

More Harvest  
Festival  
Dramas of Tibet

*by*

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## *Introduction*

Under copyright of 1955 the author published three indigenous dramas Drowazangmo, Songtsan Gampo and Nangsa under the book title of *Harvest Festival Dramas of Tibet*. The present two dramas of Drimeh Kundan and Donyoh Dondruh are translations of Indian dramas into the Tibetan language and adapted to be presented according to Tibetan theatrical practise for presentation at the Harvest Festival Dances.

In this second volume the first three chapters of the first book, labeled as Part One—Preface, Part Two a chart on the transcription and transliteration of Tibetan characters into Roman letters, and Part Three the discussion on Tibetan mystery plays and the Harvest Festival are not repeated so readers should have volume one for those chapters; for those chapters are equally pertinent to these two plays.

In general, as in volume one, each of these plays portrays the triumph of Buddhism over the previous more ancient evil spirit worship of Bonism and materialism. Religious practise is exalted as the highest purpose of mankind and is supposed to create an indifference to the wealth of this world fulfilled by the giving of alms to the unfortunate.

In the first play Drimeh Kundan, this idea of almsgiving is carried to the extreme of presenting anything possessed to the one who desired it. Drimeh Kundan was so highly sensitive that the sight of the poverty-stricken caused him anguish and sufferings to the point where he was willing to give away anything he had, including his eyes as well as his wife and children. In these farthest limits of self-sacrifice we have here a play which brought tears to the eyes of the most hardened Tibetan mountaineers whose lives are risked daily in their struggles to live with some of the most rigid elements of climate in the world varying from scorching desert plains of the north to arctic glaciated valleys in the Himalayas.

The poetic form has been kept in the English translations when the language of the Tibetan manuscript was Tibetan poetry. Tibetan poetry is usually in seven to nine syllables but to properly express the meaning the author has been forced to

use more than one syllabication translating the Tibetan into 9, 10, 11, 12, 13, 14 and 16 syllables of English. Rhyming was not attempted as Tibetan poetry has rhythm but not rhyme.

Tibetan characters of the proper names are not given due to lack of Tibetan type but can be recovered from well-known dictionaries by means of the transliteration as used fundamentally in the universally accepted *Tibetan-English Dictionary* of Sarat Chandra Das, revised by Graham Sandberg and A. William Hyde, and issued in Calcutta in 1902 and published by the Bengal Secretariat Book Depot.

The dramas in these two volumes are translated from original manuscripts borrowed or bought from the Batang players in Eastern Tibet where they were in use by the players who danced during the years 1921 to 1932 in the presence of the author.

In these Tibetan Dramas it was common practise for the Kings to abdicate their thrones to enter the monastic life when aged or upon conversion from the ancient Bon belief to Buddhism.

The sacrifice of human beings to dragons and demons, the kings of seas, to propitiate these deities, ceased with the coming of Buddhism which emphasized the sin of taking life until no longer permitted even to the taking life of animals and insects. It likely was the practise of using those out of favor with the ruling elements to be sacrificed but later effigies of flesh and grain were substituted.

Emphasis in the first volume of prostrations and giving of presents as signs of submission to the party in power either temporarily or permanently was not made, but is here since these two plays were not indigenous as were the first volume's three, by being translations of Indian dramas, indicate the influence of Indian customs whose people were more obsequious than the more independent Tibetan culture. Mountainous life is freer and more democratic than intensely populated plains.

As in the first volume of plays these two dramas in their last few pages dwell upon prophecies of the future incarnations of the characters in the plays. These predictions eulogize the characters and make predictions which is impossible to refute by historical evidence.

# **DONYOH DONDRUH**





## DONYOH DONDRUH

### *My transliterations*

1. Ahnandha
2. Bhala (Ethu Bare)
3. Baawar
4. Chenrezig see Jyanrehzih
5. Chyahdor
6. Choh Palbar see Palbarchoh
7. Brahman Bhadra  
or Drangze Bhadra
8. Dawa or Dawajin
9. Daree
10. Donyoh
11. Dipamgara see Pamgara
12. Drongsar Jyahjyeh
13. Dzaya Dhara (Gaya Dhara)
14. Drachen
15. Dhralah Badur

### *Das Dictionary*

- A-nan-dha or A-nan-dha-sa  
or A-nan-dha-ra
- Bai-kai-tsi or Bhe-ka-tsi or  
Bha-la-de-wa
- Baa-war
- Phyag-r'dor
- zo-bha-dra
- Zla-da
- R'ds-ris
- Don-yod'
- Grong-gsar-r'gyag-byed'
- Dsa-ya-d'ha-ra
- Drag-chen
- Dha-lag-ba-dur

### *Description*

- A religious minister.
- The Demi-god deities who aided in bringing  
Prince Donyoh to life.
- Father of the two Princes.
- Future incarnation of Donyoh Prince.
- Name for the wrathful manifestation of Vajrapani  
the chief of the Tantric gods.
- Indian soothsayer and astrologer.
- A minister.
- The minister who took Pehmajan to King Bhala  
Dewa.
- The younger Prince in the play. The son of  
Pehmajan.
- A King.
- A religious minister.
- A border or barbarous King.
- A future King.

## DONYOH DONDRUH

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MORE HARVEST FESTIVAL DRAMAS OF TIBET

<i>My transliterations</i>	<i>Das Dictionary</i>	<i>Description</i>
16. Dorjhe Chang	R'do-r'je-hchan	The Dhyani Bodhisattva evolved from the second Dhyani Buddha incarnate in the Panchen Lama.
17. Dondruh see Donthamjah Drupa		
18. Drishu	Tri-çu	A minister. The name may mean trident.
19. Donthamjah Druhpa or Donyoh Dondruh	Don-thams'-c'ad-h'grub-pa	The older Prince who is the principal character in the play.
20. Ethu Bare see Bhala		
21. Gocha	Go-cha	A King in the city of 100,000 people where the princess was met.
22. Gewa Dangla	D'ge-wa-dang-la	Religious name of King Shebhadra after he became a monk.
23. Gelong Tramjyal	D'ge-s'loñ-khyam-s'kyel	A priest.
24. Gaya Dhara	Ga-ya-dha-ra	A religious minister.
25. Gaoh Ehla	D'gah'-wo-e-la	A snake Demon-King.
26. Gangga Pana	Gang-pa-pa-na	A country of robbers.
27. Gewa Palbar	D'ge-wa-d'pal-h'bar	A King.
28. Gohu Tama	Go-h'u-ta-ma	Gautama Buddha
29. Hor	Hor	A Tartar tribe or Turkestan.
30. Jyanah Bohdo	R'gya-nag-bog-to	The country of Mongolia.
31. Jyaka and Pingka	Bya-ka and Ping-ka	Future sorcerers.

## DONYOH DONDRUH

<i>My transliterations</i>	<i>Das Dictionary</i>	<i>Description</i>
32. Jhedru Lozang	R'je-dr'u-b'lo-b'zan	A Jewel.
33. Jyanrezih or Chenrezig	S'pyan-ras-g'zigs	God of Mercy, the fourth Dhyani Bodhisattva Avolokitesvara and patron saint of Tibet.
34. Jambal or Jamyang	H'jam-dpal or H'jam-d'b'yañs	God of Wisdom the third Dhyani Bodhisattva of the third Dhyani Buddha.
35. Kana	Ka-r'na	A female soothsayer.
36. Kosha	Ko-ça	A serpent goddess on an island of the sea consulted by Kana the soothsayer.
37. Kudrinjan	S'ku-d'rin-can	A lama.
38. Kalan Taka	Ka-lan-ta-ka	The bulbul bird.
39. Kunzangma	Kun-b'zan-ma	A princess who was daughter of King Shebhadra and wife of King Bhala Dewa.
40. Katika	Ka-r'ti-ka	A religious minister.
41. Luyee	K'lu-yul	Naga or Lu spirit country.
42. Loke Shara	Lo-ke-çwa-ra	Epithet of Avalokitesvara the God of Mercy.
43. Lozang Yesheh (Lozang Champa)	B'lo-b'zañ-ye-çes	Means "noble minded divine wisdom". Name of the writer of this drama.
44. Lhajih Ohdan (see Ohdanma)	Lha-g'cig-h'od-l'dan	Princess who married Prince Dontham Druhpa (Donyoh Dondruh).
45. Lehpi Lodroh	Legs'-pah'i-b'lo-gros'	A lama.
46. Ngari	M'nah-ris'	A province in the western part of Tibet.

## DONYOH DONDRUH

<i>My transliterations</i>	<i>Das Dictionary</i>	<i>Description</i>
47. Nyergah	Ñer-d'gah-wo	A King of the serpent demons in the lake.
48. Ohdanma (see Lhajih Ohdan)	H'od-l'dan-ma	A queen who became wife of Donyoh Dondruh.
49. Ohpameh	H'od-d'pag-med	The 4th Dhyani Buddha, the God of Immeasurable Light.
50. Ozoh	O-zob	A liar.
51. Panchen Lama	Pan-chen-bla-ma	The highest religious incarnation living in Trashilhunpo near Shigatse.
52. Palbarchoh	Chos'-b'lon-d'pal-h'bar	A religious minister.
53. Pamgara (Dipamgara)	Pam-ga-ra	A Bodhisattva.
54. Phamtshul	Phan-tshul	A King.
55. Pehmajan	Pad'-ma-can	Maiden at the bazaar who became the second wife of King Bhala.
56. Rahtan	Rab-b'r'tan	A religious minister.
57. Shebhadra	Çi-bha-dr'a or Bha-dr'a	A King the father of Kunzangma.
58. Sahpa	Sr'ag-pa	A heretic, one who did not believe in Buddha.
59. Shajya Thupa	C'a-kya-thub-pa	Gautama Buddha.
60. Sampeh	B'sam-h'phal	A King.
61. Sohnamjan	B'sod'-nams'-can	A King.
62. Sukara	Su-ka-ra	Name given by priest to the monastery presented to the parents.

## DONYOH DONDRUH

<i>My transliterations</i>	<i>Das Dictionary</i>	<i>Description</i>
63. Trashih Lhunpo	B'kra-çis L'hun-po	Famous monastery near Shigatse S.E. of Lhasa and official seat of the Panchen Lama.
64. Shala Dewa (see Bhala)	Bha-la-de-wa	A King of Topozang Ling, the father of the two princes.
65. Topozang Ling	G'togs'-pa-zans'-g'lin	A kingdom in India.
66. Tsana	Tsa-na	Name of the King's palace.
67. Tuchen Thohpa	M'thu-chen-thob-pa	Spiritual Son of the Bodhisattva Ohpahmeh above.
68. Trashih Tsepa	B'kra-ç'is-b'r'tseg's-pa	Name of the palace of the father and mother of the two princes.
69. Tra Dzanya	Pra-dza-ña	A Bodhisattva.
70. Watsa Munidra	Wa-Tsa-Mu-tra-ni	The spiritually-powerful saints.
71. Yonru	G'yon-ru	A seductive woman ruler.
72. Yeshe Ohma	Ye-shes-h'od-ma	The Line of Buddhas?
73. Zeepa Troma	Zil-pa-khrom-mo	A King.

NOTE: Because of the technical difficulties of placing a straight line beneath a letter, this accent has been replaced by an apostrophe immediately following the accented letter.



# DONYOH DONDRUH

*by Lozang Yesheh*

Herein is the emancipation or life of secret things of deeds and discourse by the Reverend Lozang Yesheh.

In the year of the male wood tiger on the day of the great festival of the fourth month<sup>1</sup>, Dojhe Chang<sup>2</sup> the all-pervading lord of the holy priests possessing glory, in the twelfth birthday of his incarnation, the excellent all-wise Panchen Lama, when dwelling in the religious-grasping pleasing mind-room of the towering victorious palace, in the presence of great magic cultism, was entreated by the two chief teachers. Each one among all the Trashih Lhunpo<sup>3</sup> teachers were believers in the celestial spirits.

Moreover from this government seat, food and drink themselves also became small or diminished. Basically supporting the higher one's all-wise feet, they were upholding the royal father and son. Even those seeking evil opportunities were zealous in their hearts for the celestial spheres. If it was not important to be on the receiving side of the government's will, doing immediately our own burden of work we will not be happy and will supplicate in the manner of shuddering fear. We will sit still, winking the eyes a little; then smiling a little. While the government has a warm heart let us not lose our local customs and likewise, let us not injure our affairs. Our own honorable authorities ten thousand years ago—the Prince Donthamjah Druhpa, and at this time when there was a minister of the King Gocha<sup>4</sup> called Drishu counseling all to be converted to higher things and to be separated from heresy; by this power we ourselves will have faith in perception, so it is said. Now then

<sup>1</sup> The month in which Gautama Buddha was born, and in which he renounced the world and died, roughly our April-May.

<sup>2</sup> The Dhyani Bodhisattva evolved from the 2nd Dhyani Buddha incarnate in the Panchen Lama.

<sup>3</sup> Trashih Lhunpo is the seat of authority and residence of the Panchen Lama. It is southeast of Lhasa about 125 miles near Gyaltsé and Shigatse.

<sup>4</sup> Gocha, a king in the borderlands of India possessing a very beautiful princess told about on page 28.

what is accordingly the story of this year, we entreat. For all remembrances in the heart by degrees are explained, it is said; so these words are commanded. Prostrations to the great merciful exalted deities.

This is the inspired utterance of the secret emancipation history of the so-called religious King Donthamjah Druhpa<sup>5</sup>. In the country of highly exalted India where was the so-called Tohpazangling<sup>6</sup> there was the religious King Bhala Dewa<sup>7</sup>. For this one escorted in marriage as queen one who is called Kunzangma a royal daughter of the King Shebhadra<sup>8</sup>. To this one after some years had gone by was born a daughter. A female fortune-teller called Kana<sup>9</sup> in the casting of lots later went to an island of the ocean. In offering prayers and presenting offerings to the serpent goddess that is called Kosha<sup>10</sup> it was prophesied that a prince would come. On the appearance of the prince the deed being a pleasing one, gifts would be received.

Thereupon the royal father and mother together with a thousand ministers and subjects, decorated with the customary ornaments, loading many pack elephants with supplies for the making of offerings to the serpent goddess, departed for the island of the ocean sands. (*Picture No. 2*). There at the ocean their boats and ships and so forth crossed for five days on the surface of the sea. In that place of Kosha's<sup>10</sup>, a clean land that was the dwelling of gods, snake demons, and tutelary deities, for the space of seven days, they offered prayer to the Most Perfect Ones<sup>11</sup>. Then making sacrificial offerings to the Watsa Munidra<sup>12</sup> protectors of Buddhism; they abode having prepared worshipful offerings for the eight kinds of demons in three series<sup>13</sup>.

The evening of the seventh day in a dream of the King, a Bengali carrying a rosary of crystal beads, came into his

<sup>5</sup> The name meaning "accomplishments of all purposes" is shortened in the text many times to Donyoh Dondruh and Dondruh.

<sup>6</sup> This name means "belonging to or classified as the copper island," is probably Ceylon.

<sup>7</sup> Nothing more was found about this king.

<sup>8</sup> Kunzangma means "All goodness" and nothing more is know of Shebhadra.

<sup>9</sup> No more is known of this soothsayer.

<sup>10</sup> No more is known of this personage.

<sup>11</sup> These are either the Buddha, the Dharma or Holy Scriptures and the Sangha or priesthood; or the three Gods of Mercy, Wisdom and of the Thunderbolt.

<sup>12</sup> Probably a local guardian deity.

<sup>13</sup> In Das Dictornary is the long untranslated list of these demons.



presence. There will be born as sons of my heart two princes that are incarnations of Jyanrahzi and Dojhe Chang. Producing gratification the kind said, "Who are you?"

"I am Ohpahmeh the Lord of the Western Paradise," he answered<sup>14</sup>. Your protector is Watsa Munidra<sup>12</sup> the local master of Kosha. You three, father and sons by your birth will be guardian spirits of the future generations and you will also be given offerings".

"Now then", the prince said, "this appears to be a good dream sign of the future", and the different omens corresponding, he went into the palace.

Then in less than ten months having passed in the year of the Tiger, a prince was produced in the womb of the Queen Kunzangma. At that one's birth showers of flowers in pavilions of rainbows and the like thereupon appeared as good signs and omens. Afterwards there appeared at the proper time clothing of special white goddess silk from the sky at the public baptizing. The accepted days and months being completed the prince was indicated by unexampled good signs<sup>15</sup>, such as showing a continuous lighted image of the heart. Hence for all of the subjects was held a great religious festival ceremony. In presenting the thank-offerings for the protection of the most excellent ones and the local deities the Brahman astrologer Bhadra<sup>16</sup> showed that the prince in his marvelous decorations of signs and beauty would be an incarnation of Loke Shara<sup>17</sup>. By such perfection the prince will acquire the royal seat before his passing on. Could such good luck be to all us; also the father and mother with all of the servants and retainers likewise, were happy. With conch shells, waving flags and sounding symbols this day the prince received the name of Donthamjah Druhpa. Both the mother and the soothsayer were granted this pleasant task. The mother also appointed a minister.

Then in the period that the King's laws spread according to religious usage the Prince Donthamjah Druhpa having attained the age of five years, when he was a wondrous reciter of the six

<sup>14</sup> Ohpahmeh is the God of Immeasurable Light dominates the Western Paradise and is the manifestation of the 4th Dhyani Buddha.

<sup>15</sup> That he was an incarnation.

<sup>16</sup> Nothing more is known of this Brahman astrologer.

<sup>17</sup> Epithet of Avalokitesvara or Chenrezig the God of Mercy.

syllables<sup>18</sup>; Kunzangma having been seized by a severe illness, had been invited onward<sup>19</sup>. Thereupon all were oppressed with great sorrow saying that the passing of this lady was like the going away of the earth's essence. Now there was endless dispatching and explanations.

Then after as much as a year had gone, the ministers and all the subjects conferred. A lady like that one it is not possible to find on the earth yet the King being young, one must be found, was affirmed in agreement. Then after an interval of some months all of the ministers, after sending off to find a lady without success, invited the royal father and son to a great spectacular fair. There gathered in the bazaar, among all the women having figures, the King observed a maiden of the common people<sup>20</sup> called Pehmajan who was possessed of youth. Thereupon the King sent to a minister by a command of speech that that one tomorrow would proceed for bathing the body in a bathing pond in a grove, for the King's pleasure.

The maiden Pehmajan being led inside by the minister Daree was happy to be presented to the King. Then the queen being installed in power was received into the palace accordingly without dowry<sup>21</sup>. All the subjects slandered the King in secret speech saying he had taken a lady not suitable. Then when the maiden Pehmajan in a dream was told that there would be a prince of the Lord Ohpahmeh<sup>14</sup> a Brahman with pale yellow locks dressed in a yellow cloak and grasping a prayer wheel in his hand said that she must loan a side of the body<sup>22</sup> for this birth. All this was in a disappearing dream.

"Declaring this sign to the father it is also pleasing to me that two incarnations of a Bodhisattva will appear as was also prophesied on the island of Kosha; let us have cleanness and sweet smells" she said.

Then after the completion of the months and days, to this lady of the common people was born therefore a prince possessing the light of beauty. Thereupon religious birth festivities and

<sup>18</sup> The six syllables are the famous prayer "Om Mani Padme Hum".

<sup>19</sup> An honorific way of saying that she died.

<sup>20</sup> One who had neither wealth, birth or rank to indicate she was the common run of people.

<sup>21</sup> It was considered unsuitable for a person of the common people to be installed as queen although such a one could aspire to be a concubine.

<sup>22</sup> It was not considered proper for an incarnation to be born from the birth canal but to come from the side.

offerings to the most precious religious guardians were made upon a grand scale. Then calling the Brahman Bhadra<sup>16</sup> who explaining that this was undoubtedly an incarnation of a Bodhisattva and immediately upon pronouncing this youth's name Donyoh there was a rainfall of flowers and the earth quaked and perfect wonders of lucky omens appeared. On the hands and feet of the prince was clearly portrayed wheeled images of light rays. Immediately upon being born, for the giving of mother's milk there was used one reliable among all the wet nurses who had been at all times night and day with the older prince Donthamjah Druhpa.

Now this prince was ceaseless in being with his younger aged brother. They had one cushion in the taking of food. They had one room in the use of clothing and bedding. Then the two princes at one time went to the top of the Tsana Palace to look around. The mistress who went some days to the top of the palace one day on the east side from the parapet interstice looked down on the east where there were thousands playing and speaking with much rambling gossipy talk. (*Picture No. 3*). In this interstice were sitting some of the many lord's counselors.

"Our own two princes together are in this great country's assemblage. It is better that the older prince be installed in the royal seat of these. It is not suitable that the royal place be for the youner by the force of the mother's power. Altogether in general it is so in that the mother of this prince Dondruh was the queen of the King. Dondruh himself having good signs of Buddha it is proper that he have the royal seat. The Prince Donyoh for all his wondrous signs and marks is not so important a relative and the mother being of the common people the younger son is also the same and not proper for the royal seat", they said.

On hearing this the queen not pleased in heart became thoughtful. Then on the top of the palace she went to gaze on the south side. On this south side where there was a vast plain they were shooting arrows and throwing stone quoits and the like.

<sup>23</sup>Likewise the players, while drinking their victory beer of relax-

<sup>23</sup> In pitching quoits the common practice is to set up two yak horns thrust in the ground about forty or fifty feet apart and then to hurl flat stones at them to see which side, four people (like in horseshoes), could knock down the horns the most times. The losers paid for the beer of the victors.

ation, the conversation of their gatherings was about Prince Dondruh.

“The younger prince Donvoh is not suitable to receive the royal throne,” they conversed as before.

Thereupon in the thoughts of the queen “my son will not receive the crown” and accordingly thinking that all the subjects likewise were replying in the same idea; her heart was unhappy.

Also from the top of the palace going to look on the west side all the maidens were at waist-tied weaving<sup>24</sup>. In this early morning time it was in the manner of silk weaving. At the mid-day parched-barley meal they spoke gossipy from one group to another, as they were plaiting frequently the hair of their heads; in this conversation.

“Our own Prince Donthamjah Druhpa is the eldest son. His mother moreover having been the queen, he will receive the throne. The mother of Prince Donyoh also being an ordinary person; and he likewise as well as being the younger son, should not receive the royal throne,” they chatted. Therefore the queen did not produce one heartfelt happy word.

