. Yet mindless people with joy and satisfaction fly like cotton wool. They step on the head of the ruler. In that power struggle the author remained calm and behaved like Aśoka. That was admired and people murmured about

it all around. The author compares himself to pure gold and the text says that his pure body, speech and mind were like gold which shines in the sky even if it were buried under the ground.

Fol.24b.1

བདག་ཚུལ་སྐྱོབ་ལ་མ་རུངས་ངན་གཡོའི་ལས།
 རྩོམ་པའི་ར་བ་བརྒྱ་ཕྲག་བསྐྱེགས་ལྷུར་ཀྱང་།
 དགོ་བའི་ལས་མཐུས་རྣམས་པ་ཀུན་འབྱུངས་པས།
 དངས་གསལ་ཤེལ་གྱི་རེ་ཁར་ལྷུར་བ་ལས།

Hundreds of stone fences were constructed as an act of self-destructive behavior, evil and hypocritical action, yet by the power of virtuous karma the dirt was purified. Thus, (the situation) became crystal clean.

He not only had to stay hidden but was in fact detained inside many stone walls by mischievous people. Finally, by the power of good karma everything became crystal clean.

Ascent to the Bsam don grub pa palace (Bsam grub rtse)

Later the author describes his brother as a great Tantric practitioner and ruler of the flourishing Rin spungs power. Brother, having profound knowledge, as a ruler called Ngag dbang 'jig grags, the author, to the palace and he forgave his all mistakes of ordinary life. The way he writes gives a hint that perhaps he did something against his brother and there were conflicts and misunderstandings between them. On the auspicious date of the 6th month of the Fire Sheep year (1547) he and his brother reached Bsam don grub pa'i gzhah med khang like a windstorm and like the Sun they took it over. By his brother's kindness the author was enthroned in the Bsam grub rtse district.

Fol.25a.2

བཀའ་རྒྱུ་ཆབ་རྒྱུན་སྤྲོདས་པས་བདག་ལུས་ལ།
 དམངས་གྲིམ་དྲི་མའི་ནག་རྒྱུན་བུགས་ཤིང་།
 ལྷན་ལྷར་དབྱེས་འཇུག་ལྷ་བ་འབྱུང་གི་འོད།
 དུག་ལ་ཡི་རས་དཀར་གོས་སྐྱབས་ཏེ།
 སྤུལ་ཞེས་བྱ་མེ་ལྷག་རྒྱ་རྣོད་ཀྱི།
 གཟུང་དང་སྐར་མ་དགོ་བའི་ཆོས་བཟང་པོར།
 བས་རྒྱུན་ལུན་པའི་སྤྱིན་ནག་གཞོན་པ་ལ།
 རྣམ་གཞོན་ཉེ་མའི་འོད་དང་འཛོར་རྒྱང་བཞིན།

ཉི་ལོག་གཙང་གི་ས་ཆེན་ཐིག་ལའི་ལྷོ།
 བསམ་དོན་གྲུབ་པའི་གཞལ་མེད་ཁང་བཟང་དེར།
 ལྷོན་ལྷགས་ཆེབས་ཀྱི་ཁ་ལོ་ལེགས་བསྐྱར་བ།།

[His] order, like the sprinkling water on my body, cleansed all filthy ordinary errors. In front of him, with a smiling face like the light of a hundred thousand Moons (I) wore a white silk robe. With good signs of the stars and planets and the date of the Chu stod (6th month) of the Fire Sheep year, called Monkey (*spre'u*) like a complete suppressor Sun light and windstorm in order to defeat the dark cloud of the enemy (we) reached the top of the beautiful wish-fulfilling palace (*Bsam grub rtse*), a center of the great western land of Gtsang, on horseback (like) a powerful cloud.

Fol.25a.5

ཨ་རྒྱ་དང་བཅས་བཀའ་ཤིས་ཆོ་ག་ཡི།
 དཔལ་ལྷན་སྐྱེར་གྱི་ལྷ་གལ་ཉམས་དགའ་བའི།
 ལྷི་བསྐྱར་བཟང་པོར་མངའ་གསོལ་བཀའ་དྲིན་མཛད།།

With Arga (incense) and a wishing prayer (he) kindly empowered (me) on the excellent throne of the joyful heavenly line of Sger clan.

Upon gaining the ruling power of Bsam grub tse the author obeyed his brother with clear mind, listened to him and resolved on not making ordinary errors again. Moreover, while holding the power of the Bsam grub tse district he delighted his brother by offering him numerous presents. At that time he was called a minister, descended from heaven. Fame of the Rin spungs pa spread all over the Land of Snows.

First fall of power

Ngag dbang 'jig grags and his brother were successful in ruling the area they owned and fame and prosperity flourished like a heavenly appointed minister. Hence, their opponents could not bear the success of brothers and it became like salty water and a cause of hatred and greediness.

Fol.25b.3

ཆོས་དཀར་སྤང་བ་རྒྱས་ལ་ཕྱག་དོག་པའི།
 མངའ་ཚོད་གནད་དུ་སྤང་བའི་ལྷག་ཏུ་ཡིས།།

འདོད་ཚེན་ཚ་རིག་གིས་བསྐྱེད་མ་འུལ་།²⁹།
 རིན་ཚེན་སྤངས་པའི་ཆབ་སྲིད་ལན་ཚའི་སྐྱེ།
 ཕལ་ཚེར་འབྱུངས་བས་མ་ངོམས་ཚེར་འབར་བས།།

Jealousy of the flourishing light of good deeds became (like) pain from an arrow which had hit the target. Burned up by a strong desire is (like) a burning mountain at south of ocean. Rin spungs kingdom is (like) a salty ocean. Drunk most of it yet not satisfied.

Fol.26a.1

འགྲོ་འདྲིར་གནམ་བསྐོས་རྩེ་བོ་ཡིད་བཞིན་ཞོར།
 མཚེལ་མའི་ཐལ་བ་བཞིན་དུ་རིང་དོར་ནས།།
 ལ་མདོག་ཙམ་གྱིས་འཚེང་བུ་ངན་པ་དེ།།
 གཙུག་གིས་རྒྱན་དུ་ལེན་ལ་དཔྱུས་སྤལ་འགྲན།།
 འདོད་ཡོན་བདུད་རྩིར་རྩུ་བའི་སྤྱོད་བྱེད་གྱིས།།
 བྱུང་སྐོར་ཉེ་དབང་དྲེགས་པའི་ཚོགས་རྣམས་ཀྱང།།
 མཐོ་རིས་བདག་པོའི་མདུན་ས་རིང་སྤངས་ནས།།
 གདོལ་བའི་སྤྲུག་གུ་ཕྱི་བཞིན་སྲང་མདོར་རྒྱགས།།

A heavenly appointed lord, wish-fulfilling Jewel of the people is thrown up like a spittle. Taking a bad colored trinket as ornament on the crown (people) compete the skills (with lord) having maddening alcohol in the name of nectar. Haughty officials and close ones give up on the heavenly lord from the distance and run in the street after the low cast people.