By gazing on the north side of the palace, there were gathered more than a thousand larger boys and girls playing; some boys were building a throne of mud bricks.

“The Prince Dondruh will be elevated on this throne,” they were saying; and one boy being placed on the top of this, they said “This in the Prince Donthamjah Druhpa” and many boys said that they were ministers of the Prince Dondruh. To the Prince there were likewise many petitioners presenting grievances. Some, saying that they were subjects, were offering garments, carrying it at the end by the hand dragging it on the ground saying that it was a souvenir present. Some one said “I will be the Prince Donyoh and spreading a cotton shawl by the side of the King’s throne sat down. All of these omens indicated together that the Prince Donthamjah Druhpa would receive the royal throne and she heard all the ministers with all the old and young men and women agreeing. It was certain that the Prince Dondruh would be installed on the royal throne. All of the subjects were in agreement and accord.

<sup>24</sup> In the weaving of silk belts and leg-bands the weavers tied one end of the web around their waists and then kept it as taut as was necessary with the other end tied to a post.

Thereupon in the thought of the queen, the Prince Donthamjah Druhpa having no mother hence the omen was dependent upon his own name. In looking at the conversation of the subjects and the speech inference of the ministers the throne would be seized by the eldest son. My own son likewise will not obtain the royal throne. If my son does not get the throne the mother will not be esteemed; so thus thinking up a means of doing away with the other prince she produced the light of an evil thought.

Then at one certain time on the right cheek she put on red ochre; on the left cheek she put on indigo, sucking in green and red phlegm. Making a skull of a great ox with legs, with much coughing and sneezing she went down descending by the stairs. The royal father and sons, near the castle had crossed the road that they might circle in support of heart and speech, were overcome. The green and red phlegm on the top of the face, in spreading a wavy striped line, is called a Arahhuchu<sup>25</sup>.

The King saying, "Your sickness, what is it?"

There was no reply to the saying are you sick. Thereupon in the thought of the great religious King by the force of my former queen's death his heart sank, and what was healing, what is of use he thought. His spirit was hurried, no female fortune teller to prognosticate, also no useful opportunity to cast lots.

There was also no use for a religious service or for first-class food and the like. However the fortune teller by his occult knowledge could find no cause basically of the great queen's illness. (*Picture No. 4*). There was no basic illness of the skin and bones. He said this must be a foundation sign of an illness that arises from a great disturbance of the heart. The King also seemed to be hindered in what was the basic sickness of this troubled heart.

Then after three days had gone by and by asking the queen herself if she thought she was better.

"Maiden Pehmajen, for your illness, what means is of use, will you not yourself tell us? If there is, it will be accomplished," he said. Thereupon the queen answered:

"There is a means of value to me. It is like this for what it is. I beg to leave silently by letting myself die."

<sup>25</sup> This may possibly mean "a crooked breath of pain" but this phrase is not in the dictionaries.

“If there is any means of use to you, which can indeed accordingly be done, declare it.” The queen replied :

“In asking the useful means for this and like what kind of means for its accomplishment, you must make a promise of its being granted,” she said. Before this confrontation the King promised. Now the queen before this opportunity did not dare to request thinking that the great King would not do according to the means that would be of value.

Of his own self the Prince Donthamjah Druhpa was a miracle of the spirit devils. This person was born a worthy pattern of the Queen Kunzangma who had died. I also carry the harmful results of her death<sup>26</sup>. For my own self it is of little importance. However for the King’s own life a prophecy of derangement to come appeared to me together with the dream signs. This being killed it will be a heart blessing to me,” she said. “This will become a reversing hindrance also to the life of the King. If it is not to be like this, escorting to the place of Kosha the uninhabited island in the outer ocean, will be of value to all,” so she continued entreatingly.

Thereupon in the heart of the King : ‘Since she is my highly exalted Queen the son will be given as an offering to the religious guardians and by prayer to the Rare Ones ; from the mouth of the Brahman astrologer up until my own death this is a prophecy regarding the kingly succession. If there is a termination of our own line there is no hope of obtaining another kingly line. However the prophecy of forecasting lots is inferior to the prophecy of demons. Is it possible that I will run out etc., and the like ; can we think that there will be a clear dream or not ? What is best to do ? However I think for this Queen I dare not that there be but one prince.’

By the King : “For the benefit of your illness if we slay this son Donthamjah Druhpa, it will not do. In thought you must abandon malicious injury to living beings for great misfortune will come. By death therefore one will be born in an endless hell, such a deed will not do. According to your words exile to the border will be sufficient” he said, “let the other words be abandoned.”

<sup>26</sup> That is by fate she became queen by the death of the former queen and hence her son was forced to take second place in the minds of the people, when he should be first.

“So now the queen emerged in this face disguise and produced this illness; that the Father King and all the subjects would have their own Prince Dongthamjah Druhpa to be an incarnation of the demons. To kill, it will not do, he himself would first go asking to the gods that he would be sent to the border of the country. Let all these requisite omen material-events be preserved” the King commanded<sup>27</sup>.

All of the ministers, to these words by the King were unable to offer a single answer. Secretly they gave measureless abuse, if the Prince Donthamjah Druhpa were exiled to the borderland, there own kingdom would become demoralized. The Queen saying it would be all right on her side all the subjects were pleased. Thereupon Prince Dondruh himself being pleased entreated; “Our own Queen having reversed her heart toward the Prince let us offer praise to the King. The Prince had prepared for the evil counsels of his own death,” and so he beseeched.”

Then in the heart of the younger prince why was this better than murder. So he thought of going for counsel as there was only one brother in his own bedroom where the two brothers kept their provisions and various other things. Now once upon a time Prince Donyoh having gone calling after his father and mother to come look at his little yellow suit, his little boots, his little arrow, but they not having accepted the invitation, the two brothers did not go to where the parents were thereafter.

At this time the Prince Donthamjah Druhpa gave command to his younger brother.

“All the subjects have exiled the elder brother to the borderland. The father and mother have also commanded this. You yourself it would be better not to be a friend of the other brother,” so he spoke.

Thereupon Donyoh declared, “If the older brother is exiled to the borderlands, conduct me as a friend of the elder brother” and so saying he coiled his arms around the neck of the older brother. But the older brother replied :

“I will not be able to be a fellow companion in the borderland. On the border there are many fearful things. There will be no food and drink. It has been thrown out into the great sea of

<sup>27</sup> For future reference.

the outer world. You yourself possessing resources, food and wealth at the capital seat, you will be fiercely laid hold on. A mother with other children can not dwell there, both being thrown into the water and the father as the descendant of kings will be punished. As it is like this you must stay in your own castle. Even if I do not value the command of your father and mother I think you should not come and reciprocately if killed<sup>28</sup> it will arouse their minds.”

The younger Prince shedding tears at the possible grief coming to the older brother declared “if the dynasty was to cease that way let it become extinct. Whether death or life comes we two from the same root will go together.” He would not go one step away whatsoever from the brother’s side.

By command of the royal father and mother inside when the Prince Dondruh was thrust outside, the ministers (but not by their hands) were to block the younger brother Donyoh inside, so they said. Then the planet stars were mathematically consulted.

The King made preparations for the dispatching to the borderlands. Thereupon in the heart of the Prince ‘if there is no opportunity of separation with my younger brother and we have gone into the empty areas and the younger brother is absent the royal parents will be seized with the anguish of the heart anxieties. If we two die in agreement, the royal line will become extinct,’ so he thought.

At midnight rising up suddenly, the younger brother hearing something encircled the neck of the older brother and then lay down. If the older brother goes I also must be taken he said so that night they could not proceed. At this time the elder brother was thirteen years old and the younger brother was six years old. So again devising another scheme he thought of running away; before-hand to put in a meat bag all food that he had saved up, in the beginning. In the middle of the first part of the night the older brother thought of departing but the younger brother hearing him he was not able to go. Now he meditated what could be done as he could not stay. After gathering together his bag and bowl secretly he took a little nap and then placing his meat bag on his shoulder he departed.

The younger brother fearful of his older brother’s departure

<sup>28</sup> That the older brother had done it deliberately.



had not taken off his clothes and boots later rising up pursued in the footprints of his older brother. "Whatever place my older brother goes I will go," he said, weeping as he departed.

Thereupon the older brother, "Son your own hardship will be your own food if you come like this; in the older brother's hardship the younger brother will likewise suffer," speaking compassionately he went leading him along.

Now the religious ministers<sup>29</sup> Rahtan and Gaya Dhara both listening went in to see about the two princes and let out wails of crying. Then the two ministers not informing the father and mother, and taking riding and burden-bearing elephants together, departed, going and escorting them for the space of half a month. Then the two ministers earnestly offered prayer for the journey of the two royal brothers. Then after some days had passed, having gone for half a month in the escorting, the three<sup>30</sup> escorts went back; and now realizing the suffering, and not daring to go back, wept.

Thereupon Prince Dondruh: "the six different classes of living beings must experience each kind of deed and its fruits<sup>31</sup>. The end of all living beings is religion itself. Association is not permanent, like a feast at a bazaar; this life is temporary like the bees of the summer season; transient like riches as food and articles that are sold; evanescent thought, in import the religion of death. You all from this place in your returning pray that in the hereafter we meet with ministers and all the subjects," so he spoke. Then the three turned back. Again he spoke: "Coming together is not everlasting but is to be dissolved. Youth is fleeting like the colored rainbows of heaven; the material body is not eternal like the flowers of summer; death as the end of birth is true religious philosophy; in going back from here, now say these words to everyone, pray that we meet in the realm of Buddha." and so saying he departed.

Now in this country of many cities people were riding and pushing forward in a line of elephants. Then passing beyond for as much as fifty leagues they went where there were no roads into a sandy northern plain that was without people and

<sup>29</sup> Religious meaning that they were believers in Buddhism and not worshippers of the ancient Bon belief.

<sup>30</sup> Three including probably a servant.

<sup>31</sup> The six classes of beings are listed as: Gods, Titans, Humanity, Beasts, Tantalized Ghosts and Hell-beings.

villages<sup>32</sup>. At this place the younger brother becoming wearied, the elder leading him by the hand, gave him more food and continued going.

At this time the royal father and mother rose up inside the home and having finished preparations for exiling the one Prince into the borderlands, sent an invitation to the Princes to come. They were politely informed that the two brothers were not in their visible place. Like this it was not possible and on going said, "search if they were secreted among their own subjects." The ministers seeking and scrutinizing among all the subjects were not able to find them. Thereupon the royal father and mother were both confounded in their hearts. The Queen also, not giving a deceptive representation appeared to be sincere. When the King and likewise all the subjects appeared to be troubled about the royal brothers the Queen in regard to this talking back and forth seemed to cast many aspersions to such a display.

Now then the princely brothers had passed beyond some leagues from the northern plain's area<sup>33</sup>. The northern plain's regions were without men's voices and dogs barking but where many cannibal demons and vicious wild beasts came together.

The mercy of the Bodhisattvas would not let the two brothers be harmed whatsoever by the cannibal demons and the wild animals. After wandering around in the uninhabited northern plains for some months the older brother had been eating so much different round foods<sup>34</sup> and the younger brother also that they could not enjoy this kind of treasure. Then after some days had gone by, all these resources having ended what better could be obtained? The leather receptacle also had been cut up and gone for sustenance. The Prince by the type of temperature was thirsty without measure and burning up like fire. The northern plains extend for a long distance and his strength had become weak.

At this time holding out in weariness and resting in the

<sup>32</sup> Great Northern Plain is the name given to the northern and western plain of Tibet, a barren cold wasteland with some grass, shrubs and largely not inhabited except by wild beasts.

<sup>33</sup> The Tibetan spelling here adds a "Sa" which may be a misspelling but could mean an area or region or place.

<sup>34</sup> Grains and maybe fruits but no meats as the country was barren of cultivation and they had no weapons nor desire to kill wild animals. They had only what they could carry.

cooling shade of a tree there were many excellent mango tree fruits; the elder brother seeing them was much cheered in heart. Gathering many excellent ones from these fruits they both ate and likewise had water which had poured into old flowers. Now then Prince Donthamjah Druhpa from the fruits took five handfuls presented an offering to the Rare Ones<sup>11</sup> and offered prayer, accordingly.

“To high Tutelary Deities the Three Most Rare Ones, to religious protecting Fairies, to the countries’ God Guardians, we are happy in presenting pure religious offerings; and in receiving these may we be protected. The hindrances of the flesh, emerging in misery, and the holy words now accomplished according to the commands of Father and Mother in these times of degeneration will be remembered in the salvation of the six classes of humanity<sup>31</sup>: Protecting lords come to the aid of us two,” so he spoke.

Now then having gone for two days on the road they came to a country without water. The younger brother therefore not being able to proceed the elder brother in the rear, went forward within hearing distance<sup>35</sup> but water did not appear. On the back of a mountain like an elephant’s nose is there water he meditated.

“You yourself stay here and elder brother will go seeking water,” he said.

“Elder brother it will be like leaving me behind,” he replied.

“Prince if you are not left behind, water will not show up and we will both die, it better to go seeking water,” and so saying he departed. Then having gone to the end of hearing distance, yet water did not appear. He was on the point of coming to the face of the mountain and the younger brother’s eyes were looking at the older brother. The older brother while gazing backward kept going to arrive at the end of the mountain slope. The older brother raised a loud voice. Looking at that moment he saw the younger brother had fallen, fainting. At once the older brother, urging his body to move, quickly returned. When he arrived at the side of the Prince his mouth was not blowing and no breath except a little gaping; thereupon the older brother taking him up on his lap, unloosened his waist-

<sup>35</sup> Hearing distance is rated as being not over two miles by Tibetans, especially from one mountain ridge to another.

band, adjusted his body and put a little saliva in the younger brother's mouth and he revived a little. The older brother :

"All the six classes of humanity do not taste the sufferings of us two. Because we two brothers are tasting all the sufferings of all humanity we will be the leaders who will lead finally animated beings, and will become the only hope of humanity," so they prayed and wept. Then the younger brother looking up with his eyes :

"Elder brother, from our two births we have not been separated in this life period ; today when elder brother had gone, a voice came from heaven 'a little while your heart will be troubled ; there is meanwhile a prophecy of the higher deities. I will not pass away and likewise elder brother will not taste suffering.' We two brothers will quickly be meeting together," so he offered such a prayer.

At this time immediately two sparrows appeared : "We two for the future are to be servants of you two brothers," and so they humbly proclaimed.

Then also a bulbul descended : "I remembering the body emancipation of the past, will be the beggar's bowl of wise religion in serving you two brothers," he said<sup>36</sup>.

Also a cuckoo appeared : "I will be one speaking in two voices, a wise attendant of you two brothers the religious princes Dondruh," so he beseeched. Then almost at once the breath of the younger brother stopped. (*Picture No. 5*). Then the older brother seizing him by the ear cried out :

"We older and younger brothers have ended our fate," and touching his face wept bitterly. At once the corpse of the younger brother as in the morning offered a like prayer," For me two inseparables, now we have been left as one. It is like plucking the hairs from the midst of the wild roses that are in the parent's kingdom. After going astray in the borderlands we two brothers know only the flesh and not the work of heaven. It is accordingly the ripened fruit of insufficient merits of our previous existences<sup>37</sup> I having died only younger brother's body will be left," he said and wept bitterly.

<sup>36</sup> The Tibetan term here is not in the dictionaries and the term used refers to the begging bowl which priests use so the bird would take the place of the bowl in securing food for them.

<sup>37</sup> Buddhism teaches that sins and merits of one life are carried forward into the next rebirth and they must be sufficient to overcome sins of previous lives to insure a good rebirth so evil is ascribed to the lack of accumulated merits in a previous life.

“Now therefore this is my own religious belief regarding perishable things brought together. If I have a guardian tutelary deity of my previous life, abandon me not in this life but come to be present with us two brothers that we may meet with my worn-out aged parents. Give us the mind that will abandon all deeds of unworthy sins. Thinking in this pattern whatever food and drink are for us may it be given as this one gift. For all this that is coming truly is not lasting<sup>38</sup> and death is not far off ; if we are to be impermanent, remember us with death. For this time period to have obtained the fruit of Bodhisattvas has been a precious doctrine of the two brothers. As a saviour of all animal beings let us be received as holy ambassadors of religious doctrine” so praying without restraint for a little while he dwelt in meditation.

At this time birds and beasts of prey encircled them. (*Picture No. 6*). The earth quaked in six directions<sup>39</sup>. Showers of flowers and massed musical instruments sounded. At once a langur and a monkey appeared. These two encircling<sup>40</sup> them offering prayer followed as servants.

A tiger appeared, “You two in offering prayers like unburdened walkers why do you think it useful to offer prayers producing such a religious return. Therefore according to what you two say, I likewise in such a beautiful showing will come to be used as a servant of you two brothers. Then having finished your meditation and if you find it to be of no use I will carry the remains of the younger brother on my back ; where eight valleys and passes cross<sup>41</sup> at the waist of the mountains with a grove of sandalwood, cedar and myrobalan trees, etc., at a place of continually descending water like milk<sup>42</sup> is a sandalwood tree trunk where there is seen nearby clean earth and rock-cliff bird shelters ; coming close is seen a cavern of the five rainbow colours ; beneath the shade of this sandalwood there will come

<sup>38</sup>The Tibetan is not clear in its wording here but the general meaning seems to be connected with the transitoriness of life and if life is to end now he wants to be remembered or blessed.

<sup>39</sup> The six ways or directions here means all directions which are the four east, west, north, south and nadir and zenith.

<sup>40</sup> Encirclement of a person was a method of showing the highest respect used also in encirclement of sacred building and shrines.

<sup>41</sup> Four valleys and four passes make eight ; one way of expressing cross-roads or a junction of four valleys with passes or ridges coming together. A tiger indicated that even savage beasts respected goodness.

no harm to living beings; make a good stone coffin, there place the remains of the younger brother; a spot where there will be the shade of the sandalwood tree and the drops of dew. Although attached in life to this one, unable to dwell in the land of vicious beasts, therefore, you go looking backward and crying, unable to be separated from this stone casket until it is no longer visible.

The Prince then after crossing thirteen mountain ranges<sup>43</sup> proceeded. After that seven days passed by and Indra (the power god performing a hundred sacrifices) transforming himself into an anchorite, carrying a piece of life and death medicine<sup>44</sup> came. A god transforming into a Brahman<sup>45</sup> took a cloth of Benares silk went to the place where was the remains of the Prince Donyoh. By the strength that emerged from the sandalwood dew the remains were not damaged nor dried out but had the colour as in life. Then the anchorite adding an ingredient of camphor to the sandalwood gum, twice to the face presented this magical power and afterwards sprinkled the life-death curing medicine.

By this magical power was produced warmth that lit the face. Again in a period of time the force of this lighting there was found a consciousness of the heart. Then in another period of time there was kindled colour in the face. A further period of time by ointments to the body he could rise up and speak and able to walk. Then the Brahman presented a cloth of Benares silk.

Thereupon Prince Donyoh said, "Who are you two? From what land did you come? Is my older brother without mercy? Have you two looked to this?," he said. Thereupon the anchorites spoke, "By our godly power we have given you the life-death medicine cure."

"The pure godly Brahmans offer to you this silk cloth," they answered. "Your elder brother has gone crossing eighteen ranges and valleys," they spoke humbly. Thereupon the Prince

<sup>42</sup> Water descending in cataracts foaming white like milk and considered of the utmost purity by Tibetans who unknowingly approved of such water purification now used in water filtering plants.

<sup>42</sup> The sandalwood tree is considered sacred and used in burial rites and places.

<sup>43</sup> Typical of the thirteen Bodhisat heavens and a sacred number.

<sup>44</sup> A mythical concoction reputed to restore people to life but the ingredients are not known.

<sup>45</sup> Brahmans were thought by Tibetans to have a peculiar sanctity and power above the ordinary.



Place of the Harvest Festival Dances at Batang, Eastern Tibet



Donyoh Dondruh — King Bhala Dewa and Queen are crossing sea to worship serpent goddess



The Queen gets on a chair (representing the top of the palace) to see the people at various tasks



Fortune teller seeks cause of Queen's illness



said, "In giving thanks to you two I offer prostrations. For you two having this power from the gods of being able to go into this no-man's land, will you please devise a means of meeting with my elder brother?," he requested.

"In finding the elder brother let us two go," they said; but at about a distance of two miles the two left vanishing like a rainbow.

Now then the Prince Donyoh thought that in this country there was nothing besides birds and carnivorous beasts of prey but having received the godly protection of the two anchorites and Brahmans he thought of plucking fruit. The very same incarnated monkeys offered many fruits but not understanding their hand signs, he went back into the forest depths. Then he found tree fruits to eat and water to drink for his thirst; for clothing he wore tree leaves; on receiving fruits he placed a portion of food for his brother on the top of the stone coffin saying that this was an offering to his older brother<sup>46</sup>. Weeping and wailing "where has my elder brother gone?" he said, going, wandering every day in all of the dark ravines. By that very grieving in not meeting with his older brother, he went, seeking elder brother in all of the valleys and mountains.

At this time the Prince Donthamjah having crossed thirteen great mountain spurs, had stopped to rest on the border mountain plain by the side of the road. From there on a high western mountain where was a bordering lower forested grove of a slaty southern slope that had a mixed and reddish neck of thick lower trees in the middle of a great field he saw the flapping grey of a prayer flagstaff<sup>47</sup>. He went straight forward where the very flagstaff was. On this slope there was nothing like a nomad encampment. On seeing the flagstaff and thinking for certain there must be people thereupon he circled around arriving at

<sup>46</sup> The younger brother was confused thinking that his older brother was dead instead of himself. He was a "Tseloh" one who had come back to life by magical power to help mankind." This is a common and persistent belief of people very holy and are rated in the nature of Bodhisattvas that is those who refuse to enter Nirvana and stay on earth in order to help others obtain salvation and release from the Wheel of Life and its rounds of sufferings.

<sup>47</sup> Tibetan erect tall poles on which are suspended ropes to which are attached cloth prayer flags, prayers printed on strips of thin cloth. The wind blowing these pray for the erector's welfare and to a lesser extent for the welfare of all those who see it.

the middle of the forested mountain border, to see straight on a person's coming and departing footprints. Seeing these he went on thinking there must be something like an anchorite hermitage.

Then, going to where a thick forested hill-side of the plain of the forest's edge ran out, at one side of the ravine like the side of the flagstaff place he heard the clear sound of a cymbal and thinking for certain there was a hermitage he was greatly cheered. Climbing up there and going on was a spring at the head of the ravine. At this place a feeble old monk, dressed in a religious garment of cotton cloth lining, was sitting at the head of the spring offering sacrificial objects. The Prince prostrating to the priest, the meditations of the lama ceased, and he looked up. The Prince prostrated many times.

At that time the Prince having wandered over many mountains and valleys of the northern plains, and not observing his dress the more so with shaggy hair from the grief of his younger brother's death; his flesh and skin were emaciated; his clothing ragged; so his appearance was not proper for a meeting; the priest was seeing something like the image of a goblin. The foreknowledge of the priest had no way of knowing or thinking that anything like the son of a king had been wandering in the borderland.

"Are you a goblin or not?" he asked.

"I am not a goblin" answered the Prince." Having been reduced to this extremity by the King, I must wander in the borderland. Now wherever I go is where I stay," he said. Thereupon the Prince offered prostrations before the lama." With no abiding place staying wherever I go, seeing the flagstaff from the lowland valleys, I came to where the priest is dwelling. I beg to be taken care of, being allowed to serve as a collecting servant of the priest<sup>48</sup>. May measureless mercy be produced in the heart of the lama."

Then answering "let us two go inside" they went.

On the eastern side of a two-story rock block of the father stone face they went into where there was a grass hut that had been placed in the lower part of an open rock cave where there was a self-evolved statue, about the size of an eight-year

<sup>48</sup> That is collect wood, fruit, nuts in the woods, carry water, and make fires, all the menial work of the household.

old child, of the Lord Protector Deity of Immeasurable Light and of the three classes of beings<sup>49</sup>.

The Priest bathed the Prince, shaved his head, changed his clothing for good cloth and fed him with an abundant nourishment of marvelous tree-fruits. This place was very narrow in space. The priest asked the Prince about his father and mother, what and where was his country and so forth. He related all of his previous history without deviation.

Here were two priests. After seven days had gone by they said they would investigate the good and evil evidence. The King of this country being great this would be of some importance.

“We for as much as a year have not been able to reach him with our bodies. This little lad having a name and beauty you can be our representative. You will be granted the protection of a tutelary deity,” they said. “You have been the religious servant of the priests. You have been picking up firewood, turf grass, tree fruits for the house. You can carry two bundles of Kusha grass<sup>50</sup>. For one thing you will make up the priest’s rugs; another thing the Prince will make a bed for himself; every day sprinkle and make the earth clean; then the day after seven days have gone by, at the eastern peak of the sun the Prince will wash his body; eating tree fruits and making immeasurable sacrificial offerings<sup>51</sup> in the manner of giving thanks to the most rare protective religious tutelary deities together with all the many concourse of gods. Both the father and son priests will also cleanse by prayer.”

Then the priest for a little while sat in meditation. After this meditation, then examining the Prince he understood clearly, knowing that he was an uncommon person and therefore did not rather suggest work. Then to the Prince:

“Prince Donthamjah Druhpa, you are without doubt the incarnation of the exalted God of Mercy Jyanrahzi<sup>52</sup>. In the

<sup>49</sup> The three classes of beings are: the gods, the human race, and the serpent demi-god race. The deity of Immeasurable Light is Ohpahmeh the manifestation of the Fourth Dhyani Buddha.

<sup>50</sup> Sacred grass grown in India used in worship. Probably *Poa Cynosuroides* which ensures longevity and increasing body strength.

<sup>51</sup> Using grain mixed with butter to form cone-shaped cakes which are then thrown away to appease the gods and spirits especially the evil deities.

<sup>52</sup> The God of Mercy or Chenrezig whose numerous hands and eyes sometimes a thousand hands with an eye in each hand to succor mankind.

beginning in accordance with suffering, not breaking the commands of the father and mother but producing the heart strength that accomplished these commands which accordingly is a great marvel; in the future there will be a sign of a good omen of meeting, with us not abandoning the father and the younger son's body, with the brother and the father and mother. In the meantime I with the two father and younger son clearly know of the hindrances. It will be possible to be happy if we offer prayers to the religious tutelary deity protectors. Now there must be a doctrine of capability in these degenerate times. We two are masters of the doctrine. For meeting with the parents and younger brother we must manage this business of humanity and doctrine," so he prophesied.

Then at present he performed the service work of the priests, collecting grass and tree fruits for the household. Then after a month had gone by the lama spoke these words :

"Our bedroom has a sufficiency of grass; the fruit hearts are spoiling, it will not do. Son since you are the incarnation of the Lord Jyanrahzi<sup>52</sup> the grass for ordinary humanity being enough and then this spoiling like this, why do this way? You are here as a great noble worker and I will explain the rites not secret," he said. "If you do not ask me a priest, who will you ask?"

"My younger brother, like me in heart, has died. I lying down to sleep at night, yet sleep does not come. I am very thankful to the priest. I am thinking if I could get the bones of my younger brother," so he pleaded.

The priest : "Your brother's body is without odor<sup>53</sup> and will not be abandoned according to custom because he is the incarnation of the God of Mercy Jyanrahzi and will become in the end a marvel of wonder when both your father and mother have lost their strength. At the place of your younger brother's bones we father and son will go together," he said. Son Donthamjah Druhpa you will go by the ridge road," he said.

On the morrow the lama father and Prince departed in a row<sup>54</sup>. The day after the second day they arrived at the fruit tree valley forest of the border land mountain-plain country. There

<sup>53</sup> That is the corpse had not decayed a particle.

<sup>54</sup> The priest going ahead and Prince following behind, like a master and servant should do.

they made a one day stay. The birds and savage animals all, at all times, encircled both the lama father and the Prince. All the monkeys and lemurs brought fruits. By the eight masters of these there were piled up before the father and Prince the most marvelous tree-fruits, while making many prostrations and circlings. Then the Prince entreated the priestly father :

“Many birds and savage animals are circling around. The many monkeys and lemurs likewise bowing, offering worship which is marvelous. Where is there such magical power?” he asked respectfully. The lama smiled :

“Listen my good son. I, having the spirit of Ohpahmeh, the Lord of the heavenly fields of Buddha, have come for the benefit of humanity. Son, from your great hill Potala you having come for the purpose of leading countless living beings; we father and Prince for the basic purpose of saying prayers; all the animals knowing this, have arrived. In the future during the period of the religion of Gautama Buddha on the northern slope of Gaya<sup>55</sup> this will be done for the sake of humanity. At this time all birds and animals are assembling together as a unit of humanity with one voice and tribe that we two might be converted<sup>56</sup>; our going has special significance,” he said. The Prince much astonished offered many prostrations.

Then they went to where the younger brother's remains were. There they sat at the stone coffin but did not demolish it. On that morning there was something like the presence of men in the empty place of the grassy made plot with the peelings of fruit; but nothing else was there around the bones of the younger brother. There father priest and the Prince both stayed for seven days or a week. Daily the lama pronounced benediction and prayers and made clay offerings and the like for the benefit of the younger brother Donyoh. The Prince collected fruit that was offered at the grassy cushioned seat of the lama. The Prince being troubled in heart sought fruits and sent out a loud voice “Where is my brother?” but there was no meeting with him. Thereupon the lama spoke :

“Truly there is to be a great heart work for your younger brother,” he said.

<sup>55</sup> Gaya the navel of India, a holy place, for here Buddha first had enlightenment. The holiest place in India.

<sup>56</sup> That is converted to Buddhism.

The day that reached the fifth day the Prince had gone gathering fruit and seeking his younger brother. The priest having finished clay offerings and having put out his religious robes for the day's sunlight<sup>57</sup> was sitting there. At the priest's side there arrived a red-faced, six-handed, three headed demi-god deity who said he was the tutelary deity of this country.

"You two priests father and Prince greatly troubled in spirit for the Prince Donyoh are not to blame. Giving him the life-death medicine of the great anchorites will cure him<sup>58</sup>. Now you elder brother go wandering over the hills and valleys seeking him. Today you father and Prince there is no chance of meeting younger brother Donyoh. Later there will be a meeting," he said respectfully. "Say what you accordingly want for I am called Bekatse in the tribe of the demi-god deities<sup>59</sup>. When in the future you father and Prince are masters of religious doctrine and in the period of rendering immeasurable service for the sake of humanity I will be your guardian," he stated. Then the lama spoke :

"Very well sir, we will adhere to the sacred commandments"

The Prince circled back in the end of the day's evening. Then the priest spoke : Today the tutelary deity made a promise. We two will stay here for the business of Dondruh. The priest cannot perform this mental business," he said. The Prince delighted, prostrated to the priest offering thanks in his heart.

Then after seven days had passed the father priest and Prince returned home. On the face of the road nine poisonous snakes were lying ; now then the two angling over said :

"Do not block a free road".

Now in the thought of the priest in passing by if the lama goes first there will result no harm, he considered. In passing by his foot rolled and two snakes fell on top. Then the Prince raised them up pulling by his hands. The two poisonous snakes having been pressed a little appeared to be suffering pain in the body. The two snakes in their thought that this little Prince

<sup>57</sup> Robes were taken off and exposed to the hot sun to drive out the lice while the owners sat nearby naked.

<sup>58</sup> Because of their holy living anchorites were supposed to have acquired miraculous powers.

<sup>59</sup> These set of deities or demons are believed to haunt mountains and especially mountain passes and are poisonous to travellers unless propitiated at the pass-top.

unless the lama stop him would certainly kill them and cause a heretical doctrine<sup>60</sup>. If by this thought in the future, on the foot of a small boy there could be produced pain by the hand that squeezed, let there be healing by the father and Prince. So reversing their prayer, the seven little poisonous snakes thereupon in this repealing change escaped under a flat stone. Hence the Lama likewise reversed and knowingly offered prayer backwards<sup>61</sup>, thus producing immeasurable mercy. "Let the truth be spoken. By reversing the broken up downward course<sup>62</sup> in this life, by the obstacle of saying prayers backwards and speaking the doctrine of our truth; then if all these are not possible to be done, let the truth come. This charm knot of the thunderbolt's holy words of the father and Prince, not freeing many beings, let them be inseparable; so let the truth be spoken."

Then the lama father and Prince went back to their own place and dwelt in their own houses as before. Then one day the lama spoke :

"I only will make meditation and seclusion" indicating the place of confinement, "Son, you every day bring water and firewood and also seek fruit and so forth; you are only the seclusion perfected servant of the father's body; the narrow mediation of misery of the younger brother's spirit; I, however, in another month by this meditation of body, speech and mind that will be cut off without speech have a chance of purification so from today in my own little hut, in that cool spot over there I will dwell on a ridge that all can see."

The priest dwelt a little distance away having taken much food and fruit at the separation place<sup>63</sup>. From this place about mid-day he appeared. There the lama dwelling in peacefulness spoke of perishable doctrine to the son. Then the Prince said to the priest :

"Our own big grass huts are there yonder by the rock

<sup>60</sup> Any doctrine opposed to Buddhism, which teaches that killing an animal or taking any life is a sin.

<sup>61</sup> Reversing a prayer or saying it backwards brings a reverse condition : that is a curse becomes a blessing and a blessing becomes a curse, etc.

<sup>62</sup> The downward course is the transmigration into lower forms of life such as an animal or insect after being a man.

<sup>63</sup> In becoming a hermit or going into a hermitage the recluse must have a servant to connect him with food, and outside contact all of which are considered sinful. This is a separation place.

boulder how is it the alms bag is like a reflection of the gods?" he entreated.

"Son of rank listen well. Formerly in the time of deeds when the Light that has passed on<sup>64</sup>, had not appeared this was the place where the Light that passed on, dwelt. At that time incarnations of the exalted Chenrezig (God of Mercy) and Jambal<sup>65</sup> appeared as two children of Brahmans and when worshipping Buddha, (if you two in the future come together), you will prophecy the welfare of all humanity; at that time there appeared this self-evolved image. The top figure of this image of Buddha became Yeshe Ohma<sup>66</sup> the one who has passed on and the inseparable Lord Ohpahmeh<sup>67</sup>. Of the three canopies on the lower part of this the one is Chenrezig and on his right Jamyang<sup>65</sup> and on the left of this Thuchen Thohpa<sup>67</sup> the spiritual Bodhisattva son of Ohpahmeh. The Lord Ohpahmeh now, I am; Chenrezig (Jyanrazih) Son, you are; Jamyang is your younger brother Donyoh. It is an omen that we two are gathered together here and it is a blessing of this omen that we will not be delayed in meeting the younger brother," he said.

Thereupon the Prince rejoicing by many prostrations caused the birds to assemble and circle around them. Now two cranes appeared at a landing place; one presented a cymbal and one a jewel:

"In the future you Father and Prince later will be received and become a dispenser of gifts," so they said these prayer words of blessing and the lama answered "Very well" receiving them with words. Now a partridge appeared<sup>68</sup>:

"The lama is like the liar Ozoh<sup>69</sup> producing a heretical

<sup>64</sup> This phrase "the one that has passed on" is a polite phrase used to designate Gautama Buddha.

<sup>65</sup> Jambal or the third Dhyani Bodhisattva who is regarded as the third Dhyani Buddha Dzin-sten Jung-do is popular in Tibet and Nepal. He is sometimes called the Soft-spoken One and also God of Wisdom.

<sup>66</sup> This Tibetan name could not be traced but likely is of the line of Buddhas.

<sup>67</sup> The Bodhisattva of the fourth Dhyani Buddha Ohpahmeh. Each Buddha who wishes to stay out of Nirvana in order to aid suffering humanity to attain Nirvana becomes a saviour of mankind or a Bodhisattva. This Buddha is highly honoured for this sacrifice.

<sup>68</sup> A partridge is rated as possessing evil traits as compared to other birds. Why? the author could not find anyone who knew.

<sup>69</sup> No other information could be obtained regarding this personality and it seems to be a general term for one who lies.



thought." But the lama understandingly produced a compassionate heart saying :

"Partridge do not make a heretical statement." And the bird bowing his head three times prayed a blessing that signified servitude.

Then the priest father and Prince put butter in a flask for the younger brother Donyoh. One day's journey in the lower part of the country was a village; there the Prince went to see about unhusked rice and the like. On the plain were many children playing and he went there. The Prince expressed wonder at all the gloriously well-shaped bodies. From where are these he asked, "they are beggar children saying that they do no work." Then to the side of the players he pounded the slightly boiled rice and presented it to them<sup>70</sup>. Having returned that day he entreated the priest the cause of that very thing. The priest :

"Son, you appear perfectly happy, sit down. I will tell you many things, in telling there is danger of your being lost," he said. "When day and night are finished, when they have proceeded to accomplish their fruits in the borderland, all the children will become merchants, and what they lay up and receive they will be victorious in everything<sup>71</sup>. Prince, this being your dragon year, it will be the great deeds of the glorious dragon and it will be entirely performed accordingly. From the priestly hermitage of this land is a plain that stretches for five miles, the castle of the King reaches up to the sky. At the end of this, it is filled with a city of one hundred thousand people. Finally the city wall has a thousand gates and possesses a hundred turrets. In this place an incarnation of Chyador<sup>2</sup> a King called Gocha<sup>4</sup>; there is, besides a princess surpassingly beautiful, no one else but the King. From the palace going two miles farther there is a great lake that is in itself six miles to the horizon. In this lake on the fifteenth day of the April-May month the green thunder dragon from the sky comes down and goes with a sound of thunder into the lake. Thereupon the King, ministers and subjects also make offerings. Through this force is the descending

<sup>70</sup> The rice is slightly boiled and then the hulls come off more easily when the rice is pounded.

<sup>71</sup> That is when the beggar children are reincarnated, having paid off the accumulated demerits they incurred, they will become merchants again in the next rebirth.

rainy season<sup>72</sup>; human sicknesses and animal diseases unfailingly appear. In the decayed period of this time the living dragon having not descended, the rains have not appeared.

Human sickness, animal diseases, famine and the like coming, the King censured the lot caster, and this lot caster did nothing. In the lake there dwelt some kings of the snake demons, the lustful gods, the tusked gods, the water gods, the many-handed gods, the meadow gods, the tongue deities, and the like. For these have no other recourse; in the sixth fire-dragon year, the 38th having elapsed, the snake-demon's charms and all blessed omen materials, prayer wheels and magical formula materials having been pronounced, in being utilized they appeared prophesying like they had previously. The King accordingly commissioned that the descending exorcisms should appear as in previous years. Therefore, in having done this every year for about sixteen-seventeen years; in all these tidings what else could be desired? Since they had been driven away in the year of the fire-dragon, the King, ministers and all having bound up their weapons offered them as a sacrifice. Offering prayers at the lake the completion of the thought was miraculously accomplished. At this time at the lake the period of casting in time nearing for the King and ministers and all, being the sixth dragon year, the 38th approaching, to give up what must be necessary, yet they could not find any; the Minister of Industry for King Gocha called Drishu burning with the fire of envy and rage, tasting of the three poisons of misery<sup>73</sup> and eating suspicion in the commands of the One who has passed beyond<sup>64</sup>. It was pleasing that this class of weapons always be cut off<sup>74</sup>. As in the previous days many living men had returned those cast into the lake. It was by prayer blessing that these be not returned. Prince Donthamjah Druhpa at the beginning of the eighteenth Dragon Year was taught by the counseling of the good lama who

<sup>72</sup> These are the monsoon rains which come every year in May or June out of the Indian ocean and provide the moisture for the crops. They are very important and the strength of the monsoon determines the prosperity of the land and its people. Of course these rains also produce a certain amount of sickness and misery which are not desired.

<sup>73</sup> Das in his Tibetan Dictionary mentions eight poisons so that the three mentioned here must be the three dominant miseries shown in the wheel of Life or of transmigratory existence, in its centre showing the pig symbolic of stupidity of mind, the snake indicative of hatred and the cock or goose of lust.

<sup>74</sup> So they could not be used by evil men.

had gone to the lake. It is better for the mind that other young children cease this line of talk and listen."

Then the Prince entreated in this answer; "In this you are now fully correct," he said.

At this time the minister Drishu had gone to the side of the lama's hut. The priest knew by prophetic insight before the minister's messenger came. "Son of rank both of us should be fearful that he will come to kidnap you. Now then Son you hide in the thickness of the grass," (*Picture No. 7*), he said. In the innermost part of the grass hut he was concealed in the thickness that came from much sacred grass<sup>76</sup>. On the top of this he placed a clay pot upside down.

"Until I have spoken do not come out, Son, if you hear a voice cast out as if by chance unperceived," he said. Then the minister arrived and the lama went quickly blocking the door of the hut.

Thereupon Drishu asked, "Priest do you have a son living with you?"

The minister blocked him, "Where would they say that I appear as a charm worker? I am not an astrologer only a monk who propitiates deities; where would the boy come in?" so he spoke. "If the people spread rumours, the lama himself will not be happy. Now then the lama is not a rumour spreader for himself. I am only a deity propitiator, without lust or desire; speaking of destiny I also have destiny; a priest holding on to the end."

At that time he<sup>76</sup> from the abode in the recess of the hut could not find the place. Then the minister Drishu saying "Lama this is your fate" made fearsome his sword<sup>77</sup>. The Prince looking from the density of the grass thought if my priest's gratitude is not made complete it will not be fitting by this fate. The Prince forced himself from the density of the grass.

"To my priest of gratitude you must not do like this" he entreated. "This is the little boy," saying "Where would you lead him? Therefore you cannot seize the priest." The minister now reversed himself toward the lama that the priest had been an artful swimmer like this.

<sup>75</sup> Used in worship offerings, before idols, etc.

<sup>76</sup> Drishu could not find the Prince's hiding place.

<sup>77</sup> That is brandishing his sword in a menacing manner.



in the heart of the King dare one forbid not possessing this pretty goddess; if I do not go then there must be produced another substitute, think you not in your heart? Than myself another more diligent for this beloved King let there be shown by counsel among all the ministers. This pretty goddess princess in my keeping do not send. In the jewel-adorned boat let me go accompanied by two of your athletic ministers. Then the princess when going to sleep there will be no one sent to seize your own colourful princess. I will accomplish a little advantage for the six classes of humanity. Tomorrow without fail we will go to the shore of the sea," he said.

All of the ministers and subjects were greatly astonished. At this time the ministers Dawajyin and Katika both rose up. Bowing down after such a disturbance We two will support following you" they said.

Then the Prince and Princess, together with the athletic ministers went, sitting in the ship. The goddess Princess accompanied day and night by the Prince would not leave him; and at one time the hand of the Princess appeared to become relaxed. To all of the ministers this was a gesture of reverence. The Prince by his heart of mercy kept possession of her in the sea. At this time from the sky voices, light, rainbow pavilions, flower showers, descended whirling from left to right; from the middle regions thunder and lightning and the like appeared. Then the Princess supported by all the ministers returned to the palace. The King and the religious ministers were both grieved and made explanations. The Princess and mother were both oppressed with misery<sup>81</sup>.

At this time in the middle of the great sea the King Nyergah of the serpent demi gods and the many-handed assistant seizers and countless male and female middle demons of that kind assembled in the palace of Nyergah<sup>82</sup>.

Now then the King Zeepa Tromme went to his (the Prince's) side and they all were received by the astonished Prince conducting him with unparalleled homage. As in previous times

<sup>81</sup> This trip was to secure approval of their actions and the signs which were given indicated approval.

<sup>82</sup> The seizers were those who apprehended culprits for a leader. The serpent demigods had human heads with serpent bodies; they lived in water as lakes and fountains, guarded treasures; able to cause rain and were dangerous when angry.

every person will be purified by separation of body and soul. Great weeping sounds in the snake-demon country are descending as showers of blood<sup>83</sup>.

“Every time religious Kings upon coming, the sound of cymbals, and flowers and fruits—that is nutmeg, will descend like rain with good snake demon medicine, which will become an essence for our country. By this occult power the stormy desires of all animals will be calmed; all the snake demons will have long life and spreading prosperity; from death also they will be reborn into the bodies of gods and men,” so it was stated with great rejoicing.