It is difficult to determine the year of Rin spungs pas' defeat or loss of power, but at that time when author composed the text it seems they had already lost most part of their controlled territory. Opponents who untimely became successful employed all the five poisonous acts³⁰ and countless arrows to accomplish their desired goal. Ngag dbang 'jig grags's officers and relatives turned their backs on him and became like fleshy flies that always attempt to enter filthy things. The so-called ministers took over and acted like rulers. People around the author, including the servants, did not perform their duties accordingly. The kingdom was in chaos and there was no rule of law. Finally the author

²⁹ Krang dbyi sun (ed. in chief), 1993: 527, *mtha'i rgya mtsho'i lho phyogs kyi rta gdong ri* (burning mountain).

³⁰ Pander A.332,acc.668, Mngon mrjod mkhas pa'i rna rgyan: fol.b, l.1, me tog gzhu can mda' lnga pa-ni smyo byed dang sreg byed dang kun tu rmongs byed dang skem byed dang 'chi byed ces pa mams so/ (flower bow with five arrows –are causing madness, burning, making fool, drying and killing).

-Krang dbyi sun (ed. in chief), *Bod rgya tshig mdzod chen mo*, 1993: p. 1376, lha gzhan 'phrul dbang byed la yod pa'i myo byed, sreg byed, rmongs byed, skem byed, 'chi byed/.

retreated like a yogi to a secret place on top of his palace. At that time the only person who took care of him was Padma. The name Padma dkar po is mentioned in the text while describing the father and the son.

Fol.26a.5

དམ་པའི་ཞབས་ཕྱིར་འཇུག་པ་ཆེས་ཉུང་བས།
 འཛོག་དགོན་བསྟོ་གནས་སྟོང་པར་དྲང་སྟོང་ལྟར།
 སོ་བྲང་ཡང་སྟོག་དབེན་པར་མི་ཡི་དབང།
 ཏྟག་ཏུ་རིམ་གོ་བཟྱིད་པའི་ཞབས་རིང་བ།
 འཇམ་མཉེན་ཕྱག་གི་སྐྱེ་མ་གཅིག་ཕུ་བས།
 རྒྱལ་ཐབས་ཆེན་པོའི་ཕྱི་ནང་གསང་བའི་དཔལ།
 ཤེ་ལོང་ངན་པས་རང་གིར་བྱེད་པ་ན།
 མདུན་ན་འདོན་ཡང་མིང་གི་ཚོལ་ཚམ་ལས།

There were very few who served the lord. Therefore, the lord of the people, like a yogi, (stayed) in an empty isolated place on the secret rooftop of the palace. At that time Padma was the only daily helping servant. When the inner and outer matters of a great kingdom are handled by bad authorities, even the so-called attendants are only names.

The author became powerless in opposing the people who took his power in disguise and who governed all the area. Their desire to rule was so immense that they wanted not only the kingdom, but the whole of Tibet. The author says: “Although descendants of our lords are intelligent, dangerous Ra hu la ate the whole area (*maṅḍala*)”. Furthermore the text says: “Ate the whole of the Sun and the Moon and later planned to eat the sky which gives joy to Tibet”.³¹

Restoration of power

As discussed earlier in the Introduction, it seems that following his enthronement in Bsam grub tse Ngag dbang ’jig grags lost most parts of the area he initially ruled. Later on, with the help of his brother the enemies were defeated and the previous powerful political system was restored.

³¹ Pander A.199: fol.26b.2: རང་རིགས་རྗེ་བོ་གོང་མའི་ཉིན་བྱེད་དག། ལུགས་གཉིས་མཆེན་བཟང་ལོང་གི་རབ་སྟོག་ཀྱང་། གདུག་པའི་གཟའ་ཡིས་དཀྱིལ་འཁོར་ཀུན་བཟོས་པས། ཉེ་ཐོས་མཐར་བོད་ཡུལ་བདེ་སྐྱིད་གྱི། རྣམ་མཁའ་དག་ཀྱང་ཟས་སྤྱོད་སྟུང་མོ།

Fol.26b.4

མཐུ་སྒྲོབས་བདག་པོ་རིན་ཆེན་དབང་གི་རྒྱལ།
 བདུད་ལྷོ་གཞིམ་ལ་དག་པོའི་ཉིང་འཛིན་གས།
 རྗེ་རྗེ་སྲིན་པོ་ལྷོས་པའི་སྐྱར་བཞེངས་ནས།
 མི་བསྐྱུན་གདུག་པའི་ཚོགས་དེ་པ་མཐར་སྐྱད།

Rin chen dbang rgyal (The king of jewels), holder of the power, manifested in the form of the wrathful Vajra Raksha defeated the group of the dangerous evil.

This fragment maintains that Rin chen dbang rgyal was the one who defeated the cruel enemy. It further says that his brother (*sngos skyes*) restored the prosperous old tradition and using various methods reintroduced the two rules (*khirms gnyis*) which had been destroyed by enemies as well as established the incomparable ancient tradition of Sde srid. Rin chen dbang rgyal and the brother who restored the power are one and the same person, it seems. This also was explained in the Introduction. The author described his brother as very religious and faithful to his lamas and one who treated religion like a sacred crown. By the grace of his father he was crowned in the Rin spungs kingdom and took upon himself a heavy responsibility.

The author further explains brother was enthroned on the Rin spungs throne by his father Ngag dbang rnam rgyal and continues by expressing kindness of his parents, which is enormous, especially his mother's kindness which cannot be compared to anything, even to the light of a thousand Suns. When the father's good qualities are shining magnificently, suddenly a group of ruthless people with plenty of dead at their hand comes to attack him and the situation of religion at that time was like it is dancing under shadow (*rgongs thun grib ma'i phag na gar byed pa*). In order to have a protection from that unbearable situation, Mtsho skyes rdo rje was unanimously appointed chief (*sa spyod*). Through a messenger he received a golden letter (*gser yig*) to lead the people and held a great ceremony.