At this time all the snake demons in unison offered petitions to the Prince.

“From here may we go up into our own country. Let us dwell with the living lord of our snake demons,” they implored.

The King, “For the benefit of our humanity it makes no difference where you dwell. However it is of great importance to the incarnation of our incomparable Lord Ohpahmeh<sup>49</sup> and for this it gives us much anxiety. Our answer must go this way. For you all I am without envy and for this one time offer you release to act,” he said. “But seek not however all your previous doings,” he repeated. The snake demon Kings Gaoh Ehla and Nyer Gah lead the delighted sixty million snake demons who produced astonishment and performed countless prostrations and worshippings; talking religiously while dwelling for three months of reckoning on the face of the tenth snake-demon land. Then all of the snake demons pleaded:

“By your kindness there is restored all the impaired witnessing and body form of all us snake demon-gods causing us to emerge with increasing prosperity and perfect peacefulness; and by your mercy, in the future let not any living people, be cast,” they pleaded. (*Picture No. 8*). Then the snake-demon King by both pleasure and assent presented to the Prince wishing jewels<sup>84</sup> which the mind cannot conceive of, about the size of an egg, jewels countless and immeasurable.

The defending demon-beasts and the many-handed stewards

<sup>83</sup> Being evil the snake demons were envious and grieved at the homage shown to the good Prince.

<sup>84</sup> Certain jewels have the power of bringing wealth and happiness to the wearer automatically hence they are called wishing jewels.

both offered many kinds of lapis-lazuli jewels together with all kinds of jewels presented by all the common demon-people. All offered prayers following the Prince promising attendance. Then all by the way of an invitation, the Prince winking with his eye<sup>85</sup> :

“Come let us go to the side of the priests,” so he offered prayfully. Immediately they went making prostrations to block the hut of the priest<sup>86</sup>.

“When our priest comes like this we also would not be ashamed,” they beseeched. “Our son likewise having been cast into the lake, is not, being completely dead and we cannot promise that he will return. You, satisfied in heart at us, are you troubled in spirit or not?” they said; the priests are victorious. Then sprinkling a flask of sandalwood water he caused healing<sup>87</sup>. Rubbing the body with soupy oil of dried flesh caused healing<sup>88</sup>. Taking pure human ordure<sup>89</sup> and clasping him around the neck, the lama spoke “you are my son Dondruh.” The priest was delightedly glorified to have such a death to life restoration<sup>90</sup>.

Thereupon the lama questioned the Prince “what had taken place?” The Prince humbly in detail related all of his own history.

“What he had received was by the power of the wishing jewel; also by the gift of the lama and the glory of the priests. Rarely in this world is there a Prince that is an incarnation like my son. Grateful thanks is due to all humanity,” he said.

The lama Father and both the two Princes in sitting down took one divan, like a receptacle that could not be separated. Now King Gocha who previously had thrown into the sea the small princely son of his own priest was well refreshed; the source of the line of plaque was checked; the rainful arrived in proper time; material blessings, happiness and peace appeared

<sup>85</sup> Doubting yet testing the good words and sincerity of the snake-demons.

<sup>86</sup> Prostrating in front of a person is a method used to retard or prevent the person from going where the one prostrating does not desire to have the other party go to. Prostrating is the most humble form of worship.

<sup>87</sup> Sandalwood is a sacred tree and water brewed from its wood is valuable for healing.

<sup>88</sup> This may be grease from heated dried meat or from a corpse.

<sup>89</sup> Human urine is commonly used as medicine. The feces of the highest incarnation such as the Dalia Lama and the Panchan Lama are collected and made into pills for sale to people as remedies for various diseases. The author has a couple of these pills.

<sup>90</sup> Restored to life after death.

in perfection permitting lamas to be invited. Perfected worship was offered better it was said. All the ministers being pleased were in accord. The minister Drishu in his violence of his own priest in a respectful offering of gratitude to the subjects of his lord did not say anything that was not suitable. Thereupon all the other ministers were in accord. The King by an assemblage of ministers commanded an invitation to the lamas to show greater faith veneration to the priesthood.

Now then the religious ministers who had made burnt religious splendor (offerings) said "we are going" and so leading ten thousand subjects they departed. Then arriving at the door of the lama :

"Oh Precious Lama, by throwing your Princely Son Donthamjah Druhpa into the sea the whole kingdom has become perfectly peaceful and happy. Now for the purpose of repaying gratitude the King offers reverent worship to the priest without measure" they entreated.

"I have come to invite you," one of the ministers pleaded. "Now then let us dwell beneath your undergarment<sup>91</sup> my religious clothes and the rest will come," he said. Then the son was not able to deny this earnest plea.

While being lead the King saw him and wondered if he dared kidnap him. The Prince said "Let me be cast as a sham beggar. Clothe my face with a mask of cotton cloth which may be turned back with my hand ; so arrange it that there will be a crack," and speaking, the Prince as a sham beggar, his face covered with cloth, went carrying on his back all the religious articles and cloak of the lama.

"The ministers begged to follow the lama's mount saying, "No, we will abandon our riding mounts of four feet<sup>92</sup>." Walking on the plain and grasping the Prince by the hand they followed. Now then the ministers as the disciples of the priest entreated :

"Where is this country? Why is it he is not able to show his face?" they begged.

Thereupon the lama : "These disciples of mine will be the alms collectors of this poor beggar ; not able to show their face

<sup>91</sup> That is—will become his subject and live under his protection.

<sup>92</sup> Acting as attendants and thus honouring the lama the ministers on foot accompanied the priest's horse walking alongside and not riding their four-footed horses.

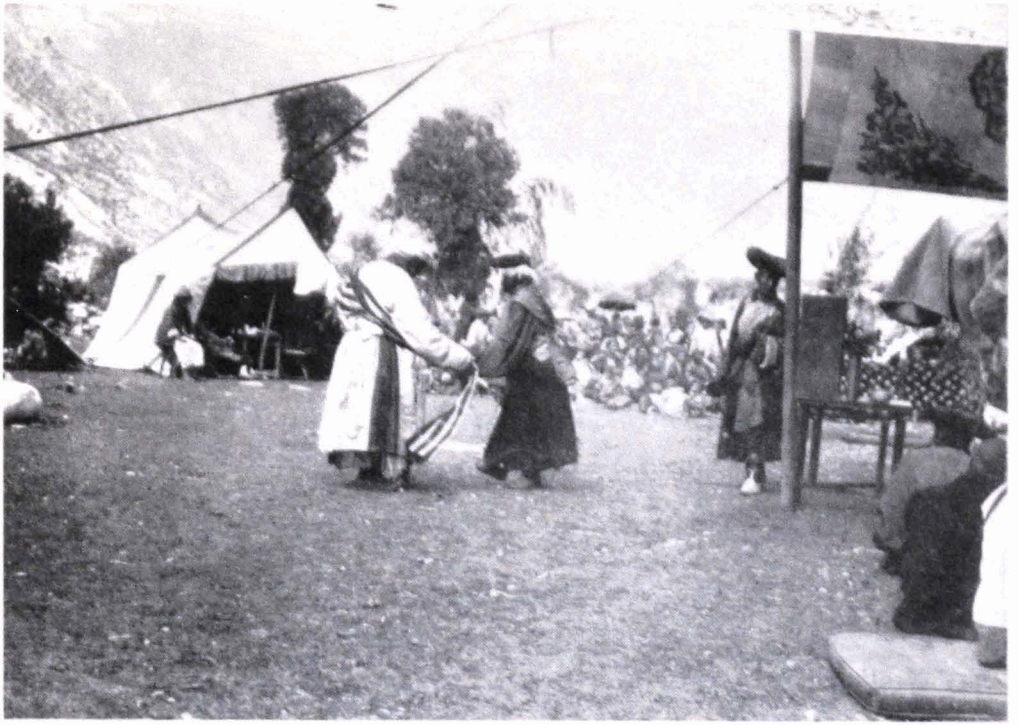




Older Brother, weeping bitterly over body of younger dead in the forest



Birds and animals worship the two princes by encircling them



Anchorite priest dresses prince in red and white scarf to help hide him from Minister Drishu, and then conceals him in hut



Princess put in boat to be cast into lake to appease dragon. The Prince Donthamjah Drupa goes into the lake and bribes dragon with jewels

we wander as poor father and son on the great northern plain for along-side the road stinging flies will cause harm to the face, striking fearfully at them and not healing so they dare not show their face; or be unable to move for more than a day," he answered.

Then they arrived before the castle of King Gocha. There, for the priest was built up a table like layer three pillows deep to the top of which the lama was invited. For the disciple Prince also a smaller cushioned seat was built up. There the priest father and son offered gifts of fruit also. Now the King pressed the priests to dwell seven days and paid them the most perfect honour and respect. Thereupon the King honourably beseeched the priest.

"This son of the holy priest alone having been invited into the lake, may the lama forgive for having been made anxious in heart. The Prince having gone into the lake (*Picture No. 7*) has brought the most perfect happiness and peace to all humanity which this invitation expresses a returning thanks. Good Priest, Prince, ministers altogether will heed," so he spoke.

Having related the previous story of the Prince all were astonished and prostrated themselves before the lama. Then some four days having gone by the prince not realizing it, and on the fifth day on the top of the palace the lama and the King and ministers were wandering around; there a princess possessing the light of a goddess, in her hand a serow's horn, the tooth of an elephant together with the hide of a black antelope, prostrating before the lama, offered a petition:

"The prince Donthamjah Druhpa having departed into the lake may the priest consider mercy in his case," and she shed tears. Then the lama also showing measureless commiseration:

"Merciful heart of the precious goddess blame me not. The prince and you both will meet through your previous merits (karma)," and in the moment of speaking a great wind arose, carrying away the hat of the lama and the prince boisterously seizing it, the string of the mask that was enfolded at the head-section border parted and his face was revealed. Now all the ministers at the prince's unmasking prostrated themselves. Then the King father and the Princess Lhajeesh together likewise recognized the prince. Thereupon the Princess seized the Prince.

They both took possession of each other coming together as a matter of life and death, as one might say.

Thereupon King Gocha, the ministers together with all the subjects were gloriously astonished. All presented the greatest possible number of all kinds of jewels.

“Why appearing like this so to speak?” he begged of the lama.

“For the final connecting princely line of the god kings and for the custom that has come into the country of the demon,” he said carefully. All were astonished. Then the Prince taking all the jewels of the demons and likewise leading the princess departed for the hut of the lama. Thereupon the retinue in the palace presented all precious jewels into the hands of the priest. Likewise the lama gave different kinds of jewels to the generous king and to the ministerial group. Thereupon the King spoke :

“That you were a great king I did not know.”

The troubled heart of the priest for the body of the Prince was resolved. All the defiling moral offences and sins of the body, mind and soul being endured are to be confessed and laid open. From birth in this generation to a later life they must be grasped and prayed for. Then on top of three table-like<sup>93</sup> layers piled on top of a high golden throne the precious lama was established. On top of two table-like layers piled on top of a high silver throne the Prince Donthamjah Druhpa was established. On top of one table-like layer piled on top of a turquoise throne was the Princess Lhajih Ohdan and the King was established on his own two bolstered layered throne. Now there was manifested unparalleled reverence.

Then King Gocha thought that he could cut off the descending generation of the Prince Donthamjah Druhpa. For his own purposes something like magical trickery he had gone to search for in the world but had not discovered any. The maiden by the merit of deeds would not be separated from the Prince.

“If I am without a son of this generation, I am not worthy to be with him on this kingly seat; of what value is there to the tutelary deity of the priesthood,” she observed politely. “King Sohnamjan you yourself are connected in the line

<sup>93</sup> Rugs and fine cushions piled on top of the other to the height and flatness of a table and the size of a small table.

of blessing with father and son. My own son also is an incarnation of the sublime Jyanrahzi being born in the spirit," she related. "Of the astrologers and the like will you Lama ask the good that will go on during the next thirteen days," she said.

Thereupon the Prince Donthamjah Druhpa was elevated to the royal seat of King Gocha.

"Therefore I will enter the priesthood. The lama and I, we two, assembling vegetables, water and wood, will found a good, upper hermitage and will dwell there," he declared.

Now then the more powerful smaller kings and the like assembling together at the king's seat where the Prince Donthamjah Dendruh had been elevated, and all the days for the next passing thirteen days offered reverence<sup>94</sup> together with bringing honourable gifts with the giving of appropriate words.

Then on a good astrological assembling day the exalted Prince and the Princess Lhajih were each placed on their separate thrones. Then the King, with many increasing fruitfully wishing gems<sup>84</sup> and many kinds of wonderful keepsakes or receptacles, gold and chrysolite, books, many fine silk stuffs, furniture, and many gold and silver coins carried on numerous elephants, horses, and water buffalos as many as were needed, were presented both to the Prince and the Princess.

The Prince Donthamjah Druhpa and the princess Lhajih Ohdan both for the sake of the father and mother had royal festival-flags hoisted, conch shells blown, cymbals clanged; songs and dramatics etc., were performed for many days. (*Picture No. 9*).

At this time a hundred ministers served every day each minister changing at an interval of a hundred days. The minister Drishu now not having faith in conch shells<sup>95</sup> employing cunning in his heart against the Gelong monks by a practised deception and also in his mouth produced similar marvels. After some days the minister Drishu begged that the precious Lama, the King, the Prince and all the others in invitation for three days that he might give the most perfect reverence speaking religion not having changed faith in heart and conch shells :

<sup>94</sup> This reverence would include prostrations and salutations with silk scarves called Khatah.

<sup>95</sup> That is not having faith in the religion which uses, them that is Lamaism.

“In my mouth I beg that you will come to have growth in the Wheel,” he pleaded.

The Prince moreover stated that in the future he would be the lord who would be responsible for the affairs within. Then the King Gocha begged that he might be bound to enter the religious priesthood. From among the subjects three hundred beings entered the priesthood. In the upper part of the country an unexcelled monastery was founded. By petitioning a lama the name of this was called Sukara. The Lama in accordance with religious laws dedicating it by a silken knot<sup>96</sup>. The Lama completed the dedication honour by admitting as Gelong monks<sup>97</sup>—the King Gocha along with three hundred lords and servants. The religious name of the King was given as Gewa Dangla; and to each of the others also religious names were given. Thus was instituted a monastery together with Gelong monks together with all the necessary attendants. The realm of the royal Father and Mother, by such cherishing, increased and prospered.

Then when as much as two years having gone by, there was conceived in the thinking of the accomplished Prince Donthamjah Druhpa ‘I will meet with the Lama for the proper increase of the realm’s religion. For the most perfect happiness if the younger brother is dead we will seek his bones; if living we will see where he dwells. According to the good prophecies of the Lama we will leave now. I, as the older brother, if I abandon this in the emptiness of a rotten heart, will not be thought fit which will cause much grief.’

Thereupon the ministers and subjects assembling together, prepared materials for a month, with horses and elephants. Now when lords and servants increasing were spread around in their going as consolation for their grief they said that they would be employed peacefully in the dense northern plain’s forests. So they went driving to the place of their own previous camp. In this barren land there was no established city. The fields etc., were divided into plowed land. There being no rainfall water had to be driven by irrigation. To all those poverty stricken subjects,

<sup>96</sup> The priest will take a silk scarf and tie a sacred knot in it and blowing upon it will mutter words of a charm, and giving this to a person which gives him protective power. The author although not believing in its power had given to him a silken knot once blessed in this way.

<sup>97</sup> Gelong is a priest of the highest order who takes 253 vows.

gifts of food, wealth, fields were of great importance. At this place the King Donthamjah Druhpa with his retinue arrived at the land where there was the dead Donyoh. All of the ministers beseeched :

“In place of the body that was not here before there is a body, a body like that of a hairy monkey, yonder there in the ravine of this clear sounding land,” they implored grieving as they thought of the younger brother prince. Now the King spoke :

“You with your own subjects remain separately in this cultivated valley etc., for it is better for one by one to be present than for our large company together ; some go there in the hollows to bathe, and some into the cultivated valleys,” he said. Leading the greater part he departed.

Then going beyond there and creating great pleasure thinking that he would today meet his younger brother. Then saying that he would go to the place where it was said that the wild animals lived he departed. “In the midst of the forest of the hollow, over there of that land all the others can stay, where there is the sound of a clear voice,” he said.

He himself slinking along carefully departed. A shuddering being growing hair on the body of a man, carrying the flesh of an animal and tree fruit, “Older brother where are you living ?” it said.

Emitting a loud cry, thereupon the King Dondruh shed copious tears. How could his dead younger brother become like this in the meantime.

“Than I, were you not born younger ?” showing great grief.

“Donyoh, Donyoh, I am here” so saying and the younger brother’s ears fully heard it.

Thereupon “Prince older brother, I am here” he cried and went to that place. There it was the thought in the mind of little Donyoh that this was my older brother speaking and he proceeded. The two brothers seized each other’s hands. The King :

“Has my younger brother come to this ?” he exclaimed.

The younger brother and the older brother so saying wept in intense mutual happiness. Then all the hair of the younger brother was sheared off with a copper knife.

Proceeding to where all were dwelling the Prince met his

relations and told of his rescue, relating all the story of his previous troubles. Also all of the excessive body hair of the younger brother was shaved off. Being invited to eat of the five different flavours of food and drink his complexion appeared about the same as that of the older brother<sup>98</sup>.

At the place of the Prince's passing a pool of water was dammed up conducting the water from the right and from the left. Here a hermitage was built. It was made a place of never ending merit. Also a road for travel was established to be utilized by the country and towns.

Then they were quickly let go to their former palace. The younger brother's story of being restored from death<sup>99</sup> was fully related and thereupon all showed great amazement. Then the two brothers with their retinue returned to their palaces. The Princess Lhajih Ohdan led the principal people; the many ladies; the religious ministers Dzaya Dhara and Ahnandha together with the minister of labour Drishu; many men proceeded to escort them with many fine decorations. On the palace silk flags floated with immeasurable music. Dancing and pantomimes etc., all kinds of play shifting to wrestling in the open air. (*Picture No. 10*). The Lama and the King Gewa were invited for the splendid occasion, in which all were astonished and produced faith<sup>100</sup>.

At this time now the Minister Drishu in his thought; the lama Gelong Tramjyal by means of a magical illusion sought to obtain a royal seat for his son. But he was not able to because of the wandering of the younger brother in the borderlands but now he seized his opportunity to place it before the two brothers. At this time I, at the assemblage, can most successfully in the midst of the ministers do better; for a heart of deep defeat would not enter his thought. Then the King Donthamjah Druhpa with the two relatives each on a golden throne decreed that a festival in dances be held annually for seven years. The Lama ratified such excellent power and good luck. Then the Minister Drishu produced an evil thought:

<sup>98</sup> Tibetans think that the colour of the different races is somewhat determined by their diet and often asked the author if drinking milk made us white.

<sup>99</sup> Figure of speech referring to his disappearance from the others.

<sup>100</sup> Faith in the doctrine of Buddha.



'In the valleys of the country that is called Gangga Pana, by making friends with the robber chief of kidnaping tricks and if he will come to raid, the Prince Donyoh by being made the general will be subdued. The Minister going to the rescue will be favoured by the two brothers.'

In the early three works 'translations' one was satisfied by the great Indian commandments but faith was not produced in the heart. All subjects dwelt in peacefulness and all the border kings came to offer prostrations. Thereupon in the thought of the King Donthamjah Druhpa reverence of the lamas must be established. The younger brother also having been associated with life and death, offering of prayers could not be measured.

Now thinking about going to meet both the father and the mother and consulting with the younger brother and the Queen they agreed that it would be all right. The religious minister Palbar and the minister Drishu were dwelling in the palace of King Gocha. There were seven kinds, countless in number, of precious wishing jewels; gold silver, things etc., displaying the things of the kingdom making many elephant loads; and for the three father and mother<sup>101</sup> going with a retinue, the religious minister Dzaya Dhara and Ahnan Dhasa as leaders of a crowd of a thousand ministers.

Then the King Drongsar Jyahjyeh's people who were working at the nearby castle at once gave the news to the father and mother that the border King Drahchen was seizing their seat of power, which hearing, they were much frightened. When the brother kings coming with no evil intent, were not arriving the father and mother were sitting in great embarrassment. The brother Kings quickly sent five messengers to the place of the palace of the father and mother saying that a hundred thousand subjects all equipped with a great array of soldierly material would emerge.

The the religious minister Dzaya Dhara with five retinue went into the palace; the King Donthamjah Druhpa together with the brother Donyoh and the Queen went to meet the father and mother offering them gifts.

<sup>101</sup> Tibetans sometimes especially with people of rank in counting the number of people they will count them definitely and then will add one to the total, as they say the sum of the whole!

“Why are you doing this? Would you that King Gocha seize my royal seat?” he said. The ministers and subjects are in dread what is to be done? Then near the father and mother’s castle wing on the plain they prepared a camp where they stayed a day.

Then the religious minister Dzaya Dhara with five retinue messenger that was sent to the royal seat of the father and mother urging that a decree be proclaimed that the brothers would be troublesome on the border. Afterwards in the proclamation of the minister and five servants this was urged regarding the meeting of the Lama Kudrinjan with the little Donyoh in his death customs. In this proclamation of the later messengers there was this little Prince’s matter of life and death meeting. In the Lu or Naga country<sup>102</sup> the arrival and the aggressive seizing manner of the King Gocha, etc., were urged and in the sending of the five messengers three times so that in the father, mother, ministers and subjects was produced great astonishment and amazement that they became displeased beyond measure. Immediately the sky was filled with meeting scarfs<sup>103</sup>. The four corners of the earth<sup>104</sup> were filled with songs, dancing, cymbals, voices of seductive music, etc.

The father King Bhala Dewa previously not having passed beyond the door of the palace, picked up a staff of turquoise saying, “I will go to meet my two sons in proper style.”

A crowd of many ministers went to escort them. The two brother Kings together with their Queens in the door of a pavilion were waiting to meet the father and mother, with presents. Happily, gloriously they lay hold on each other. Then they tarried for three days in the camp. This place also was complete with the eight sacred symbols. The goddess mother had many different kinds of jewels: the lotus jewel that increases itself; and the white precious stone; and the greenish blue stone; and the chrysolite stone; and the emerald; and the sapphire. Seven kinds of jewels and horses and elephants and silks and so forth with all kinds of countless gifts which were politely presented.