Fol.27b.3

གདུག་པའི་ཉེར་འཚོ་དེ་ལས་རྣམ་མང་གི།
 འགོ་འདི་ཡང་དག་བསྐྱུང་བའི་དདུང་གཉེན་མཚོག།
 མཚོ་སྐྱུས་རྗེ་རྗེ་སྐྱོད་སྐྱུལ་བའི་གས།
 རིག་པ་འཛིན་པའི་འཁོར་བསྐྱར་ཁྱོད་ཉིང་ཅེས།
 དགོངས་པ་གཅིག་ཏུ་བགྲོས་ཤིང་དབྱངས་གཅིག་པའི།
 གསེར་ཡིག་སྐྱུག་པར་ཐོག་པའི་བྱ་མ་རྟ།
 ལྷ་དང་གྲུབ་པ་རིག་པ་འཛིན་པའི་ཚོགས།
 བཅུ་དུག་ལང་ཚོ་གསར་པའི་འཛོག་སྐྱེག་ཅན།

The best protector from that unbearable harmfulness is the magical chief Mtsho skyes rdo rje. Claiming he is the best of all knowledge holders in one voice and in one mind, an express messenger holding a golden letter in his hand has reached. An assembly of gods, practitioners and knowledge holders are like fresh, youthful, sweet sixteens.

The reason for this sudden shift in describing the glory of his brother to that of his father and grandfather is difficult to explain. Perhaps the author wished to convey how the Rin spungs power was transferred from father to son. According to *Bod kyi lo rgyus don chen re'u mig*, Mtsho skyes rdo rje held the position of Sde srid at the end of the 15th century in years 1485–1493, thus for nine years. The text says he was successful and became famous, however, because of the ultimate orders of the fierce king there remains only a magical statue and some paintings of him wearing white kashi³² clothes in the hall called Padma 'od. All of this gives us an impression that a heavy decree of the king of the elephant (*gnyis 'thung rgyal*) was the reason of Mtsho skyes rdo rje's death.

Fol.28a.1

འཕམ་མེད་བྱམས་ཆེན་ཡོངས་གངས་³³སྤྱན་འདྲན་གྱི།
 བསྐྱལ་ཚོག་སྟན་པའི་སྤྱི་དང་བྲི་བ་ཡི།
 རྒྱུ་མང་རབ་བསྐྱེད་དབྱེད་གྱི་རོལ་མེད་སྤྱི།
 ལྷས་བཅེན་དགའ་མའི་མགོན་བརྒྱ་མེ་བ་བཞིན།
 མཐོ་རིས་འགོངས་ལ་ལྷ་ཚོར་སློགས་པའི་ཚོ།
 ལྷག་པའི་ལྷགས་གྱི་གཉིས་འཐུང་རྒྱལ་རྣམས་གྱིས།
 བཀའ་ལུང་ལྷགས་ཀྱི་ལྷུ་བའི་གཞན་དབང་ལས།
 བསྐྱོད་ཀྱི་གཞུང་ཡས་འཆི་མེད་གྱི།
 ཡོན་ཏན་ཅི་ཡང་འཐུན་པའི་ཁང་བཟང་དེར།
 གཅིག་ཏུ་དབྱེས་པས་བདག་ཅག་(དམན་³⁴)རྣམས་ལ།
 ལྷགས་རྗེད་འཆིང་རྒྱ་གཅིག་ཅར་གྲོལ་བ་ལྟར།
 རྣམ་པར་སྤྱིན་པའི་སྐྱ་བརྟན་སྤྱི་མའི་འཕྱལ།

In a great courtyard full (of people) he was received with melodious encouraging songs and the sound of many strings, musical instrument of Indra, it was as if a choir of countless goddesses. Once (even) the

³² Monlam web. Dictionary 1.1: Cotton cloth.

³³ *Yongs gangs* seems to be read as *yongs gang*.

³⁴ LTWA: *dman*.

heaven was feared by rumour (about his fame). Because of³⁵ the heavy order like an iron hook of the compassionate kings of elephants,³⁶ in that great palace similar to immortal chapel of Padma 'od (there remains) only a magical statue of his body³⁷ joyfully releasing the bonds of his compassion (and sharing it) with us at once.

The author continues by saying that seeing those beautiful objects brought more sadness. For the eyes they were like a shadow of Mara and for the mind like a weapon which breaks heart without inflicting a wound. The author says that life is as harsh as in hell and the present karmic results could not have ever been imagined by the ancestors. He claims he feels like cutting himself into pieces yet with pure motivation, relying on a walking stick of thin bravery and following the rules of the ancestors, slowly moves forward. Their kindness is so big that even the sky cannot cover it. Therefore, he gave up personal interests and engaged in fulfilling wishes of his ancestors.

Focusing on religious practice

Suddenly the author became very much exhausted by the power struggle and the defeat he had to face inflicted by earlier enemies. Nevertheless, instead of taking revenge he involved more deeply in religious activities. As he said, the kindness of his ancestors is so immense that it could never be measured. Later on Ngag dbang 'jig grags explains his prayers and precious jewel offerings to the protector of the Land of Snows and other compassionate reincarnations.

Fol.29a.2

དང་པོར་རྣམ་འདྲེན་ཀུན་གྱི་ལྷན་པུགས་རྗེ་ཡི།
 རང་གཟུགས་རོལ་པས་རྒྱ་བའི་དྲེགས་འཛོམས་པ།
 གངས་རིའི་མགོན་པོ་པད་དཀར་འཛིན་དབང་སྲིགས།
 འགྲོ་བའི་སླ་མ་མཁྱེན་བརྗེའི་གཏེར་རྣམས་ལ།
 ལྷ་མིའི་འཇིག་རྟེན་བདག་ན་རིན་ཆེ་བའི།
 རིན་ཆེན་མངོས་པའི་རྒྱན་ཆ་འོད་འབར་བ།
 ཀུན་བཟང་མཚོད་པའི་སྤྱིན་དུ་རྣམ་སྦྱུལ་ནས།
 མོན་ལམ་རྣམ་པར་དག་པའི་སློ་མ་བསྐྱབས།

³⁵ *Gzhan dbang las* – ‘the cause of relativity’.

³⁶ *Gnyis thung rgyal* – ‘king of elephants’.

³⁷ *Rnam par smin pa* – the body which is the result of ripening of karma.

First, to the manifestation of the compassion of all Buddhas, which destroys the pride of the Moon, to the protector of the Land of Snows, holder of the lotus and to the teachers of beings, holding the treasure of wisdom and love (I offer) shining beautiful jewel ornaments, precious in the world and in heaven, transforming them into the cloud of excellent offerings. (I) begin a pure prayer.

From the text we learn that this religious practice was not just a one-sided practice of appeasing influential high incarnate lamas. He also supported monks and realized Tantric practitioners as well as ordinary people and relieved them from poverty. In modern Tibetan literature the word *gangs ri'i mgon po*, “Protector of the Land of Snows”, is a synonym for the Dalai Lama and Ngag dbang 'jig grags lived at the time of the Third Dalai Lama Bsod nam rgya mtsho. In that case, does the verse *gangs ri'i mgon po pad dkar 'dzin dbang sogs*, refer to the Dalai Lama or someone else? Furthermore, the author says the treasure of Rin spungs became empty like a cloudless sky yet as long as Rin spungs power remains wealth will be recovered immediately.

Fol.29b.1

ལྷ་མའི་ཉེར་སྤྱད་ཡུལ་དུ་མཁོ་དགའི་ནོར།
 གང་ལ་ཅེའི་འདོད་ཡིད་བཞིན་སྒོ་འཕར་འབྱུང།
 གཏན་པ་གྲོལ་བའི་མཚོད་སྤྱིན་རྒྱ་ཆེན་པོ།
 བསྐྱེད་སྤྱོད་བྱིན་ཟེའི་དགའ་བས་འཇིག་རྟེན་གྱི།
 དབྱུང་འཕོངས་སྤྱན་ཆེན་རིད་པའི་དཀའ་ཐུབ་བྱིན།

The enormous practice of giving wealth and all the necessities in the country utilized by gods and humans unlocked a hundred thousand wooden doors, to everyone whatsoever their wishes are. (It is like) appeasing the fire god by pouring and burning and freeing people from the hardships of dark poverty.

Fol.29b.3

རིན་ཆེན་སྤངས་པའི་ཆབ་སྲིད་ཡངས་པའི་མཁའ།
 ལུན་ཚོགས་སྤོན་གྱི་ལང་ཚོ་མ་སྤང་ན།
 ཟང་ཟེང་ཡོ་བྱད་མཚོད་དཔལ་འབྱུང་གྱི་གཟེ།
 རྒྱན་ཅིག་འགྲིབས་ཀྱང་མོད་ལ་འཕེལ་འགྱུར་སྟམ།

The rule of Rin spungs pa is (like) a wide space. If the prosperous youthful beauty of spring does not diminish, hundreds of thousands of

splendid treasures filled with goods decrease for a while yet flourish again immediately, I believe.

Furthermore the text says that although fulfilling the wishes of ancestors and responsibilities of the kingdom are heavy, with pure intention the author carried them on like cotton-wool. The flourishing prosperity in the kingdom is expressed with an example of the clear sky: the warmth of spring that flows into the ocean and the sky become blue. Then it is said that the places which were not brought under rule by paternal uncles were conquered. It is not clear, however, who did it.

Fol.30a.3

མེ་ལུ་ལྷ་མཚོག་རྣམ་གྱིས་མ་རྒྱལ་བའི།
 ལ་ལས་རྣམ་རྒྱལ་དེགས་ལྡན་སྣང་བའི་དག།
 དེ་ཡང་སྐྱག་སྦྱིད་སྦྱིང་སྦྱོབས་རྐང་བརྒྱད་བའི།
 ཤ་ར་གླ་དེ་བསྐྱོངས་བྲལ་སྐྱ་ཚེན་སྦྱོག།

The conqueror of the lands which have not been conquered by the great ancestors, the fearless eight-legged Sharabha (lion) makes a great roar and frightens an enemy of arrogant elephants.

To whom should we refer the words *sa las rnam rgyal* presented as fearless Sharabha, to his father, brother or to the author himself? And to whom should we refer the expression “enemy of elephants”, to the lion? We can understand that *sa las rnam rgyal* became more powerful than the king himself. The author talks about stability, joy and happiness in the kingdom achieved through hard work in fulfilling responsibilities with pure motivation. He says that all seven jewels³⁸ came under the control of his hand and he became a genuine lineage holder of the clan like a knot holding jewels together. His fame spread all over the kingdom like a cuckoo song in spring, he was faithful to the religion and kept it like a crown. People were treated equally according to “two laws” (*khriims gnyis*) and ruled in accordance with religious instructions. Therefore, new happiness grew and a wish of three realms (*'jig rten gsum gyi mngon 'dod*), appeared in the kingdom. Prosperity in the country flourished and with his relatives around the author enjoyed it like being in heaven. The kingdom was praised and admired by great people.

³⁸ *Rgyal srid rin chen bdun* (seven jewels of the kingdom) are: *nor bu*, *'khor lo*, *btsun mo*, *blon po*, *dmag dpon*, *rtā mchog*, *glang po rin po che*.

Last fall of the Rin spungs power

From the following verse we can learn that the practice of six perfections and love of poetry became the author's dearest friends. Finding an exact reason for his reluctance concerning daily affairs is difficult, but we may assume that it might have been the deterioration of his health due to his age or the endless condemnation by his opponents.

Fol.31a.1

ལྷོན་པས་རང་གཞན་དག་བའི་ལམ་དབྱེ་ཞིང་།།
 རིག་གནས་དབྱངས་ཅན་གཏམ་གྱི་སྒྲ་དབྱངས་དང་།།
 ཟབ་དོན་དགའ་བར་སྦྱང་གི་མཛའ་མོ་བསྐྱབས།།
 དེ་ཚེ་འདི་ཕྱིར་ཕན་བདེའི་ཐབས་ཆེན་ལས།།
 དཔལ་འབྱོར་སྐད་ཅིག་མེ་ཉག་སྟོན་ཀའི་སྤྱིན།།
 དར་རྒྱུད་གཅིག་རྗེས་གཅིག་སྟེག་ཚུ་བོའི་ལྷབས།།

The practice of giving opens a good path for oneself and for others. With the profound meaning and the science and the song of Sarasvatī's speech (I) made a close friend of (my) heart. At that time (I) practiced the great conduct, which benefits this life and the next one. Therefore, the impermanent wealth is (like) an autumn cloud. Success and failure flow one after another (like) waves of a sea.