“The religious King Donthamjah, your miraculous power

<sup>102</sup> A demi-god with human head and body of serpent inhabiting fountains and lakes, etc.

<sup>103</sup> Scarfs of welcome greeting used when people meet.

<sup>104</sup> In all directions.

we do not understand. Your prideful religious welcomes have gone farther than our conscious attitude. We two old obstructions' happiness and misery you two brothers know about," they said. "Tears and many presents have been offered with all courtesies." Now King Donthamjah Druhpa had ordered all this.

"In not knowing our six classes of living beings, there is grasping anger and resentfulness. By freeing all kinds of envious thoughts, near and far, where is this done? By Mother what is done, who emerges as a friend?" and so saying the Father and Mother, ministers and all the subjects obtaining faith, believed<sup>105</sup>.

Then the ministers and all the retinue of subjects went into the Father and Mother's palace of Piled Up Good Luck. The King Donyoh governed in the kingly seat of the Father King. The two brothers being in an unparalleled mutual kingly seat further more married but one queen<sup>106</sup>. All the subjects increased and prospered in the Three Regions<sup>107</sup> with these two as the masters. The Minister Drishu was appointed the Commander of the armed forces and all the four principalities of the four bordering areas were gathered under the sway of his strength.

At this one time the King Donthamjah Druhpa said "I will send a messenger to thank the Lama and an invitation to King Gewa Palbar, and he sent him. The precious Lama and the King Gewa Pal went into the palace with thirty thousand monks. In this palace of Built-up Goodluck the Lama Lehpi Lodroh sat on a central golden throne. On the right side of this on a silver throne sat the King Gewapal, the Father King Bhala and the Mother Pehmajan; on the left side on a golden throne sat the King Donthamjah Druhpa; on a silver throne sat the King Donyoh. On a turquoise throne was arranged the Queen Ohdanma; also there were scholars-top-button<sup>108</sup> wearers of great learning, Victorious banners, all sorts of streamers together with many thousands religious attendants and the soothsayer Kani, the astrologer Bhadra together with many Brahmans and the religious ministers Choh Palbar and Dzhaya Dhara and

<sup>105</sup> That is believed in Buddhism rather than Bonism their old faith.

<sup>106</sup> Polyandry a common thing in Tibet especially among brothers.

<sup>107</sup> The earth, the sky and the nether regions.

<sup>108</sup> Chinese officialdom gave different coloured buttons of rank to Tibetans for service or to secure the homage of Tibetans.

Ahnandha went. Katika and some ten thousand attendant ministers sitting down jointly together had a feast beyond one's comprehension.

Then in the space of three months and twice ten days the lama priest spoke on the religion that would change the chief source arrangement of cause and effect, creating great astonishment in the salvation plans of the King Donthamjah Druhpa. After this in our own degenerate ages then, by as much as two hundred miles of the northern borders' countries, were filled with many hobgoblins beasts of prey, not being renowned for their voices of religion ; this is said of the valleys of the snowy borders.

It will be the time of the appearance in the world of the Buddha called Gautama. Nowadays he is as the sea-goose's son<sup>109</sup>. In the doctrinal teaching<sup>110</sup> of this Buddha in the border countries, accordingly, all living beings born of mothers will increase and spread the holy religion<sup>29</sup>.

"Now King Donthamjah Druhpa, you are in the sphere of conversion. In this sphere you, from the first, with the name of a powerful king have been reincarnated from the third to the seventh time, instituting from the beginning the holy religion. In all of these periods you the younger Donyoh will increasing grow into the princship. But I once or twice assumed the habiliments of the higher clergy doing this for the sake of all living beings. Therefore in the doctrine<sup>29</sup> but a little impaired in your exalted land you will be the Bodhisatvas that is called Dipamgara who will be the abbot of Kawajen<sup>111</sup>. The son Donthamjah Druhpa coming under the name of Dzaya will be the senior of the princes. The younger Donyoh coming under the name of my Tradzanya will give the doctrine<sup>29</sup> making it the unparallel business of all humanity. In the final degenerate days we two teaching as father and son will not be separated. Younger son, he also a dispenser of kingly gifts, will be doing the works of humanity. Sometimes by being born as a king in the circle of the wheel with the nature of a dispenser of gifts or as the

<sup>109</sup> The sea-goose was a sacred bird and the reference here indicates reverence.

<sup>110</sup> This is a prophecy and is typical of the ending of Tibetan plays. Hence this following paragraph is in quotation marks.

<sup>111</sup> Kawajen meaning Land of Snow is a name for Tibet.



Minister Drishu leads a rebellion to seize the royal throne



Younger prince with bow prepares to fight Minister Drishu, but Drishu is killed by an avalanche



Daughters of nobility dance in Royal Festival



Dancing in festival follows reunion meeting of two princes in forest

overall lord of many clergy one becomes the guide of many human beings. Sometimes in the course of your life as father and mother you will possess all this good fortune; sometimes when as a kingly representative or a scholarly person you will be lord of the assembly and be the leader of all humanity. At other times taking on the duty of father and mother you will possess the inherent powers of prayer. Again born as kings in the turn of the wheel of life you will be a patron of alms giving. Sometimes wise according to faith becoming a teacher of youths. At other times although born of the lower classes yet heard, speaking and seen of the father and son themselves by the obtaining of faith finishing as a Bodhisattva," so saying he pronounced the future prophecies.

Thereupon relying on all these marvelous things coming to pass he gave prostrations to the three, the clergy, the father and son. Together with all this worship let each one take care of the heart's needs.

Again the minister Drishu in rebelling broke away; (*Picture No. 11*) now in appearing in the palace of the King Gocha he would not acknowledge the religious minister Palbar; leading a hundred robbers to artfully deceive the high thinking ministers to take by his own force the kingly seat of King Phantshul's two sons. This seduction of the righteous father and son not being possible they thought to turn aside into the borderland; on a narrow trail, the mountain avalanching their course of life was finished. (*Picture No. 12*).

At the time the King and subjects all prospered. The ranks of the clergy multiplied much. Religious guides in the happy god land appeared for the space of many generations. The Master Jyanrahzih (Chenrezig) completed the prophecy that had told of the life history emancipation of Donthamjah Druhpa. If this account does not show to others who believe in meritorious fate then there is no merit but the danger of being cast into hell of those who tread the road of heresy; to the mutual believers in hidden religious works there is much important esoteric secrecy. The end.

At the time of this period the King Donthamjah Druhpa was now the most excellent power himself. The most wise of the good lamas of this time are we. The King Gocha of this period is the most excellent. At this time the present Minister Drishu

is the very one himself. In this time the mother of King Dondruh is the mother of this period. Among the nine classes of Living Beings now rebelling against deliverance from the way of salvation let them be led before us; whoever are included in the ranks of the top and bottom society that they may not be harmed. Later, worship will be offered. In this period, let others now make supplications of suffering; in their doings would they not otherwise be judged for they later would, too, be supplicating?<sup>112</sup> Likewise the younger prince of this time is thought to be the Prince Baawar of the middle period. The religious minister Ahnan Dhara is thought to be of the middle period.

It is believed that Jyaka and Pingka both of necessity will be incarnations and great sorcerers themselves. Mother Kana will be really Lozang Champa<sup>113</sup>; Kalan Taka<sup>113</sup> bird is the Jhedru Lozang jewel. The blessed cuckoo of this period will be the ever spreading religious heart-core treasure of this time. The minister Palbar is the one highest established perfected depository<sup>114</sup>. The religious minister Dzaya Dhara is the future blessed master of the victorious college<sup>115</sup>. The astrologer Bhadra will be the head master of the ocean of religion<sup>116</sup>. The religious Rahtan is the future prayer lord of the present period. Dawa Jyin will be the perpetual minister of the middle government<sup>117</sup>. The yak-hair tent dweller who offers prayer for the langurs and monkeys is the future King Dhralah Badur. These monkeys are from the five Ngari provinces<sup>118</sup>. The Father King Bhala will be the religious treasure of Buddhism itself. The religious minister Katika has the kingly seat of the present period. The mother

<sup>112</sup> Supplicating in this sense means "praying for" release of the suffering or punishment due.

<sup>113</sup> These are a series of predictions and prophecies regarding many of the prominent characters in this drama. After the story has been told in the drama they usually wind up with some soothsayer foretelling what happened in the past, and what will happen to the characters in the drama, in the future.

<sup>114</sup> a depository either of learning or of religious merit; the two in Tibetan thinking being closely related.

<sup>115</sup> This is a common name often attached to the title of a monastery or made a part of the name.

<sup>116</sup> This figure of speech refers to the unlimited power and depth of Buddhism.

<sup>117</sup> This is the government at Lhasa called such because of its central position.

<sup>118</sup> Usually spoken as having three districts but its size has varied from time to time.



Pehmajan will be represented in the Yonru of the present time. The princess of King Gocha is in the precious chair of Galdan<sup>119</sup>. Sahpa having turned<sup>120</sup> was offering prayers. Taking hold of the higher learning we, and all who know all the higher things are coming near to the presence of those who seek enlightenment.

The two cranes will be the King of Hor and the Chinese Prince. The birds and animals in the surrounding circle will be changed into patron kings. We, who are faithful to the Father Prince, will become many petty northern princes of the present period. Later you will perform religious duties in our service, victorious over enemies, by wisdom, etc., as much as a hundred times. The highest religious discourses, etc., by our own selves, being of the best are the most beneficial. There will be the devotion and accentuated power of the many born previously<sup>121</sup>. Moreover the tales and similar stories of King Gesar will emerge as dreams and be likewise. For all these now living, there will be so much talk.

Although there is no time not even one word from us regarding the rebirth of Minister Drishu in our country yet there is no blame attached. Selah. So let it be ordered<sup>122</sup>.

Let there be prostrations of all this multitude. Let it be well expressed. For this people let the writing be finished; and established. For all let no more be said. Necessarily if without merit it is demonstrated to all and if not preached to the understanding of the common people, it will be the cause of going into damnation, and a reason likewise of one's own display of sin; and a day that is of imperfect accomplishment in watchfulness; and secretly to others who are unstable<sup>123</sup>.

May there be deeds of the holy perfected Beings which have been done for the sake of all in the world who are spreading and increasing this precious doctrine of all nations<sup>120</sup>.

Now the accomplished great meanings guiding all living Beings printed in this treatise is done without thought of merit.

<sup>119</sup> The head of Galdan is chosen on the basis of merit so that monks of ability can hope to become its abbot.

<sup>120</sup> That is having accepted Buddhism by turning away from the old Bonistic religion or from another belief, or scepticism.

<sup>121</sup> Those now living who had previous rebirths.

<sup>122</sup> This is a winding up of the text with pious and flowery phrases. Dramas take time and phraseology to stop going and run down.

<sup>123</sup> Those who are not stabilized in their Buddhistic beliefs.

May it be employed to the happiness and perfection of all human beings. Touching the end may the highest perfection on earth be established. On earth and sea let there be happiness. GOOD LUCK COME.

## **DRIMEH KUNDAN**



## DRIMEH KUNDAN

<i>My transliterations</i>	<i>Das Dictionary</i>	<i>Description</i>
1. Ashehtayi	A-çed-ta-yi	A brief-living flower probably opening for but a few hours.
2. Beta	Bhe-ta	The kingdom where Drimeh Kundan lived.
3. Borsinha	Bor-siñ-gha	Either the Punjab or a fanciful land where Mande Zangmo will be reborn.
4. Brahma	Tshañs-pa	A great national god of India.
5. Chenrezi	S'pan-ras'-g'zigs'	The Tibetan God of Mercy.
6. Dankah Zangpo	L'dan-b'kah'-bzan'-po	The fanciful King who will be the father of Dawa Zangpo in a new and future birth.
7. Dawa Zangpo	Da-wa-b'zañ-po	1. Father of the Prince's wife. 2. A good minister of Beta sometimes called Dazang and who favoured Drimeh Kundan.
8. Dejyeh	B'de-byed'	The King whose body will be the reincarnation of Mande Zangmo.
9. Dondan	Don-l'dan	The 1. Minister of Beta who gave gold coin to Drimeh Kundan and 2. The future kingly reincarnation of Prince Lehdan in South India.
10. Drahpa Thameh	Grags-pa M'thah-m'ed	King of Dzamling or South India.
11. Drajyeh	Grags-byed	Minister of Beta who went with Drimeh Kundan into meditation.
12. Dramze Lohdroh	Bram-ze-bl'o-gros	A Brahman who induced Drimeh Kundan to give him the jewel that fulfills all desires.

## DRIMEH KUNDAN

<i>My transliterations</i>	<i>Das Dictionary</i>	<i>Description</i>
13. Drimeh Kundan	Dri-med-kun-l'dan	The Prince of Beta who is the hero of this drama of Drimeh Kundan.
14. Drinjyi Pehdzin	S'prin-gyi-d'pal-h'dsin	The future kingly reincarnation of Prince Lehpeh in South India.
15. Dzamling	H'dsam-gliñ	Ancient name for India especially South India.
16. Endri	I-h'dr'ah'i	Unknown place identified with a fruit.
17. Gawa Ipah	D'gah'-wah'i-d'pal	A king with a fairy daughter who headed the five hundred maidens married to Prince Lehdan and Prince Lehpeh.
18. Gawai Samling	D'ga-h'wi-b'sam-gliñ	The palace where the Queen Gedan Zangmo lived with Prince Drimeh Kundan.
19. Gedan Zangmo	D'ge-l'dan-b'zan	Mother of Prince Drimeh Kundan and wife of King Sajyong Draha.
20. Harir	Ha-rir	Possibly another name for the devil mountain Hashang or its border.
21. Hashang	Ha-çañ	The devil mountain where Drimeh Kundan and family were exiled.
22. Indra	Īn-dr'i	A great national god of India.
23. Indrishohsha	In-d'rah'i-çod-ça	A central country possibly Ceylon.
24. Indra Bodhi	In-dr'a-bho-dhi	King of Indrishohsha.
25. Jyehdzin	R'gyal-h'dsin	Minister of Beta who went with Prince Drimeh Kundan to meditate on the mountain.

## DRIMEH KUNDAN

<i>My transliterations</i>	<i>Das Dictionary</i>	<i>Description</i>
26. Jyemashingdrung	Bye-ma-çiñ-dr' uñ	A country bordering Beta whose King desired the jewel that satisfies all desires.
27. Kalingjyihda	Ka-liñ-s'kyid-m'dah'	A place where Drimeh Kundan stopped on his way to Hashang mountain.
28. Kunzig	Kun-g'zigs'	The feudatory King of Nangwaoh.
29. Lehdan	Legs'-l'dan	Oldest son of Prince Drimeh Kundan.
30. Lehdzema	Legs'-m'dses'-ma	Daughter of Prince Drimeh Kundan.
31. Lehpeh	Legs'-d'pal	Youngest son of Prince Drimeh Kundan.
32. Lheh Jyin	Legs'-byin	Cousin of Gautama Buddha who was annoyed by him.
33. Mande Zangmo	Man-dhe-b'zañ-mo	Wife of Prince Drimeh Kundan and sometimes simply called Zangmo.
34. Mandhekar	Man-dhe-kar	A seal given to Drimeh Kundan by Indra.
35. Nagara	Na-ga-ra	A river.
36. Nangwaoh	S'nañ-wa-h'od'	A great city in the land of Beta.
37. Nanne	M'nan-ne	A fanciful land where the minister Dawa Zangpo will be reborn.
38. Ngadah Drayang	M'nah'-b'dag-s'gra-d'b'yañs	King of Shingbhingadan a land north of Beta.
39. Ohpahmeh	H'od'-d'pag-med'	The Tibetan God of Immeasurable Light.
40. Pawa	Pha-wa	A fanciful country, home of the two Brahmans who begged for Mande Zangmo.

## DRIMEH KUNDAN

<i>My transliterations</i>	<i>Das Dictionary</i>	<i>Description</i>
41. Pehdan	D'pal-l'dan	Master of the household of King Sajyong Drahpa.
42. Pehmajen	Pad'-ma-can	Home of Queen Mande Zangmo before she was married to Prince Drimeh Kundan.
43. Pehtsemetoh	D'pal-b'r'tseg-me-tog	A city in Beta.
44. Petshoh Shechoh	S'pe-tshod'-hre-chos'	Printer of the drama of Drimeh Kundan.
45. Radzade	Ra-d'sa-b'de	Father of Lehdzema in a future birth when she is reborn as a prince.
46. Rozang	Rab-b'zañ	A minister who gave a coin to Drimeh Kundan.
47. Satasata	Sa-ta-sa-ta	The future fanciful country where princess Lehdzema will reign as Queen in a future rebirth.
48. Sajyong Drahpa	Sa-s'kyoñ-grags'-pa	King of Beta, father of Prince Drimeh Kundan whom he exiled. His name means "gloriously protecting land".
49. Serjan	Ser-çan	Feudatory Prince under King Sajyong Drahpa.
50. Shiangbhingadan	Çiñ-bhi-nga-l'dan	A country north of Beta.
51. Shingtri Tsanpo	Çiñ-khri-b'tsan-po	King of Jyemashingdrung who sent the Brahman for the jewel that fulfills all desires.
52. Singhala	Siñ-ga-la	Tibetan name for Ceylon.
53. Taradzeh	Ta-ra-m'dses'	Evil minister of Beta who disliked Drimeh Kundan..
54. Urgyan	U-r'ęyan	Fanciful land where will be reborn the Princess Lehdzema.



## DRIMEH KUNDAN

### MORE HARVEST FESTIVAL DRAMAS OF TIBET

Herein is contained the expanded and customarily composed Pearl Rosary of the religious King Drimeh Kundan<sup>1</sup>.

Om Mani Padme Hum Shri<sup>2</sup>.

Prostrations to the richness of the sublime Chenrezi<sup>3</sup>.

In previous immeasurable ages within the great city of the land of Beta<sup>4</sup> was a King called Sajyong Draha<sup>5</sup> who exercised authority over three thousand ministers and sixty feudatory princes; one could not contemplate the various kinds of his jewels such as the Wishing Gem<sup>6</sup> with others, also precious things more than what others have, to satisfy a host of needs and desires, accomplishing instantly all the objectives of one's mind.

Likewise for the king possessed of power there were five hundred queens of noble lineage, five hundred queens who had all desirable sensual attainments, and five hundred queens of the greatest beauty. Moreover all these fifteen hundred queens were in palaces. However without a single prince the king was not happy. The lot casters and soothsayers affirmed that if offerings were made to the Most Precious Ones<sup>7</sup> and clay offerings<sup>8</sup> to the eight classes of cannibal demons<sup>9</sup> and with the giving of alms

<sup>1</sup> This drama named after the Prince Drimeh Kundan whose name means "having all purity, or, possessing perfection" has as its main theme the immense merit which accrues from the giving of self, including anything which one may possess, as alms.

<sup>2</sup> This is the favourite Tibetan prayer called the "Six Syllable Prayer" and loosely translated as "Oh Jewel in the Lotus Flower."

<sup>3</sup> The God of Mercy who is incarnate in the Dalai Lama.

<sup>4</sup> Said to be (but not verified) in northern India.

<sup>5</sup> No further information available about this King.

<sup>6</sup> The gem that fulfills all desires of whatsoever kind.

<sup>7</sup> These are three in number: the Buddha, the Dharma or Holy Doctrine, and the Sangha or Body of Priests.

<sup>8</sup> Conical clay offerings containing a few grains and relics such as bone remnants left after a corpse has been disintegrated by feeding to vultures or by fire, etc.

<sup>9</sup> Listed by Waddell's Buddhism on page 369 as Gods, Goblins, Devils, Planets, Bloated Fiends, Cannibal Fiends, King-fiends and Mother-she-devils.

to the poverty-stricken, a Prince, who would be the incarnation of the Bodhisattva<sup>10</sup> would arrive.

Thereupon the King developed a peaceful mind, offered sacrifices to the Most Precious Ones, gave offerings to the eight classes of cannibal demon gods, and presented alms to the poor.

Then at a time not long afterwards the Queen called Gedan Zangmo<sup>11</sup> who was popular with everyone, abandoning the eight defects of maidens<sup>12</sup> and understanding that a Prince with accomplishments would appear, had a dream, and having gone into the presence of the King entreated<sup>13</sup> :

“Give thought to me most mighty monarch of power,  
 In the course of days there is the mark of one night,  
 I have had by a good dream of this one night’s sleep,  
 My three hundred and sixty body pulsations;  
 Which were in circles of great universal peace<sup>14</sup>,  
 Dreaming that a golden thunderbolt was flaming,  
 Dreaming that the thunderbolt’s tip reached the zenith<sup>15</sup>,  
 Dreaming that light filled all of the ten directions<sup>16</sup>,  
 Dreaming that a tent of light had been hollowed out,  
 Dreaming that in three hollow spheres white trumpets blew<sup>17</sup>,  
 This was like the omen of a fortunate dream.  
 If my body is a most superb receptacle,  
 It will be the source of a divinely made son.  
 At an auspicious date of the planets and stars,  
 Will be born a son possessed of pious good luck;  
 Everywhere proper religious rites should be held.”

so the Queen spoke these words.

<sup>10</sup> Saints, eligible to become Buddhas and attain Nirvana, chose to be reborn on earth as Bodhisattvas where they can save mankind from the circle of existence and onward to Nirvana.

<sup>11</sup> Her name means “having goodness with merit or virtue.

<sup>12</sup> Das’s Dictionary on page 117 gives eighteen defects as follows: Ugliness, Bristling Hair, Narrow Forehead, Brown Hair, Yellow Eyes, Disjointed Eyebrows, Flat Nose, Bottle-teeth, Stammering, Round Eyes, Small Eyes, Crooked Body, Pot-belly, Small Shoulders, Hairy Body, Disproportionate Feet, Large Joints, and Bad Breath.

<sup>13</sup> The following poetical chant with its phallic symbolism and orgiastic ecstasies seems to be a delicate statement of their sex relations.

<sup>14</sup> Probably the orgasm ecstasy.

<sup>15</sup> The phallic symbolism in sex relations.

<sup>16</sup> Or the whole world. The ten directions are the regular eight with the Zenith and Nadir.