The author says that by him being more involved in religious and poetic activities and not much in political matters life became as uncertain as a tongue of a snake. Fame is like an echo which does not have any real meaning in life. Life is like a dream and a dance of a mad person. Wealth is impermanent in its nature like an autumn cloud; one moment it is there and suddenly disappears. Further he mentions that unfortunate events occurred one after another coming like waves of an ocean. Moreover, he complains about the situation in the kingdom and the unpredictable behavior of unreliable people around in the palace.

The author continues with his comments on the Buddhist idea of *samsāra*, presenting the hardships of the world and talking about the three untamed afflicted emotions. By the force of karma all beings have to pass through four difficult stages of life; birth, aging, sickness and death. The author explains each stage by giving various examples. He says: "Thrust by strong karmic wind and distracted by strong waves of carelessness, human beings are as if being eaten by a dangerous crocodile, suppressed by birth, ageing, sickness and death."

Fol.31b.1

འཇུགས་ཆེན་ལས་ཀྱི་འཕྲོར་རླུང་གིས་འཕང་ཤིང་།།
 བག་མེད་དབང་སྐྱོང་དྲག་པོས་རབ་གཡེངས་བའི།།
 རྣམ་མང་འགྲོ་འདི་སྐྱེ་ན་ན་འཆེ་ཡི།།
 ལྷ་སྲིན་གཏུག་པས་བཟོས་འདི་དྲག་ཏུ་མནར།།

Thrust by the strong wind of karma, completely distracted by strong waves of misbehavior, sentient beings are eaten by birth, ageing, sickness and death which resembles being eaten by a dangerous crocodile.

Later on the author explains the process of life. First he depicts life from its unpleasant side, opposite to preciousness of human rebirth frequently explained in Buddhist texts. He says the attachment mind thrust by karma looks for a mother's womb. Finally it finds the place in the womb which is as dark as the darkness of Yama, resembling the Sun or the Moon devoured by Yama. The period of pregnancy and birth itself are described from the point of view of suffering. And, he says, if one knew earlier all the difficulties of the process of birth no one would be attached to it. Next he talks about ageing. By the time one's youthful body declines like a beautiful flower attacked by frost the skin becomes dark and thousands of wrinkles appear, it becomes heavy and bends like a bow. One walks as if looking on the ground to find lost eyeballs. When one sees the ugliness of ageing, one will never be attached to youthfulness. Elements inside the body destabilize and become sick and painful. When that happens, even soft cloth feels like a thorny bush and eyes remain fixed staring at the wall. It seems as if the whole village is fighting for the disability of your inner elements. Suddenly the messenger of Yama, the time controller, arrives in front of you like a messenger of the king holding in decrees in his hand, asking you to leave for your next life. At that moment one's all hopes demise and all efforts are useless. With tied hands and legs you go alone to the court of Yama. The text goes on with lines telling that there is no point in working hard on, ambitions and desires.

Fol.32b.1

ཡུན་རིང་བསམ་ན་འབད་པའི་ལས།།
 སྐད་ཅིག་འཛོམས་ལ་ཐོ་བ་བཞིན།།
 འཆེ་བའི་འཛིགས་ཆེན་འགྲོ་མང་ཚོགས།།
 གཅིག་ཀྱང་ཐར་མེད་མེལ་ཚེ་བྱེད།།
 བསྐལ་མཐའི་བྱིན་ཟ་དྲག་འབར་མེ་འོབས་དང་།།
 ཏཱ་ལ་ཏཱ་ལའི་དྲག་མཚོ་འཁྲུག་པ་ལྟར།།
 ཉེས་བརྒྱའི་འབྲུང་གནས་བཟོད་དགའི་འཁོར་བ་ལ།།
 ལྷུག་བསྐལ་ལས་གཞན་བདེ་བའི་གོ་སྐབས་ཅི།།

If one thinks carefully, all the acts committed earlier are shattered in a second like with a hammer. No sentient being is free from the great fear of death, who keeps on watching. It is like a wild flaming fire at the end of the eon and like the storm of a poisoned sea, “ha la ha la.” The unbearable *samsāra* is the source of hundreds of misfortunes, except for the suffering (there is) no time for happiness.

Rich people work hard to accumulate wealth, they fight for it and finally lose their lives for meaningless purposes. Poor people by not finding things they wished become like hungry ghosts and suffer from tremendous hunger and thirst. Weak people are tied up and beaten by hateful executioners and their frightened hearts shake inside the body. Greedy people lack love for one another and kindness and therefore because of sadness they cry like running water. With the motivation to defeat others and to be the sole winner, people go back to invoking fierce mantras and harmful plans ruining themselves and others. Empty future plans for this and next life will be weighed on a scale. The only way to get rid of *samsāra* and attain liberation is through the teachings of the Buddha. Yet people keep distance from them and in the end give up.

The cause of the declining power

Beginning with the explanation of hardships and uncertainties of worldly activities, the author explains the nature of the leader at the time and the fall of his power. He says that minds of ordinary leaders are unreliable and they change so fast that even a lightning seems slower compared to them. Changes in relations with chieftains (*sde rigs*) are as fast as the movements of dancer’s hands. To understand who is in your side and who is against you is so difficult that even a knowledgeable person can get lost. Situations and changes occurring in the present degenerate era are as unpredictable and false as fruitless trees and dreams. The text says that the Ring spungs clan was appointed as the crown of the people of central Tibet (*dbus ’gyur ’chang*) by the lord of the world (fol. 33a6). Its prosperity and fame was shining in every corner of the Land of Snows. It was like a shadow of the Bodhi tree. Unfortunately it was destroyed in an instance by unfortunate acts and became like coal of burned sandal wood. Traditional values were no longer cherished and became like a plantain tree (*chu shing*). Fighting between the uncle and the nephew was a sign of losing the good tradition of the clan.

Fol.33b.2

དཔོན་སྐུ་མའི་ལན་ཚར་སྤྲེངས་པ་ཡང་།།

རང་རིགས་སྤོང་པོའི་དགེ་མཚན་བརྒྱལ་པ་ལ།།

ཕས་ཚོལ་སྣ་རེའི་སོས་ཀྱང་མི་བརླུན་པའི།།

རྣམ་པར་ཐར་པའི་རི་མོ་གསུབ་ཏུ་མེད།།

Uncle and nephew fighting for salty corn meant losing the good quality of the clan tree. Opponents impossible to defeat even by the blade of an axe were a drawing of history that cannot be rubbed out.