<sup>17</sup> The three hollow spheres are: heaven, earth and hell. The three white trumpets are white conch shells whorling to the rare right and hence more potent than the usual left-whorled conch shells.

The King being very much delighted, then spoke these words :  
 "Gedan Zangmo who is fused into my own soul,  
 And inseparably connected with each word ;  
 If your body is a pure core of the god-mind,  
 In the circle of the universal welfare,  
 Which will create a flaming thunderbolt of gold,  
 Who will be the lord of stabilized religion ;  
 That a pavilion is hollowed out with rainbows,  
 And that an incarnated Buddha will appear ;  
 That in three hollow illumed spheres conch shells will blow,  
 And a glorious sign proclaimed in ten directions<sup>18</sup>,  
 Above by blest gifts offered to the precious Ones,  
 Below on earth by the fruit in the giving of alms,  
 By priceless blessings in the places of refuge<sup>18</sup> ;  
 A sign that a son will come to the childless King,  
 A token that you will accomplish my own thought ;  
 Then religious rites will be performed as you say,  
 With priests of three talents-wisdom, rank and virtue ;  
 Five hundred sages will read basic holy books,  
 Binding with increased reverence all into oneness ;  
 By five hundred wielders of the magic daggers<sup>19</sup>,  
 Mumbling the ejaculations of Hum and Phat<sup>20</sup>,  
 Routing enemies by the light of strong magic ;  
 Grinding the oath-breaking demons into dust-bits ;  
 Through sacrifice and good luck lots against disease,  
 Through offerings and the magic crossed-stick structures<sup>21</sup>."

so he said and the ceremonies were performed. Then nine and a half months passed and a prince was born.

The Prince as soon as he was born spoke nothing else but "Om Mani Padme Hum Shri"; and so saying he shed tears for he was possessed with a heart of love like the heart-love of a mother toward a son. Thereupon all the kingly ministers, being

<sup>18</sup> Taking refuge in religion an religious edifices

<sup>19</sup> The monks as they read the Buddhist Scriptures perform various genuflections at indicated times with bells, thunderbolts, and daggers, to coerce the demons and to expel evil spirits. The monks also in the recitations of prayers and scriptures use the words.

<sup>20</sup> Hum and Phat at the end of charms and coercive sayings.

<sup>21</sup> In certain ceremonies diagrams are drawn on the ground and sticks are crossed in various forms as a part of the religious ceremonials and incantations.

greatly delighted, for a name called the Prince accordingly, Drimeh Kundan.

They presented the proper order of offerings, which the mind could not enumerate, where they (the queen and prince) were dwelling in the palace called Gawai Samling which was like a house of precious jewels<sup>22</sup>.

Then when he had grown to the age of five years, being very wise in the five fields of sciences<sup>23</sup>, letters, calculations, etc., and the putting into his heart all the doctrinal commentaries. From the mouth of the Prince "all creatures are our father and mother" and so he spoke :

"Alas by the deep ocean depth of the circle of life,  
 It is to me like an illness of intense suffering ;  
 The mind, lusting, being greedy for enticing riches,  
 If one thinks of this very thing one pities all beings.  
 Alas for suffering in the cycles of the three worlds<sup>24</sup> ;  
 Oh my ! what misery and what can be done about it !  
 Sensual desires are as many fires in a burning town.  
 What a pity selfishness is not divided from thought,  
 In this fiery pit of the endless round of existence ;  
 Yet wherever one looks there is no emancipation.  
 Pity beings that are in the cycle of the three worlds ;  
 However, working in worldly tasks without completion.  
 Without the time for completion have compassion on them<sup>25</sup>.  
 For married couple's suffering in their deluded minds,  
 Have compassion for their hope in a lifetime partnership.  
 Like to the secret places of one's nomadic attachment,  
 Let their be pity for such attachment to their own selves.  
 For peace in all the parental six classes of beings<sup>26</sup>,

<sup>22</sup> Gawai Samling means "a fanciful isle of delight or a utopian palace."

<sup>23</sup> The sciences are listed as ten-five major and five minor; and another list comprises eighteen arts and sciences. The five sciences mentioned here are probably the five minor ones: healing or medicine, language, calculation or mathematics, dialectics, and mechanical arts.

<sup>24</sup> The three worlds are also called the three hollow spheres, that is heaven, earth and the nether world.

<sup>25</sup> This is said on the idea that all men are in the endless circle of births and rebirths which are determined by the Karma, or merits and demerits built up through unknown ages and which determine one's fate in this existence, and from which one is not able to escape, or one does not know when escape is possible.

<sup>26</sup> The six classes of being are: Gods, Titans, humanity, beasts, tantalized ghosts and Hell-beings.

Have compassion for variance in both myself and others.  
 For avarice like the honey-food wealth that is hoarded,  
 Let their be pity for hoarding what is used by others.  
 For carrying their great loads the result of sinful deeds,  
 Have compassion for the fallen in the abyss of the damned.  
 For those not grasping the truth when it is properly taught,  
 Pity those beings that are deluded by ignorance.  
 For Drimeh Kundan accomplishing the work of welfare,  
 Has compassion for this crowd of confused humanity.  
 All wealth that has been niggardly hoarded by my father,  
 A useless hoarding and without essentiality.

Will it not be all right if I give it away in alms?" and so speaking; and then from the mouth of the father:

"My Drimeh Kundan, my gloriously completed purpose<sup>27</sup>,  
 Prior to you birth my sorrow was not conceivable;  
 Now all of the treasures hoarded up for my purposes,  
 As you your own self desires, you may distribute as alms," so he declared.

Thereupon the Prince dispensed charity without measure. Everyone was liberated from the misery of poverty.

At that time the devil-minister Taradzeh<sup>28</sup> coming into the presence of the King, entreated:

"Great King who has power over men, please listen to me,  
 All of the material wealth you have accumulated  
 Has every bit been dissipated by Drimeh Kundan.  
 Without wealth the King will become subjected to others.  
 Rather than this it is best for the Prince Drimeh Kundan  
 To take a Princess and thus become bound up with riches," so he pleaded.

At that time all of the Kingly ministers took counsel. In the country of Pehmajen<sup>29</sup>, a daughter named Mande Zangmo<sup>30</sup>, of the King called Dawa Zangpo<sup>31</sup> was beautiful in body; if seen

<sup>27</sup> This phrase or one similar to it in meaning is frequently tacked on to the name of the Prince as an explanation of his name and character.

<sup>28</sup> The meaning of this name is uncertain but may be "handsome Tara."

<sup>29</sup> No other definite information about this country except the name means "Lotus Land."

<sup>30</sup> The daughter's name means "good religious advice."

<sup>31</sup> The father's name means "handsome goodness." In names of four syllables sometimes two syllables are dropped and the person called by the other two syllables.

she was lovable, with a white colour<sup>32</sup> and sweet-smelling<sup>33</sup>, with great faith and with respect toward religion<sup>34</sup>, with a spirit of humility, and inclined to religious practise. Like a daughter of the gods she was delightful to all, with herself bedecked with many ornaments of precious jewels. The Prince Drimeh Kundan received her as his Queen. At this time the maiden herself, bowing to the Prince, bore everything like a superior person. From the medium of her love and happiness she gave praise in these words to the Prince :

“Clothed not in impurity, like to all who are most high<sup>35</sup>,  
By having all things, attaining more than virtuous thought,  
Enjoying wealth and splendor which mind cannot  
contemplate.

Like the wish-granting gem that will accomplish anything,  
Seeing you the Prince who will turn the wheel of existence<sup>36</sup>,  
Zangmo is happy and her heart too has perfect delight.”  
so she humbly spoke.

The Prince looking upon Zangmo<sup>31</sup> spoke these words :  
“From the first not molded by woman, with pretty goddess  
body,  
Performing a dance of joy with singing of harmonious words,  
Perfectly beautiful Zangmo I look on you as a goddess.  
I, too am most happy and my heart is exceedingly joyful,  
We two are together by the power of prayerful merit<sup>37</sup>,  
Let’s revel in the bliss of joyful intercourse and be happy<sup>38</sup>,  
and having thus spoken the royal couple dwelt happily in their  
palace, while performing the rites of holy religion.

Three, royal brothers and sister, thereupon were born successively; the older prince was named Lehdan, the middle

<sup>32</sup> White is emblematic of purity so all good deities and good people are represented as having this colour.

<sup>33</sup> Sanitation in Tibet is very primitive so sweet-smelling is a high compliment.

<sup>34</sup> Religious practise is considered to be of the highest importance.

<sup>35</sup> The term “Most High” is applied to Buddhas and here his wife is honouring him by playing upon his name which means “possessing perfection.”

<sup>36</sup> The term “Khorlo or Sih Khorlo” meaning wheel of existence or wheel of the world or wheel of life” is used to designate the round of life or existence from the cradle to the grave with all of its joys and sorrows and still carrying the burden of the merits and sins of previous existences handed down by rebirth from unmeasured time.

<sup>37</sup> Merit accumulated from previous existences.

<sup>38</sup> The Tibetan term includes sex relations.

Lehpeh and the youngest a princess was named Lehdzehma<sup>39</sup>. Also very great birth festivities and religious ceremonies were celebrated.

Then one day when the King, together with all the ministers, went to see the flower garden, many men were assembled at all the palace gates; others, like many sheep in a slaughter yard, were sitting down looking at the King with every eye turned upward. From the mouth of the Prince was this speech :

“The great holy spirit of my father understands.” Shedding tears and heaving out deep sighs as he turned toward the palace, he suppressed his great suffering. Mumbling “Om Mani Padme Hum Shri” he accepted no nourishment and fell asleep.

At that time the father King going to the side of the Prince spoke :

“Glorious accomplished purpose of the virtues, Drimeh Kundan,

In this excellent dream garden of this pleasurable palace,  
Enjoying all treasured pleasures in the richness of nine desires<sup>40</sup>,

Fortunate in all that, yet without being at all delighted.  
Not being happy why is it that you are lamenting this way?

You should not conceal anything but you should speak to me clearly.” so he said.

The Prince answered the father politely :

“My own, powerful as gods, father, give thought to me here,  
Alas, in all the misery of the circle of living,

In looking and thinking on the source of human sorrows,  
Humanity, being driven by its own deeds, is blind ;

Now these and the other six classes of living beings<sup>26</sup>,

Risk falling in the gulf of birth, old age, disease and death ;

If rescued from this falling I would be free from sorrow,” so he said and the father spoke :

“Drimeh my own son will you please listen hither to me,  
The sufferings of these beings results from their own deeds,  
Your being unhappy is of no use whatsoever.

Drimeh Kundan, be happy in the richness of fortune.

<sup>39</sup> Lehdan means “having virtue;” Lehpeh means “glorious virtue” and Lehdzehma the one girl has a name that means “beautiful virtue.”

<sup>40</sup> Nine is a figure in round numbers used to represent “many” or “all.”

Careless of my commands is a very great transgression," so he spoke and thereupon the Prince entreated :

"Man of power, my only father, please pay attention to me. At the outer gate six classes of beings are seen suffering<sup>26</sup>, The indigent, those born of paupers, and those without possessions.

All of the wealth which has been laid up carefully by my father,

If this could be given as alms I would be free from misery," so he said. From the mouth of the father :

"My Drimeh Kundan, glorious completion of all purpose, For me there is no other thought than for you my own son, Son, do whatever you desire to put down suffering," so he said and showing to his son all of the treasure said :

"All my treasures with whatever you are pleased, yourself may enjoy."

Then the King's son accumulating in one entire heap all the wealth of the treasury sent word to all the people of the world, and cast down a rain-shower of alms. Thereupon all the people were induced to say "Om Mani Padme Hum Shri" and all were freed from the misery of poverty.

At that time the King of the bordering land Jyemash-ingdrung<sup>41</sup> had revolted against religion. Having gathered all of his retinue together he spoke :

"All of my followers listen hither to me,  
In the great city of neighboring Beta land<sup>4</sup>.  
The royal Prince who has been named Drimeh Kundan,  
Has vowed to give all of his treasured wealth as alms.  
Without partiality will give all as alms,  
This is stated by everyone my ears have heard.  
The jewel which magically grants what is wished ;  
No one who dares go begging for it, now, I say  
To that one will I give the half of my kingdom."

Then the retinue said :

"The jewel will not be given and one's life will be in danger of being sacrificed," so they entreated, "One cannot promise such a thing at all."

<sup>41</sup> No information of this country and of its king are known except that the country lies in northern India and adjoined Pehmajen.



Then an aged Brahman without a single pearl tooth in his mouth, arising, begged :

“Great King may I go ; supply road provisions and clothes with boots<sup>42</sup>,” he said.

Then the King sent him forth with road provisions, with clothes and with boots<sup>42</sup>. Thereupon the Brahman<sup>43</sup> crossing many passes and valleys came to the country of Beta ; outside of the palace, putting his chin on his hand, he sat with his eyes making single tear points (drops). A minister coming outside said :

“Old man where are you from and whom do you wish ?”

The Brahman said :

“I am from Jyemashingdrung. I have come to beg food—riches from the Prince Drimeh Kundan.”

The the minister presented the petition to the Prince. The Prince very happy went to the gate of the palace and spoke to the Brahman :

“Ah ! My friend you have come by road a long distance,  
And have crossed quickly many passes and valleys ;  
With weary body have you not become worn out ?  
What you desire will be granted quickly, now then,  
Your coveting will be accomplished by myself,” so he said  
and the Brahman from his eyes made a point of tears. Joining the palms of his hands together he beseeched in these words :

“You only eye of countless beings,  
My home country is Jyemashingdrung,  
My own King who was Shingtri Tsanpo<sup>44</sup>,  
Died after three years by male disease,  
From this, subjects and servants declined.  
I am called in name Dramze Lodroh<sup>45</sup>.  
I father a starving family,

<sup>42</sup> Boots were essential for long journeys but not so necessary for short trips. Beggars and the poor usually go barefoot even in winter because warm sunshine prevails most of the day.

<sup>43</sup> The Brahmans in India were enemies of the newly rising religion of Buddhism and hence were selected as being the proper persons to perform deeds of deceit and cruelty.

<sup>44</sup> The name of the King means “mighty wooden throne.” The Brahman in the succeeding lines tells a lie about the king and also about his own family.

<sup>45</sup> Dramze is his title meaning “Brahman” and Lodroh means “wisdom or understanding.”

Surrounding me like famished devils<sup>46</sup>,  
 Not getting food are hungry by day;  
 Not getting clothes are naked at night;  
 You who are impartial loving all,  
 To us Brahmans wretched and needy,  
 King of Beta, Oh Drimeh Kundan,  
 Give me the alms that my heart desires,  
 Until death I promise the six words<sup>2</sup>."

Thereupon the Prince leading the Brahman into the treasury, gave him inconceivable varieties of jewels which the mind cannot comprehend. The Brahman spoke :

Great Prince, please give your attention to me here ;  
 From desire for all these jewels I came not,  
 For the gem fulfilling all desires I came,  
 Prince of religious belief, Drimeh Kundan,  
 Please give me the gem fulfilling all desires", so he begged.  
 The Prince said to the Brahman :

Wise Brahman whom I like, please listen to me here,  
 The precious jewel that fulfills all one's desires ;  
 By my father has not been presented to me.  
 Again still more it will not be given to me ;  
 If I give this wealth as alms it will cause quarrels,  
 Then that, receive jewels that are in my power ;  
 Do not have a thought for this magical jewel," so he spoke  
 and the Brahman replied :

"Oh sovereign Prince, please pay attention hither to myself,  
 Having heard of your great reputation for almsgiving,  
 I have arrived, having great hardship on a long journey,  
 If my hope and doubt are like this, I cannot trust others ;  
 If your heart cannot endure this for the magical gem,  
 Then it is false that you give to outsiders all they wish,  
 A promise contradicted like that, it is sad indeed ;  
 Now then returning to my own country, I will depart ;  
 All these jewels I do not want, you can take them yourself,"  
 so he said, appearing to be enraged as he turned away. The  
 Prince setting out in the footprints of the Brahman, spoke :

"My friend you must not stir up rebellion within your heart,

<sup>46</sup> The Tibetan term here is Yidah which means "a Being who is starving because their stomach is huge, but their throat is of pinhole size and thus incapable of swallowing enough to satisfy the stomach."

By the graciousness of your love give attention to me.  
 This is the story of the jewel that grants all desires.  
 Out of the depths of the vast ocean by a white sea nymph,  
 It was given to the Dhyani Buddha Ohpahmeh<sup>47</sup>.  
 The Buddha Ohpahmeh presented it to my father ;  
 The King who has power over men gave it not to me,  
 Also, the power of the King has been shown and increased,  
 Occurring by means of this jewel that grants all desires ;  
 Dazang and so forth, with three thousand ministers also<sup>31 48</sup>,  
 Has occurred by means of this jewel that grants all desires ;  
 Possessing happiness and the bringing of such glory  
 Has occurred by means of this jewel that grants all desires ;  
 The grandeur of the King with might over men came by this,  
 The great precious vessel that brings to pass the nine desires<sup>40</sup>,  
 Overcoming the army hosts of outside enemies.  
 Within the three realms<sup>24</sup> it is the jewel that is rarest ;  
 It is the jewel distinctive of all three thousand worlds<sup>49</sup>,  
 Although I myself descend into the life of the Dead,  
 But in these days giving alms is the way of religion<sup>50</sup> ;  
 Dramze Lodroh to you will I give it as a present<sup>45</sup>," putting  
 the very precious gem into a chalcedony casket and together  
 with an elephant gave both to the Brahman and spoke in these  
 words :

"Now then great Brahman possessed with goodness rise up,  
 On the elephant that has youthful strength and skill,  
 Load quickly this great treasure gem of nine desires<sup>40</sup> ;  
 If my father hears of this he will pursue you,  
 To deprive you of both elephant and jewel ;  
 Robbing you will not suffice, you will part with life.  
 Abandon delay, start zealously on your road.  
 You will accomplish great things for both you and me," so he  
 declared and the Brahman spoke humbly :  
 "Son of the King, attached in heart to righteousness,  
 Only saviour of all beings in the three realms<sup>24</sup>,

<sup>47</sup> This is the fourth Dhyani Buddha whose name means "God of Immeasurable Light" and known also as Amitabha.

<sup>48</sup> Dazang is a shortened and abbreviated form for the father of the wife of the Prince.

<sup>49</sup> These may be the three thousand transmigratory existences or ages, or they may be realms where Buddhas reign.

<sup>50</sup> Religion in all these cases means Buddhism as it is, in its form of Lamaism in Tibet.

An incarnated Buddha of the three ages<sup>51</sup>,  
 Perfect salvation guide for Beings of three realms,  
 The finest creator of light for Buddha's doctrine,  
 The boat of freedom from the great river of life<sup>52</sup>,  
 The host stopping, for six classes, the wheel of life<sup>52</sup>;  
 King of might and skill I make prostration to you<sup>53</sup>."

Then loading the jewel on the elephant the Brahman departed.  
 Then the Prince prayed a prayer :

"The Bodhisattvas of the ten directions and others<sup>16</sup>,  
 May all of you Beings please pay attention to myself,  
 That I may accomplish what all humanity desires,  
 That giving alms of the Great Vehicle may be completed<sup>54</sup> ;  
 May the gem that fulfills desires be not seized by others,  
 That it may arrive at the bordering land of Jyema<sup>41</sup>."

Having thus prayed the King's Son went into the palace<sup>55</sup>.  
 Then after a month or so had passed away, perceiving that the  
 jewel having been given away, was non-existent, the distress of  
 the kingly ministers, the subjects and all the servants was great.  
 At this time all were in consultation and the evil minister  
 Taradzeh<sup>28</sup> going into the presence of the Father King entreated  
 in these words :

"Oh Father King please give your attention unto me,  
 The jewel of Masters, the jewel that grants all desires,  
 Is gone, given to our foes without honor by the Prince ;  
 If you think this is not true, please look in the treasury,  
 The jewel of all desires gone, what will the Son destroy,  
 Will it not be better to apply the course of the law?" so  
 he supplicated. And the King said in these words :

This report is it accurate, Minister Taradzeh,  
 Of reports that are heard, half are true and half are not true.

<sup>51</sup> The three ages are the past, present and the future.

<sup>52</sup> These two expressions "river of life and wheel of life" refer to the round of existence from birth to death of each individual; and to cause this round to cease, which means attainment of Nirvana, is the desire of all individuals including those of the six classes—see 26.

<sup>53</sup> Making a prostration by falling face downward on the ground is the highest form of ritualistic worship and submission to another human being or to a god.

<sup>54</sup> The Great Vehicle is called by the name of Mahayana in contrast to the Little Vehicle or the Hinayana.

<sup>55</sup> The Prince is often called the King's Son and sometimes the King, as in six lines farther on, is called the Father King. The term Jyepo used, meaning "ruler" is applicable to either one; yet the term Jyepo is more accurately applied to the Father and the term Seh or Prince to the Son.

Investigate exactly as there is plenty of time,  
 Minister, slander and lies must not be manufactured.  
 Would he himself dare to give foes the gem of all desires?"

so he spoke. Thereupon Taradzeh replied :

"The precious jewel, the jewel that fulfills all desires,  
 Has been given an enemy, my own eyes have seen it,  
 Given to a Brahman of the border who departed.  
 If you do not lay hold of the truth of my own statement,  
 If you obstruct not the almsgiving of your progeny,

It matters not to me, it is what you yourself pleases," so saying, being angry, he departed. The Father King also was not at peace in his mind, like as if he had drunk strong poisoned liquor, his face became darkened and drawn together or stiffened. On the morrow the sun not having risen the King went to the side of the Prince but the Prince turning his face toward the earth, sat there. Now the Father spoke in these words :

"My Drimeh Kundan, my gloriously completed purpose,  
 Speak the word of truth, gloriously possessed of goodness,  
 You who created brightness in a thousand million towns,  
 Who emerged from the body of the ruler of men,  
 The precious treasure that continued to give good fortune.

Have you or have you not presented it to our foes?" so he spoke and the Prince joining his hands together prostrated to the Father but was unable to offer a petition, so thereupon the Father said :

"With ninety-two thousand great centres of population,  
 Sixty principalities and three thousand ministers,  
 Five hundred precious gems that increase more than one's  
 desires,

Gold and silver and many other storerooms of that kind,  
 There are also precious stones of many distinctive kinds,  
 There was no jewel like the gem that fulfills all desires.

Is it true that you gave this magic gem to a foe? What?" so he declared. And in the mind of the Prince, 'I, since I cannot exhibit the jewel, cannot keep this secret,' now thinking that he must humbly state the truth, he spoke :

"Great King with might over, men, let me have your attention,  
 A man who had completed hardships in a long journey,  
 Poor in substance, a man bereft of food supplies,  
 In the man's body was suffering from hunger and thirst.

True, it was given to a Brahman of the borderland ;  
 I beg that the Father will not condemn me of error." so he entreated. The Father King tumbled down unconscious. All the household of queens were overwhelmed by great sorrow. Then after a little while the King recovered and spoke the following words :

"The North Direction has the nice land of Shingbhingadan<sup>56</sup>,  
 There is the sovereign who is the five-voiced Ngadah  
 Drayang<sup>57</sup>,

Yet has no jewel that has a similar high power.

In the South the land that appears is the precious India<sup>58</sup>,  
 The sovereign ruler of that country is Draha Thameh<sup>59</sup>,  
 Yet has no jewel that has a similar high power.

In the Centre in the coral land of Indrishohsha<sup>60</sup>,  
 The sovereign ruler of that country is Indra Bhodi<sup>61</sup>,  
 Yet has no jewel that has a similar high power.

My greatest treasure, that good in every respect vessel,  
 Abroad taming foes, at home accomplishing excellence ;  
 The finest treasure that is far beyond the choicest price,  
 Evil man, enemy, you have let it become nothing ;  
 My kingdom having been given to the winds, passes on," so he asserted. The Prince petitioned the Father :

Man of power, my one Father give attention to me,  
 I am very much inclined to the path of giving alms,  
 I have vowed that I would give to others what they desire,  
 If someone begged of me I would give away my own sons and daughters,

Accordingly willing to give up even my own life ;

Would that my Father also had less attachment to wealth," so he entreated. The Father answered :

"In former times when there existed the precious jewel,  
 The Kingdom was expanding and it possessed happiness,  
 Now that here there is no such gem that grants all desires,  
 This kingdom of mine will become lost to my enemies.

<sup>56</sup> No other information regarding this land.

<sup>57</sup> Nothing more is known of this king.

<sup>58</sup> The text gives an ancient name for India especially for the triangle stretching south.

<sup>59</sup> This king whose name means "endless glory" was ruler of Dzamling the ancient term for India.

<sup>60</sup> No other facts are known of this country.

<sup>61</sup> Nothing more is known of this king.

Foe of my former lifetime why have you done this to me?<sup>62</sup>  
 Not asking the Father, not consulting with the Mother,  
 Why have you given this distinctive jewel to the foe," so he  
 declared. Again the Prince entreated :

"God-powered only Father please listen here to me,  
 In former days the Father and I made a promise,  
 For all suffering and poverty-stricken beings,  
 I could use my own pleasure in the giving of alms,  
 My own life and even the jewel of all desires,  
 I could give in alms did I not beg of the Father," so he  
 entreated. Thereupon the Father replied :

"In former days wish-fulfilling jewels and so forth,  
 Gold, silver, copper, iron and granaries of grain,  
 All the herds of horses, elephants and buffalos,  
 Was it not contracted that you could present as alms;  
 Both your own life and the gem that fulfills all desires,  
 There was no such promise that you could present as alms," so  
 he spoke and the Prince beseeched :

"My only Father King please listen hither to me,  
 The honey that is hoarded by the industrious bees,  
 This industry, and also its fruit, is without value;  
 Moreover the Father's great attachment to riches,  
 This fettered avarice toward riches is worthless;  
 Though the King has might in wealth of the Three Hollow  
 Spheres,  
 At the time one goes to the other side from this world,  
 Without any riches, one must go with empty hands;  
 Is not love for earthly wealth the road of delusion?  
 Let the Father then have less attachment to riches,  
 Though the heart bound by greed becomes like a rosary<sup>63</sup>,  
 The gem that fulfills all desire will return no more," so he  
 entreated. Then the Father resumed :

"A previous life foe has been transformed into my son<sup>64</sup>,  
 The passing of the jewel that fulfills all desires

<sup>62</sup> The Father is moaning over the fact that his Son must have been an enemy of his in a previous existence and has followed into this life because sins of the previous existences are carried forward for generations untold or unknown.

<sup>63</sup> Or like a wreath, one object connected to another in a series that encircles like a wreath or rosary.

<sup>64</sup> The principle of Karma or the passing down of sins and good deeds from one reincarnation to another explains all of these disasters to the King.

Is as the sun that rose, to sink at evening time ;  
 My kingdom, having been given to the wind, is gone ;  
 Oh what misery ! What woe to behold such a deed," so he  
 spoke. Now the Prince entreated :

"My love to everyone not considering one's self ;  
 My separation from greed that lays hold on one's self ;  
 One's self doing things for others and the sun of joy  
 Will shine as one gives one's self solely to religion," so he  
 spoke humbly and again the Father replied :

"By irrational cravings the state is desolate,  
 You were like a foe losing the wish-fulfilling gem ;  
 I no longer need you and attach you to the law," so saying  
 the King gave Drimeh Kundan into the hands of the execu-  
 tioners. Then the executioners seizing the Prince, stripped him  
 naked, bound his hands behind his back, tied a rope to his  
 neck and lead him around outside of the palace. At this time the  
 Prince's Queen Mande Zangmo leading the three children fol-  
 lowed after Drimeh Kundan. With her hands pulling out her  
 hair, her eyes filled with tears she uttered words of utmost sorrow  
 from a troubled heart :

"Alas what misery ! in suffering of this kind ;  
 My Drimeh Kundan, gloriously completed purpose<sup>27</sup>,  
 Not dead and today seeing the suffering of Hell,  
 Is it not the time for the hosts of gods to come here ?  
 Will not all the hosts of Buddhas show forth their witness ?  
 Let them show compassion to the Prince without a fault.  
 My Drimeh Kundan, gloriously completed purpose<sup>27</sup>,  
 For you have longed to be on the road of righteousness ;  
 The ministers and courtiers do not understand,  
 Or without mercy they would not do this kind of thing,  
 Selecting mother and son, these two, in place of wealth ;  
 Impossible that such a King's law is existent !  
 Perceiving with heart and mind yet not having mercy !  
 Where would they dare to do like this, even to a foe ?  
 Gods of visible kingdoms and mountain demon hosts,  
 Great rulers over men and the great forceful earth-gods,  
 Imp demi-gods and so forth, all possessors of might,  
 This misery of us all-the mother and children ;  
 Who is it that has power that is able to protect ?  
 If you have, pay quickly your obligation and save.



Alas! what misery to have suffering like this!

The heart cannot endure it, where is the mind that can?

Before I saw such as this, Oh, why did I not die?" and so saying she followed behind Drimeh Kundan.

The executioners bore aloft such weapons as arrows of bamboo, a bow of the great horn<sup>65</sup>, and swords and catapults on elephants; and at the sound of trumpets and so forth they were preparing for the causing of fear from as many as were looking. Some surrounding ones were pushing the back of the Prince; others were leading him from the front. During the day for the purpose of showing him to the people they circled the city; at night they thrust him into the very blackest pit and left him.

At this time all the people of the city gathered together. The Mother Zangmo and her children were oppressed with misery, their eyes filled with tears, their hands beating their breasts, and weeping with hoarse voices, said:

"Drimeh Kundan has shown to all the road of virtue,

To those beings without wealth, who are poor and needy.

The father of love and of the highest compassion,

Able to give alms that satisfied what was needed;

Today has not the fruit of his almsgiving ripened?<sup>66</sup>

And that today the actions of our life are like this!

As if mother's and children's merits were exhausted<sup>66</sup>," so speaking she bawled in a loud voice. Then the Father King collecting all the powerful ministers in council, spoke:

"All assembled ministers please listen to me here,

The Prince unlawfully gave the jewel to a foe;

Let us reflect on such a deed that was without thought;

Now what kind of condemnation shall be given him?

Look into your hearts all you assembled ministers," so he said. At that time one of the ministers spoke:

"Although he is the soul of the King, he should receive the course of the law; it is better that the skin of his body be taken off" he said. Some one said:

<sup>65</sup> Bow made out of a large horn probably of a wild yak's horn but text and dictionary do not say definitely.

<sup>66</sup> Almsgiving is one of the most fruitful methods of accumulating merit to overcome misdeeds but had not yet been chalked up to the account of the Prince or were not sufficient to overcome previous life sins; but two lines later the mother wonders if her merits and those of the children were exhausted, that they should experience such sorrow.

"It would be proper to impale him on the point of a stick," so he declared. Another asserted :

"It would be advisable to cut off all his limbs one by one," so he said. One other declared :

"Take out his lungs and heart," so he admonished. A third spoke :

"Let him die with his body in a vise," so he suggested. Another spoke :

"It would be best to kill him by extracting the blood outside the body from head to foot," so he said. Some spoke :

"It is advisable to kill by smashing flesh and bones," so they advised. Others declared that it would be advisable to cut off the head and fasten it to the gate of the palace. A certain person said that it was better that the Prince, his wife and children all together should be thrown into an open cesspool. All spoke different words but yet agreed that the Prince should be killed. Thereupon the Father King touched a little in the heart spoke to all the ministers :

"My son was inclined to the way of righteousness,  
Because he is of the race of Bodhisattvas ;  
To slaughter, who is able to do such a deed,  
So again all of you look well into your minds," so he said,  
and the Minister called Dawa Zangpo, great in deeds of faith,  
and who had become pure in religious matters spoke :

"All of you assembled ministers listen here.  
What are these declarations that you are speaking?  
Son of the King, there is none other than this one.  
If there is not a King what will the subjects do?  
When I think of this I am stricken with sorrow ;  
And I think of fleeing to the ends of the earth.  
Our Father King be not timid in your heart-thoughts,  
Listen not to counsel of evil ministers.  
Ah my ! This is a marvelous thing in the world ;  
Marvelous wonder the rebirth of a Buddha !  
His virtue cannot be told nor thought contemplate ;  
This one topmost ornament is Drimeh Kundan.  
When he has been made to encircle the palace,  
Also Mande Zangmo, with the royal children,  
Following the Prince and looking at his face, weeps.  
The city people, all the old, young, boys and girls ;

There were many mighty lords who would save the Prince;  
 On seeing the Prince they could not endure the sight.  
 Having seen the Prince we ourselves beg to be slain.  
 Reflect still more all you ministers and courtiers;  
 Now the Hor law is one and that of Tibet one<sup>67</sup>.  
 Is it right to put two saddles on one horse?<sup>68</sup>

This punishment is for giving the gem as alms;  
 'This beforehand is enough, permit him to go," so he entreated.

From the mouth of the King it was spoken to bring the son himself to this place. Then the Minister Dawa Zangmo went quickly to the gate of the palace and unloosened the rope that bound the Prince. He gave him a beautiful offering of desirable clothing.

"Precious Prince now please come into the palace," he begged.

The Prince Drimeh Kundan in his liberation started out. In the thinking of Mande Zangmo and her children 'now they are leading the Prince away to kill him' and so thinking their faces filled with tears; and they held on to the Prince desiring that he should not go. Thereupon Dawa Zangmo was stricken with grief and his eyes filled with tears; acting quickly he returned to the presence of the King and entreated:

"Having unloosened the bonds that bound the Prince I invited him to come. Mande Zangmo and her children thought that now they are leading him away to be slaughtered and besought him not to go. I was at once grief-stricken. Precious King have consideration," so he beseeched; and from the mouth of the King:

"Now let them all be brought here," he said.

The Minister Dawa Zangpo having invited the royal couple and all the children they entered the palace.

The Prince with the mother and children, having prostrated themselves before the King, remained before him and the King spoke:

"Foe of a previous life transformed into my own son<sup>64</sup>,  
 You gave my most precious jewel to my enemy,

<sup>67</sup> The people of Hor were considered to be rough and fierce. Their law was of the same type and one law for such cases as this but the law of Tibet was not like the law of Hor.

<sup>68</sup> This is part of a proverb the rest being "Can you get two taxes from one man."

And caused all my treasury to become exhausted ;  
 My enemy is happy but I myself am lost.  
 To answer for these many deeds that were done by you,  
 To answer for many plottings accomplished by you,  
 To that place called the very dried-up noisy Hashang<sup>69</sup> ;  
 To that great demon-infested Mountain you must flee,  
 And reside in that place to the limit of twelve years ;  
 Now then you depart at once, remain not in this land," thus  
 spoke and the Prince respectfully replied :

"My Father, godlike in power, listen unto me ;  
 A kingdom not ruled by religion is the King's fault.  
 My Father to me in manner had little mercy,  
 Put me in the hands of an evil class of hangmen,  
 Who beat me on the bony points of all my four limbs,  
 Scourging me on my naked head and body with thorns ;  
 Leading me roped before and behind like a wild horse.  
 Surrounded like an enemy by all these hangmen,  
 Who showed me off to the crowd's rights like a hero's sword<sup>70</sup>,  
 Making me naked without any clothes like a corpse.  
 Like one having faith they made me circle in daytime<sup>71</sup>,  
 Like a robber they hid me at night in a dungeon,  
 Raining weapons at me as if I was a bad man,  
 Like this was the misery that I had to suffer,  
 By no other being was such misery endured.  
 Illusory wealth is not necessary for me,  
 Hence I beg to go according to Father's command ;  
 May my father and mother and all else have good health,  
 And may all the subjects live in peaceful happiness," so he  
 pleaded. The Prince, the mother and children all five departed  
 to their own palace. Then when he had given away in alms all  
 his wealth which remained, he prepared to depart to the demon  
 mountain of Hashang. There were representatives of all the  
 ministers and subjects dispatched to them. The sixty princes each  
 presented a gold coin ; each of the three thousand ministers  
 gave a silver coin ; ninety thousand subjects presented horses,

<sup>69</sup> Hashang is reputed to be a hill in Tibet where demons reside amid dry and tumultuous conditions.

<sup>70</sup> It is the custom for condemned criminals to be paraded naked around the streets of the city before execution.

<sup>71</sup> To earn merit religious people, because of their faith in such things, circle sacred cities, edifices and prayer stone piles during the daytime.

elephants, and many other like gifts. But even all this wealth the Prince gave away as alms. Then having nothing whatsoever left in his hand he said to Mande Zangmo :

“If you please, Zangmo, will you pay attention to me,  
I, at Father’s command go to the mountain Hashang ;  
To your father’s palace the borderland Pehmajan,  
To there return, the four of you, mother and children.  
Dwell in peace you, who are my sacred heart-companions,  
In good health and happiness for the time of twelve years.  
Then I, you four, mother and children with attendants,  
To meet is my wish, and thereupon to dwell in peace,” and so  
he spoke but Mande Zangmo prostrating before the Prince  
entreated :

“Most holy Prince if you and I are separated,  
Would I venture to return again to Pehmajan ?  
Oh Prince, if you depart to the mountain of Hashang,  
Where will we mother and children be able to live ?  
Companions in joy dare we withdraw during distress ?  
If the heart is not able, how can the mind dare it ?  
Wherever you go please lead the mother and children.” Again  
the Prince spoke :

“My dear Zangmo, please, you should not speak words of  
this kind,

In your homeland which is a happy land of comfort,  
For consultation you have both father and mother,  
For refuge of spirit you have three royal children,  
For worldly work you have male and female house servants,  
The best for friends and others in accord with your mind,  
On top of cushions of lotus and Pantsali cloth<sup>72</sup>,  
If hungry the best to eat possessed of eight flavours<sup>73</sup>,  
If thirsty drink the running water of god-nectar<sup>74</sup>,  
If your soul-light grieves, commend yourself to dance and song.  
On the barren dried-up devil mountain of Hashang,

<sup>72</sup> Pantsali is probably an imported five-coloured cloth with which gods and goddesses are clothed; the lotus would be fine cloth with a lotus design which is used for god-seats.

<sup>73</sup> Eight may be a synonym or stand for “many” as nine does in annotation number 40; for only six flavours are recorded in dictionaries, viz: salty, sweet, bitter, sour, astringent and acrid.

<sup>74</sup> The Tibetan phrase here probably refers to water running from a spring which is under the special protection of deities and considered especially potent for drinking purposes.

When hungry there is fruit, when thirsty none but water ;  
 For clothing dress of tree leaves, for bed nothing but grass ;  
 For companions in grief, there are the birds and wild beasts,  
 In daytime no man, at night many kinds of demons ;  
 Therein, it is an area that is very fearful ;  
 Day and night without ceasing snow and rain are falling ;  
 For you to be there is no proper place to settle.  
 Dwell here in your palace, I will come again quickly," so  
 he said. Thereupon Mande Zangmo seizing the Prince by the  
 hand spoke :

"If the Prince does not take me along as attendant,  
 On this day Zangmo will be separated from life,  
 Do not do that, take me as an attendant, she begs," so she  
 pleaded. Again the Prince spoke :

"If you please Zangmo will you pay attention to me,  
 I have happiness in the presentation of alms ;  
 If a beggar should appear I would give wife or child,  
 To one who would desire it I would give my own life.  
 Then to obstruct the giving of you, in charity,  
 Therefore you yourselves mother and children remain here."  
 Again Zangmo implored :

"Almighty son of the King, please listen here to me,  
 Please take me to help in the giving of charity,  
 Even if in giving, you give me and our children,  
 Your heart thought accomplished and, what you say, finished ;  
 On this account take me as your attendant, she begs," so she  
 implored.

The the Prince promised by words to take Zangmo and all  
 the royal children. After this Prince Drimeh Kundan going  
 before his own Mother Gedan Zangmo, prostrated himself and  
 pleaded :

"Mother who has borne all the Buddhas of Three Ages<sup>75</sup>,  
 Possessed with four great virtues and ten greatest virtues<sup>76</sup>,

<sup>75</sup> The four great virtues are love, mercy, joy and indifference to  
 pleasure and pain. The ten greatest virtues, or transcendental virtues as  
 sometimes called, have been split into five transcendental virtues: charity,  
 morality, patience and forgiveness, industry and assiduity, and meditation.  
 To these was added wisdom and in the later development of the Mahayana  
 doctrine there were added four more: resourcefulness, prayer, moral strength  
 or fortitude, and divine knowledge.

Mother of perfected fruit that determines each need<sup>76</sup>,  
 Great Mother, my Mother please listen here to me now.  
 I gave to a foe the gem that fulfills all desires,  
 My Father chastising me, gave me much punishment;  
 To the dry, arid, devilish mountain of Hashang,  
 I am compelled to go until the end of twelve years,  
 In the meantime may no misfortune of Mother's life,  
 And no impediment of sudden illness appear;  
 Also if my own life component is not let go<sup>77</sup>,

I give prayers that Mother and son will quickly meet," so he spoke and the Mother swooned into unconsciousness. Then in a little while recovering consciousness, the Mother seizing the hand of her son as her eyes filled with tears said:

"Glorified completion of goodness, Drimeh Kundan,  
 The Mother who at first brought you forth I am indeed,  
 You my son was like my own heart, you will leave me,  
 Do you dare depart to the mountain of frightfulness?  
 If you do go to the mountain Hashang for twelve years,  
 The life of an aged woman may not reach twelve years;  
 Without you in whom will I be able to confide?  
 On the verge of old age parted from my son, alas!  
 What purposeful thought was in the heart of the great King?  
 At first no son his sorrow was inconceivable;  
 With prayer offerings to most precious gods above,  
 And merit from the distribution of alms below,  
 By these blessings, the refuge of all men without price  
 There came to me a princely son of greatest value;  
 For he has become blessed to all men of the world.  
 What is attained by putting him in a distant land?  
 At first not yet born, there was the burden of the heart,  
 After birth such an attainment in deeds of this kind.  
 Has not the Father King been seduced by a demon?" so she stated and the son entreated:

"My very reversed Mother please do not cast out tears,  
 Now for all beings of the three existence cycles<sup>24</sup>,

<sup>76</sup> Perfected fruit refers to merits which determines one's fate in a future rebirth. This does not necessarily refer to what is inherited from parents but of the being or soul of another individual which enters the womb carrying both good and evil attributes from a previous existence on the earth.

<sup>77</sup> That is if I do not die.

After union the law of all is separation.

Great Mother your heart and mind are connected to me,  
That I descend from your flesh, blood and body is true ;

When we come out at the end of this low evil time,  
A time comes in this life when Mother and son will meet ;

In the event that in this life we are not to meet,

Pray that we meet in the land of the pure hereafter," so he pleaded. Thereupon taking hold of the hand of her son she let loose many tears. Then in the heart-mind of the Mother was the thought that since my son is going on this long journey at this time it is not lucky<sup>78</sup>, so she wiped away her tears, and offered prayer after prostrating to the gods at the ten directions<sup>79</sup> :

"To the ocean-powered hosts dwelling in the ten quarters<sup>80</sup>,  
The conquering royalty, Buddhas, Bodhisattvas,  
The powerful four guardians of the Directions<sup>81</sup>,  
The gods of all treasured wealth, the fairy spirit-hosts ;  
Not leaving one out, please listen and give thought to me<sup>82</sup> ;  
When this son of mine is going on his road journey,  
Return him unchanged ; guide on the road of salvation<sup>83</sup>.  
As he quickly crosses over passes and through plains,  
May he go without any suffering in fatigue ;  
When he is dwelling on the demon mountain Hashang,  
May it be like a fine palace of royal aspect ;  
When he eats the refreshing tree fruits and other foods,  
May they become the royal nectar with eight flavours<sup>73</sup> ;  
When his mouth is dry the water he takes for drinking,  
May this flowing water become never ceasing milk ;  
When he has clothing of tree leaves and couch of tree moss,  
May it become Pantsali cloth and couch of lotus<sup>72</sup> ;

<sup>78</sup> To show such grief ; as Karma cannot be avoided.

<sup>79</sup> The ten directions or quarters are North, Northeast, East, Southeast, Southwest, West, northwest with Nadir and Zenith. This could also mean "all gods or those which have special powers in each quarter.

<sup>80</sup> The Tibetans believe that an immense ocean surrounds the mass of land so ocean has the sense of boundless or unlimited.