From the above śloka we learn that there was a fierce power struggle among the relatives, namely between the uncle and the nephew. It is difficult to point out, however, who is the uncle and who is the nephew. No sources tell us that Ngag dbang 'jig grags had a sister or an aunt. However, this śloka can be interpreted in two ways; the uncle and the nephew had a power conflict and a third party came to claim the power, or his uncle or nephew, if he had them, took power from his hand. The fragment also tells us that people became disrespectful towards traditional values and there was lack of unity, therefore, defeating opponents was impossible even with the blade of an axe. This history happening to the Ring spungs kingdom cannot be wiped out, the author says.

People fought for power like dogs fighting for a cake at the crossroads. Throne of the ancestors once respected, origin of the white flower became frightening throne of Lanka made of bamboo basket. Internal fighting killed countless people.

Fol.33b.3

རྫོན་དུས་གོང་རྗེའི་ཞབས་རྩལ་བགྱིས་གྱིས།
 མེ་ཉླ་དཀར་པོ་བཞད་པའི་སེང་གྲི་ཡང་།
 དར་ནི་དཔལ་མེན་འཇིགས་བརྒྱ་བརྐྱེད་པའི་བསྟན།
 ལྟའི་དབང་ལྷག་སི་རའི་³⁹ཁྲི་བཞིན་གྱུར།
 ཁྲི་བསྟན་དེ་ལ་ཉལ་ཤའི་འཇུག་ཡོང་བྱེད།
 བཞི་མདོའི་བ་ལིར་ཁྲི་རྣམས་འཛིང་པ་བཞིན།
 རང་གི་འཐབ་རྩོད་དུས་འཛིན་ཁྲོས་པའི་ཁར།
 རྐྱེ་བོའི་འཚོ་སློག་པལ་ཆེར་ཟས་སྲ་བྱས།

Also the throne, once a blooming white flower due to auspicious feet dust of ancestor kings, is no longer joyful. It became the cousin of a hundred fears like the throne of the lord of Lanka made of bamboo basket. Fighting to possess the throne is like dogs fighting for a cake left at the crossroads. And above all, the period of inner quarreling and fighting took the lives of countless people.

Complaining and criticizing the author explains that the descendant of Śākyas who is able to take on heavy responsibility to bring goodness to the people of Tibet is covered by the darkness of Māra. This kind of misbehavior of the lowest and worst person the author dreads to see because it is ready to destroy the rules and equality in the kingdom.

³⁹ LTWA: *ti ri'i*.

Seeing the cheap barbarian behavior of those chieftains, aping manners of the nobles is both amusing and confusing. Ruling traditions initiated by the lord of Tibet are in decline.

Fol.33b.5

གྲེ་མ་གངས་ཅན་བདེ་སྐྱིད་སྣང་བའི་ལུང་། ལྷོ་བར་འདེགས་བཟོད་མི་དབང་ཉི་མའི་རིགས།
 དེར་ནི་ལོ་མའི་བ་དན་འཕུར་བཙོན་པའི། གྲིབ་མ་བདུད་ལྗེའི་ལྷན་པ་རྒྱས་པའི་དབངས།
 གྲེ་རུད་གཡུང་མོའི་བུས་ཀྱང་ཆས་གདགས་པའི། ལོག་སྤྱོད་སྐྱེ་དགུའི་མིག་ལྷ་དན་པ་འདིས།
 ད་ནི་མཉམ་སྟོན་ཁྲིམས་ཀྱི་འཁོར་ཡངས། ཇི་སྟར་འཁོར་སྐྱམ་ནེམ་རུར་ཁྱོགས་ལ་དབངས།
 གངས་ཅན་བདག་པོས་སོལ་གཏོད་རྗེ་རིགས་པས། གདོལ་བའི་སྤྱོད་ཚུལ་སྤར་ལེན་འདི་ཉ་ན།
 ལ་ལོར་རིགས་དན་རྣམས་ཀྱི་དམ་པའི་སྤྱོད། ལག་ཏུ་བསྟར་བ་སྲིད་སྟམ་འཛུམ་བའང་སྐྱེས།

Alas! The king, tribe of Shakya (Śākya), bears to lift a heavy load of shining joy of the Land of Snows. The rising dark power of Mara (Māra) attempts to raise up the shadow of the leaf banner. O! By the unpleasant misbehavior of people, which can be called the behavior of sons of low caste women, the great equal wheel of law is bent and hung like the one attached to an uncertain world. Most of chieftain clans, introduced by the Tibetan empire, practice the behavior of lower caste. (I) am amused by swiftly acquired noble manners of lower caste people. Is that possible?

Complains about practitioners and others

Beginning with folio 35a the author first complains about misbehavior of certain respected people and subsequently writes about fulfilling his wishes. In the beginning Ngag dbang 'jig grags complains about the monks, both novices and bhiksus (*bhikṣu*), and their improper monastic rules. He claims that only some of them are worthy of admiration, pure and like a stupa (*stūpa*). There are only a handful of Tantric masters who excel in sciences and are able to destroy false views. There are only several masters who teach the generation stages of Tantra and completion stages of spiritual practices, the others simply deceive people by teaching their own created rituals, they do not keep the Samaya and are unable to distinguish between a deity and a demon. Their retreats and practices are powerless and the inappropriate meditation practice makes them go mad.

There are, however, also attained practitioners who do understand the nature of mind. For them there is no difference between seeing objects during meditation and after meditation. They have gained the power of deities and suppressed duality. Yet, many masters only carry symbols of victory and claim victorious like the sound of a dragon. They behave like ordinary people, therefore the author sees them as messengers of Mara. In the end the author refers to the “Ten-Wheel Sutra” (*'khor lo bcu pa'i mdo*) and says

that the Buddha advised that at the time of degeneration a person holding a symbol of religion ought to be praised and respected. That is why, with all doubts aside, the author decides to pray in an unbiased manner and with pure mind to all of them.

The end of the text and the colophon

The author concludes his message by saying that there are too many things to write, yet it is impossible to write down everything that is on his mind. It could burst the ears if he wrote all of that. Therefore, in this message he conveys only several important matters.

Fol.35a.2

དེ་ཀོ་ཡིད་ལ་བརྟགས་དང་བཞིན་དགའི་དོན།།
 མཐའ་དག་ཡི་གེའི་ལམ་དུ་སྐྱེན་དངས་ན།།
 ཡེ་ཤེས་ཆེན་པོའི་སྐྱེན་ཡང་ཤས་སྲིད་པས།།
 འདོད་དགོངས་སྲིད་པོ་ཅན་འདི་ཚྱེད་ཀྱིས་གསོལ།།
 བསེལ་ལྷན་ལྗོངས་ཞེས་གངས་རིའི་ཕྱིང་བ་སྲོང་གིས་དགྲིགས་གྱུར་གྱང་།།
 སྒྲིགས་མའི་རྒྱུད་མང་ཉ་ལ་ཉ་ལ་མེ་ལྷེ་འབར་བའི་ཚུལ།།
 སྐྱལ་མང་འབྲུགས་པའི་ཚང་ཚོང་བསྐྱེགས་ལྟར་མི་ཟད་སྐྱུག་བཟུལ་བ།།
 བཟོད་སྐྱགས་མེད་པའི་ལྷག་རྩ་བརྒྱས་གཟེར་འགྲོ་བ་འདི་རྣམས་དང་།།
 ཡབ་རྗེ་སྣང་བའི་བདག་པོའི་གཟི་བྱིན་གཙུག་ན་ལྷམ་མེ་བ།།
 ཚོད་པན་བདུད་ཀྱི་དམོན་པས་སྣང་ལས་ལྷན་བརྒྱས་པའི་དཔུང་།།
 འདི་ན་དབྱགས་ཀྱི་ཕྱིང་བར་བཅས་ཀྱང་ལུས་བརྒྱ་རྗེས་པ་ལྟར།།
 མགོན་པོ་ཚྱེད་དྲན་གདུང་བ་དྲག་འབར་ལུ་བའི་⁴⁰སྐྱལ་བ་སྟེ།།
 ལྷ་དེ་ལྟར་བོད་འབངས་སྤྱི་དང་སྐྱག་པར་གུས་ལྷན་འདིའི།།
 ལྷང་ཚུལ་མ་འདྲེས་གསལ་བར་འཆར་བ་བྲ་ཕབ་བརྒྱུད་སྤྱོད་ལྷ་བྱ།།

If one invites all the thoughts and desires to the path of a letter, even an ear of great wisdom can burst. Therefore, just take the essence of the thought. Although it is called a cold country, surrounded by ranges of snow mountains, countless misfortunes of the degeneration era are (here) like burning flames of “ha la ha la” (poison). (This) suffering is like a burning bush, full of snakes. People suffer from innumerable and unbearable kinds of pain. The glory and the shining crown of the father king, lord of light, have collapsed by the curse of Mara and (fallen) in deep darkness. (Even) the body, including breath, seems to have changed

⁴⁰ Should be spelled as *yu bu* – arch. ‘I’, and *yu bu cag* – ‘we, us’.

a hundred times. Savior, strong torment of remembering you is like a part of us. In this way, what appears here (i.e. the situation of the kingdom described in this text) of Tibetan people in general and especially of us, the faithful ones, is clearly reflected (in the text as), like in eight mirror divinations.

It is a difficult time at the kingdom and the suffering is like a burning bush with many snakes inside. Everything changed a hundred times in a split second, even the body and breathing. What was good earlier in the kingdom came to an end and collapsed. Thus the author presents some part of memories of his and of the people of Tibet.

Finally, the author requests his father not to stay anonymous in the peaceful kingdom of Śambhala and begs him to journey thousands of miles and take rebirth in the Rin spungs palace and become the jewel of all. Then he asks for blessing to gain the power of concentration and the state of enlightenment through the practice of essence, channels and the wind practice. In the final conclusion he expresses the wishes of good luck.

Colophon

Fol. 37b.2

ཅེས་རང་གི་ཡབ་ཇི་རིགས་ལྡན་ཚོས་གྱི་རྒྱལ་འགྲུབ་དབང་རྒྱུ་ལ་བ་ལ་ལྷ་འཕྲིན་དུ་བྱ་བ་རིག་པ་འཛིན་པའི་
 ལོ་ན་ཞེས་བྱ་བ་ཤལ་ལའི་ལམ་གྱི་ཡི་གེ་དང་བཅས་པ་འདི་ནི། ལྷ་སྒྲེར་དཀར་པོའི་རིགས་གྱི་ཐེག་ལེ་དག་དབང་
 འཛིན་དབྱུག་(དབང་ལྷུག་)གྲགས་པ་རྗེ་དཔལ་བཟང་པོས། དམར་མེར་ཅན་མེ་མོ་སྐུལ་གྱི་ལོ་འདོད་པའི་ལྷ་བར་
 གྲགས་པ་ནག་པ་ཅན་གྱི་རྒྱལ་བ་གཉིས་པའི་ཚེས་ལ། དཔལ་འབྱོར་ལུགས་བརྒྱའི་ཚུ་ཀུན་ལ་འདུ་བའི་རྒྱ་མཚོ་རིན་
 ཚེན་སྤངས་པའི་སྐུན་པོ་ཕྱོགས་ཐམས་ཅད་ལས་རྣམ་པར་རྒྱལ་བའི་ཕྱོང་(ལོ་བྲང་)ཚེན་པོར་སྐུར་བའོ། འུ་རྣམས་ལྷ་
 སམ་ཇ་གཏོ། བྱི་ཇ་ལ་འཇོ་སྤྱི་དུ་ལྷ་ལམ་ཀ་རྣམས། །

Transliteration of the Colophon:

*ces rang gi yab rje rigs ldan chos kyi rgyal po ngag dbang rnam par
 rgyal ba la zhu 'phrin du bya ba rig pa 'dzin pa'i pho nya zhes bya
 ba shambha la'i lam gyi yi ge dang bcas pa 'di ni/ lha sger dkar po'i
 rigs kyi thig le ngag dbang 'jig rten dbang phyug grags pa rdo rje dpal
 bzang pos/ dmar ser can me mo sbrul gyi lo 'dod pa'i zla bar grags pa
 nag pa can gyi rgyal ba gnyis pa'i tshes la/ dpal 'byor lugs brgya'i chu
 bo kun nas 'du ba'i rgya mtsho rin chen spungs pa'i lhun po phyogs
 thams cad las rnam par rgyal ba'i pho brang chen por sbyar ba'o// Shu
 bhamstu sarva dzagatam/ shri dza la 'dzam bu dwi wa ā lam ka rastu//*

A Letter to the Father, the Dharma King Ngag dbang rnam rgyal, called Messenger of a Yogi, Including a Guide Letter to Śambhala”, has been

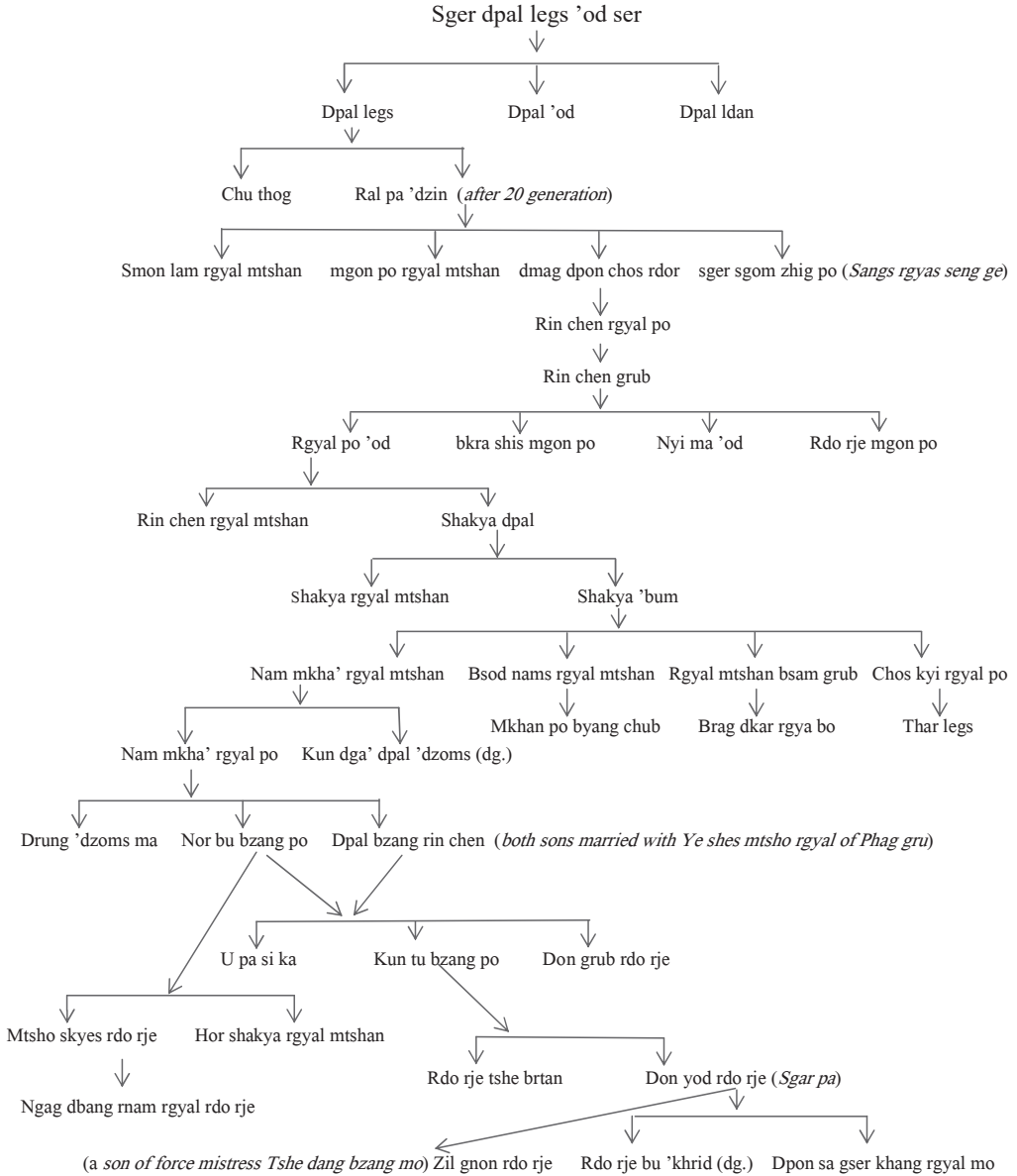
written by Ngag dbang 'jig rten dbang phyug grags pa rdo rje – a drop of the heavenly clan Sger dkar, the great – on the second day of the third month of Nag pa can known as the desired month, in the year of a reddish female Fire Snake (1557) in the great palace, on top of the Rin spungs mountain; victory in all directions and an ocean of accumulated galore of wealth and traditions.

Conclusion

From the text *Rang gi yab rje rigs ldan chos kyi rgyal po Ngag dbang rnam par rgyal ba la zhu 'phrin du bya ba rig pa 'dzin pa'i pho nya zhes ba shambha la'i lam gyi yig ge dang bcas pa* we can learn a bit more about the last ruler of Rin spungs, Ngag dbang 'jig grags, about whom we knew so far little from other Tibetan historical materials. The author of the work, the son of the Rin spungs ruler Ngag dbang rnam rgyal, provided pieces of interesting information about himself and Rin spungs. However, as one could see from the chronological presentation in the present paper, the text does not give detailed and precise data, such as the exact reach of his power in Central Tibet or to whom exactly he lost power. Therefore, it does not satisfy the expectations of the readers who are eager to learn in depth and in detail regarding Rin spungs pa Ngag dbang 'jig grags' life story. It might have happened also that I was unable to grasp and provide more data which were hidden behind the rich language of the text, within words, phrases and ślokas. Furthermore, a few words such as Gu shri, Rin chen dbang gi rgyal and Pad dkar 'dzin dbang should be analyzed.

Rin spungs pas were close relatives as well as prominent rivals of Phag gru clan. To maintain power in Central Tibet by two families they often had cross marriage relation, Rin spungs pa marrying Phag gru princesses and vice versa. From the Tibetan historical works on Rin spungs pa rulers by Shakhapa and Bdud 'joms rin po che we get an impression that Rin spungs rulers were very sectarian, supporting Bka' rgyud tradition of Buddhism and that they suppressed Dge lugs tradition, especially at the time of Mtsho skyes rdo rje. However, it seems that Ngag dbang rnam rgyal and his son Ngag dbang 'jig grags were different in this respect from their predecessor. In this work we read, at least twice, that author's father and the author himself were respectful to all religious traditions. Probably if *Rin spungs gdung rabs* by Dkar shag pa mentioned in the *Political History of Tibet* by Shakhapa would be available until today, it could shed more light on Rin spungs rule in Central Tibet.

Genealogical tree of Rin spungs clan according to A 'bum's record



Abbreviations

BDRC/TBRC	Tibetan Buddhist Research Centre
GKS	<i>Gangs ljongs mkhas dbang rim byon gyi rtsom yig gser gyi sbram bu</i>
LTWA	Library of Tibetan Works and Archives, Dharamsala
Pander	Pander Tibetan Collection of Manuscripts and Xylographs, Jagiellonian Library, Kraków

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