<sup>81</sup> Each main direction as East, West, North and South have a powerful deity of that area ; these guardian deities are usually pictured on the front outer wall surfaces of the entrances to monasteries. They are East—the white Yulkhorsung ; South—the green Pangyepo ; North—the yellow Namthohse ; and West—the red Jyanmizang.

<sup>82</sup> That is not missing any deity which should be included.

<sup>83</sup> The thought is to keep him alive both physically and spiritually as he is now.



When there is roaring of mischievous wild beasts of prey,  
 May they be transformed into a Mahayana chant<sup>84</sup>;  
 When there is roaring of rivers in rocky defiles,  
 May it be changed to the sound of the six syllables<sup>8</sup>;  
 When tormented by heat of the deep, narrow valleys,  
 May he become shaded by the daughters of the gods;  
 When dwelling on the unoccupied mountain of fear,  
 May all the protecting, friendly Buddhas be with him;  
 When up there appears burning fevers of the body,  
 May there be miraculous doctors with medicine;  
 Lastly, in whatever places he may be dwelling,  
 Without misery let him have effortless delight;  
 May bad happenings end and good events come to pass,  
 May the doings of the royal Prince Drimeh Kundan,  
 And his thoughts spread like the tree leaves that grant all  
 desires.

I offer prayer that Mother and son will soon meet," so she prayed.

Now then the father Prince and the mother Princess and the three royal children, all five, departed to the demon mountain of Hashang. Two horses that drew the chariot of the Prince, two horses that drew the chariot of the four-mother and children, and three elephants that carried the road supplies, all proceeded on the road together. Now conducted by the Queen Mother Gedan Zangmo with the fifteen hundred wives, the virtuous King with the sixty little kings, Dawa Zangpo with the three thousand ministers, and the Master of the Household Pehdan accompanying with all the retinue of servants making wailings of sorrow for a long distance. Then when they had crossed many mountains and valleys the Prince said:

"Now my excellent Mother and all the host of queens,  
 You virtuous kings, Dawa and all you ministers,  
 Pehdan together with all the servants and subjects,  
 By love for me over many mountains and valleys;  
 In future fellowship one cannot keep company,  
 After harmonious friendship each must separate;  
 The complex not eternal go back to basic truths.  
 Moreover there is a certain burden of my mind;

<sup>84</sup> This is the Great Vehicle branch of Buddhism as contrasted to the Little Vehicle or Hinayana branch.

So now will all of you return to your own country.  
 Be in sympathy with religion in your own land.  
 Since death will come, give your own body in charity;  
 For this reason have faith in the three most precious ones<sup>7</sup>.  
 To receive a blessing reflect on the All Supreme,  
 Worship pious guarding fairies who remove evil<sup>85</sup>,  
 As for myself, if in good health, I, after twelve years,  
 Will return to my own country, so pray that we meet;  
 If in this one life we are not permitted to meet,  
 Pray that we meet hereafter in the passionless land," so he  
 spoke. Thereupon all those following uttered cries of anguish  
 and prostrating themselves before the Prince returned home.  
 Then the Mother Gedan Zangmo taking told of the hand of the  
 Prince spoke :

"Oh, my Drimeh Kundan, glorious accomplished purpose,  
 By previous life-fate the core of my inner powers,  
 Tearing my own heart, banished to the mountain of fear;  
 Today separated from the Mother's inner heart,  
 At this time my descending sun sinking, disappears,  
 In whom am I to place confidence for my lifetime?  
 Father King has turned to the demon-minister's mouths,  
 Entering into doing such deeds of this dark kind.  
 Son, who has a Bodhisattva heart, you may depart,  
 Let there not be, for an instant, suffering of grief.  
 Son, within your thinking mind, is perfect existence.  
 One named Drimeh Kundan, my heart is calling for you,  
 In three summer months comes the voice of the blue dragon<sup>86</sup>,  
 At that time, son, let there be by prayers of remembrance.  
 Your Mother, my son, naming you will call you three times<sup>87</sup>,  
 Saying Drimeh Kundan and calling for you three times;  
 Son, you, naming your Mother, will call for her three times,  
 Saying Gedan Zangmo and calling for me three times.

<sup>85</sup> The Tibetan term here "Khadroma" refers to a class of female sprite-goddesses not necessarily deformed or ugly but of two kinds: one still in the world and the other, probably referred to here, out of the world or about to pass out of it. These latter are goddesses of wisdom with supernatural powers and resemble fairies in their attributes. The ones in the world are, however, devoted to Buddhism and are of the Brahman pantheon.

<sup>86</sup> The voice of the blue dragon is poetical name for thunder which heralds the coming of summer.

<sup>87</sup> There is a sacred number and also a number indicating perfection or completion similar to western thought.

In three winter months comes the voice of the wild-ass wind<sup>88</sup>.  
At that time, son, let there be prayers of remembrance.

Your Mother, my son, naming you, will call you three times,  
Saying Drimeh Kundan and calling for you three times.

Son, you naming your Mother, will call for her three times,  
Saying Gedan Zangmo and calling for me three times.

In three spring months comes the voice of the early cuckoo<sup>89</sup>,  
At that time, son, let there be prayers of remembrance,

Your Mother, my son, naming you, will call you three times,  
Saying Drimeh Kundan and calling for you three times.

Son, you naming your Mother, will call for her three times,  
Saying Gedan Zangmo and calling for me three times.

The Mother through her heart will always seize on prayer.

It is likely that I meet in this life with my son,

But if in this one life we are not supposed to meet,

Hereafter on the purified road pray that we meet," so she said. Then expelling many tears she returned home. Thereupon the royal father, and mother and children, the five of them arrived at a halting place; looking back they could see the escort had arrived at a far distant point. There the royal family at the halting place of their journey, encountering three poor men, were entreated for alms and the Prince greatly delighted spoke :

"Although precious elephants are good for travelling,  
They are precious boundless wealth as riches of the world,  
Yet although so dear and very necessary to me,

Brahmans to satisfy completely your heart's desire,

I thereupon will give them as a present to you," so saying he gave them the elephants. Then they journeyed on; going on about a mile to a place called Kaling Jyihda<sup>90</sup> there appeared five poor men begging that all the horses be granted to them. On their speaking thus, saying "Very Well" he declaimed these words :

"My most precious horses swift as the force of the wind,  
Handsomely garlanded to a breath-taking chariot,

<sup>88</sup> On the great northern plains where it is cold in summer and very cold with bitter winds in winter there roam the wild asses the progenitor of the modern horse. Their voice is about halfway between a neigh and a bray.

<sup>89</sup> The cuckoo heralds the approach of spring and so is regarded with high favour.

<sup>90</sup> Nothing more is known of this place.

Superior to all thought for sublime presentation;

Be possessed with the force of a magical power," thus speaking he presented them.

Then the Prince conducted them on his own road, placing all the royal children in the middle while Mande Zangmo carrying a quantity of road provisions followed behind. On the roadside was a place that was beloved, abounding in flowers and green grass, high mountains and clean plains, rivers and trees delighting the heart, wild animals and many birds. In the shade of the palmyra tree<sup>91</sup> the royal family of five rested. At this time Mande Zangmo went to a place that had water; having drunk a little she looked here and there, but there was no person; seeing only wild animals playing Zangmo's heart was saddened and she spoke:

"Alas, wherever one gazes around on all sides,  
One does not meet with any person that is pleasing,  
One sees only wild beasts playing and the heart is sad,  
Like this when the mouth is dry, is the taking of water.  
There is no true basis for the hoarding of riches.

Thinking that it would be like this was not in my heart,  
It comes from evil deeds of former existences<sup>25</sup>," and while she was thus speaking the Prince in his reflections' Zangmo in this empty place where there is no person must be sad here; the road is still more difficult and the terror of wild beasts is greater; she must turn around from here' and so thinking he said:

"Mande Zangmo now give your attention here to me,  
We must still go on the road a much farther distance,  
The valleys and passes will be hardships without end.  
There will be many herds of fearful beasts and the like;  
For you there will be no places of encampment,  
Now then if you turn back would it not be for the best," and so speaking, Zangmo prostrated herself and replied:

Powerful Prince, please let me have your attention here,  
Now this answer is spoken by me without weakness;  
Without you in whom can I have any confidence?  
Prince if separated from you where will I dare go?

Without hesitation, where you go, lead your servant," after such a saying they proceeded.

<sup>91</sup> Tibetan names for trees are not always accurate so this could be another species than the palmyra or palm.

They rested in a green grassy place where Zangmo's heart was more discouraged and speaking where she could not be heard by the Prince :

“That green plot is a spot that has the colour of clothes,  
Without man, a place where insects sing, and dance and play.  
The bird's voices, not one, but all kinds, are twittering ;  
But wherever one looks there is the sadness of birth,  
While the family are expelled to the ends of the earth ;  
Are all parts of Beta's kingdom continuing safely,” so she mused but kept going. High mountains, clean plains with many fruit trees, a place of frolicking wild game, one that captivates the heart. Zangmo spoke :

“Powerful Prince, let me have your attention here,  
This fine place has all kinds of captivating flowers,  
With good springs of water and sweetly singing cuckoos<sup>99</sup>,  
Many kinds of fruits and mountain game sporting around,  
Dwelling in this location will it not be all right?” thus she entreated. The Prince answered :

“To break the command of my Father would be a sin,  
We will not stay here but go to the Hashang mountains,” so he spoke. They therefore proceeded ; the royal children were lagging behind with benumbed legs and so at this time the Prince offered prayer :

“High tutelary deities and merciful fairies,  
Local demons and all the powerful country gods,  
Be a companion that will accomplish my prayer ;  
By going quickly we will arrive soon at the place.  
Although I am able to proceed on my own feet,  
For all of these royal children that are young in years,  
In this travel let the devil mountain come near,” so he asked and the mountain shifted then, nearer by five miles. Again moving on they came to a place called the “grove shaken by winds” ; then to a place called “smiles of pleasure in a garden of lotus.” Mande Zangmo spoke to these lotus flowers :

“Water-born stalks and separately spread by water,  
Decorated with lotus anthers that smile with delight.  
All your anthers are as palms of hands clasped in devotion,  
Are rising in reverent respect, swaying and dancing,” thus she said. Then they went on further coming to a place called “the light of glorious copper isle” and here appeared three

poverty-stricken Brahmans who prostrating before the Prince begged for alms. Thereupon the Prince said to the Brahmans :

“You are pleased to come, but I have no treasure. What treasure?” so he spoke and they answered :

“We ask for the three royal children.”

From the mouth of the Prince, “The three, brothers and sister, being small, will not be able to be servants. If separated from their mother will it be merciful,” he said.

“As to compassion there will be no killing; let them be entrusted to us as servants for whatever comes,” so they said.

Then the Prince in his thinking, ‘I have made a vow of offering what is desired. I must consider this offering but I think there is the risk that Mande Zangmo will not understand this in her mind,’ so he said :

“Zangmo you search for three fruits so we can treat these three as guests,” so he spoke.

Then Zangmo going to seek tree fruits, by the Lheh Jyin of merit<sup>92</sup> and not by the obstructions caused by one’s deeds, the tree fruits were not near the road, therefore she must go a long distance ; in this absence the Prince taking the hands of the three royal children, spoke :

Lehdan, Lehpeh, Lehdzehma, now all the three of you.

Today is the end of our long-time companionship ;

For happy companionship there is separation.

Compounds are impermanents, they must dissolve themselves ;

My heart ownership of you is not a long ways off ;

For all the beings of the six classes of creatures<sup>20</sup>,

After assembling must separate. May three children,

Be not tied to your father, think not of your mother ;

Now then go to accomplish the thought of the Brahmans,” so he said. Then he gave the three royal children to the Brahmans. Then the Brahmans seizing the hands of the three royal children, led them away and Lehdan spoke :

“Permit us three to bid farewell to our father,” and so saying he spoke :

“Great father Prince who has accomplished all wondrous things,

<sup>92</sup> In Das’s Dictionary Lheh Jyin was a cousin of Gautama Buddha who continually annoyed Gautama maliciously, so his name is used proverbially of malicious doings.

Saying you have promised us three children as a gift;  
 We beg to go according to our father's command.  
 Grant a favour for our mother of merciful heart,  
 Not meeting her our minds will become miserable,  
 If sorrow is not of use we wish you parents peace," so  
 speaking he wept. Lehpeh spoke :

"Father made the vow that he will give what is desired,  
 If we do not go the vow of father is broken,  
 For the accomplishment of this purpose may we go,  
 At the point of going we are sad not to meet mother,  
 In this life will we possibly meet with both parents?  
 If in this present life-existence we do not meet,  
 Pray we meet in the later life of the perfect road," and so  
 saying he wept. Thereupon Lehdzema spoke :

"Lehdzema pretty as the body of a peacock,  
 Being abandoned by the two magic parent trees,  
 Must go as the servant of two evil-class Brahmans;  
 We go according to the command of my father.  
 The mother who guarded us with love and gave us milk,  
 If we do not meet with her, sad will be her heart,  
 If not meeting in this life pray we meet hereafter," so speaking  
 she wept. The father also bursting into tears said :

"You three children are the heart of my inner being,  
 Separating you from my heart is but misery;  
 However, almsgiving is the road of religion.  
 Therefore produce firmness of mind and do not shed tears,  
 Noble deities and the Most Rare Ones have compassion',  
 When these three royal children are going on the road,  
 Let not the hindrances of sudden disease appear;  
 These are truthful words that I am speaking from my heart.

May parents and children meet quickly again I pray," so he  
 spoke. Then the three royal children were led away by the  
 Brahmans. Then after going a long journey the three royal  
 children were separated each being led to their own place.

Then Mande Zangmo returned from gathering tree fruits;  
 and in front of the Prince the three royal children and the  
 Brahmans were not sitting. Thereupon Zangmo in her thought  
 'my three children have been given to the Brahmans.' From  
 this thought, sinking down on the ground, she let out the follow-  
 ing cries of anguish :

"As beautiful as the light of day, my three children,  
 Were suddenly collected by the clouds of Brahmans.  
 My harvest has been overcome by malicious hail.  
 Tutelary gods and all the resourceful fairies",  
 And all the power-possessing local country gods,  
 In a moment coming transitorily like this.  
 Why is this given, on top of everything like this?  
 These three children the real heart of my inner being,  
 Not dead but now comes the time of life-separation ;  
 And this misery for us all, mother and children,

You evil Brahmans will you not receive just return!" so speaking, she swooned from anguish. Now within the heart of the Prince there was compassion for Zangmo and casting water on her breast she recovered from her swoon. The Prince spoke :

"Zangmo, now will you please give your attention to me,  
 Do you not remember my oath at the beginning?  
 When we left from Beta for the mountain of demons,  
 Did I not make it accordingly like this to you?  
 That I was happy in the presentation of alms!  
 If desiring ones appeared, my children and my wife;  
 Even my own life would I not make a gift to them?  
 You must not be an impediment of almsgiving!  
 Say we both united to accomplish perfection!  
 According to our vow then we must indeed go on.  
 And now that you have been misery-stricken like this,  
 When I must cross over many passes and valleys,  
 And without one like you as a loving companion ;

By your having this distress, my mind is in turmoil," and so saying the Prince himself let loose many tears. Then Mande Zangmo wiping away the Prince's tears entreated :

"Great Prince, now direct your consideration to me,  
 At their departure I did not meet with my children,  
 At such thoughts of my beloved now my tears flow out,  
 Not for the purpose of blocking the mind of the Prince.  
 Like unto my heart these three most beautiful children,  
 And so like this they have been scattered by the Brahmans.  
 These three royal children who are like unto my heart ;



Considering it, the front of my eyes are boiling<sup>93</sup>.

In thinking and considering, my own heart is sad.

From what the Prince says nevermore will I disagree.

To the finish of your thought I will do what you say,

Thereupon let us go and I will be your servant," and so pleading they again proceeded. They came into a thick forest with many fruit trees. There Zangmo, bringing down some fruit, invited the Prince to eat. The Prince ate some for the taste was pleasant and he was contented. The Prince taking some fruit in his hand spoke :

"This Indra fruit is possessed of the eight best flavours<sup>73</sup>,

Being tasty and sweet it is the finest of fruits ;

Meeting the three royal children we would give them some,

Without these royal children my soul is sorrowful," and so saying ; Zangmo also lost many tears. Furthermore the Prince declared :

"Ah, Alas ! What pours out from the mouth of the idle !

Without thinking whatever, it springs up in the mind ;

In thought if one reflects, will not oneself come to mind ?

Therefore Zangmo you, your own self, please eat of this fruit," and thus speaking ; and going in the road's course a deep river and broad, a great river difficult to cross, and the Prince by his body offered prayer<sup>94</sup> :

"Noble tutelary gods, merciful sky fairies,

Protective spirits and all power-possessing gods !

We place ourselves now under the power of your truth.

Please show to us a way across this mighty river.

For if we can't get across this powerful river ;

Find a way, or our father's command will be broken.

In future where will appear the power of saviours.

Please show to us a way across this mighty river," so he spoke. Thereupon the river whirled around upward and cut off down below ; in the middle appeared a way and they crossed. Then the Prince thought within his heart 'by this river whirling around upward and cutting off down below has been harmful to many living creatures.

"Now river go running down as you did once before," and

<sup>93</sup> Her sense of frustration was so great it brought her to tears.

<sup>94</sup> That is he prostrated, or got down on his knees, or clasped his hands, or assumed some other prayerful attitude of the body.

so saying the river descended as it did before. Then going on again they arrived at a place called Rosary Swayed by Wind. Indra and Brahma having transformed into two Brahmans test whether the almsgiving trait possessed by the Prince Drimeh Kundan was a false giving of alms or a true almsgiving. Appearing before the Prince they begged for alms. Thinking that in such a place whosoever came was he not the miracle of a phantom? :

“Where are you two from? I have nothing to give.” he said. Then the two Brahmans spoke :

“We two are from the country that is called Pawa<sup>95</sup>. We have no relatives and no attendants and servants for which we two are unhappy, we beg for your princess.”

In the thought of the Prince ‘if I do not give Zangmo then in the giving of all my former gifts there is no reality. If I give her, she has been clinging to me for a long distance. Is it merciful that she must carry the grief of a forcible separation from me? And such giving maybe without proper light’, so he said to Mande Zangmo :

“My own beautiful and charming Mande Zangmo, you,  
 By merits of previous lives we have human bodies,  
 For the sake of religion we must give our body,  
 To practise the core of religion you are given,  
 Because of our long companionship my heart dares not ;  
 But if now you are not given away my Zangmo,  
 The limit of my giving will not be completed ;  
 And you will not have the happiness of later lives<sup>96</sup>.  
 To fulfill the desire of the Brahmans you must go.  
 As you did with me, agree with the Brahman’s desires<sup>97</sup>,  
 My beautiful one you are kept fast within my heart,” so he said and delivered her to the Brahmans. Then Zangmo spoke :

“If I am given to the Brahmans there will be no one to serve the Prince so do not give me,” she begged<sup>98</sup>. The Prince replied :

<sup>95</sup> This is probably a fictitious place; at least nothing else could be found out about it.

<sup>96</sup> This life’s, as well as previous lives, good and evil along with lack of doing good is carried forward in one’s rebirth to the next life, endlessly until Nirvana or salvation is reached.

<sup>97</sup> This would include serving both as servant and as mistress.

<sup>98</sup> Because of his rank the Prince is required by social usage to have one or more servants to wait upon him.

“Now Zangmo do not speak such words but listen to me,  
I have sworn a vow to give whatever is desired;  
Do not become an obstacle of my almsgiving.  
Let us two both unite to accomplish perfection;  
Think not of me but go as servant of the Brahmans,  
So that my service will be accomplished by this means,” so  
he spoke and Zangmo shedding tears agreed to go. Then the  
Prince said to the Brahmans :

“Both of you two Brahmans please pay attention to me,  
My life spouse of all this life existence, this Zangmo  
Is by culture and race a princess of royalty,  
Skilled in sweet and tasty food and drinks with fine flavours.  
My ever enchanting beautiful Mande Zangmo  
I do not want; be the worker of these two Brahmans,” so he  
spoke; and the two Brahmans leading Zangmo away, went one  
hundred paces. Turning back they saluted the Prince and  
entreated :

“To be sure this was just a diversion, Lord of Men;  
Eighteen traits of mankind are here<sup>99</sup>, most marvelous deed,  
Holy thought in giving, great man of body power,  
Able to give in almsgiving even your own life.  
Prince able to deliver this up, we salute you,” and uttering  
such praises, from the mouth of the Prince :  
“I having once given will not later take back,  
Therefore you two, your own selves will lead her away,” he  
said.

The two Brahmans presenting themselves in the body of  
gods :

Great Prince we were testing your attachment<sup>100</sup>; we two

<sup>99</sup> The term “Dehjyor” used here is an abbreviation of the (a) Eight Deh which means the eight states in which beings are happy by having many blessings; and (b) the Ten Jyor which are good things: five acquirements for oneself and five relating to others. The Eight Deh are: 1. a religious person; 2. full physical and mental development; 3. being a Buddhist; 4. as a god; 5. Asura or primitive deities; 6. an enlightened man not a savage; 7. those not born in space; and 8. not born outside of humanity. The Ten Jyor are: 1. born as a human being; 2. born in Magadha or in the central country; 3. not suffering from want of organs of sense or limbs; 4. freedom from doing wrong actions; 5. having faith in the holy religion. The second five relating to others of perfect sublime benefits; 6. advent of Buddha in the world; 7. preaching of Buddhism; 8. continuance and stability of Buddhism; 9. believer and member of the Buddhist religion; 10. a patron so as to contribute to the maintenance of the religion of Buddha. All these enable an animate being to become human.

<sup>100</sup> The attachment to worldly things.

do not want your queen," they said. Indra upon casting his eyes heavenward, there appeared, by an assembling in the power of the gods, a great nomadic encampment. All the people of the encampment rendered the highest homage to the prince and his wife. Indra and Brahma making many salutations, entreated :

Most holy master and power over the gods, you  
 Renouncing this life to do the greater future good ;  
 Perfect living beings, clearly unsurpassed Buddhas ;  
 Holy produced ones, to you we give salutations,  
 Without a worldly equal in bringing happiness," so they complimented.

Then after the Prince and Princess looked back from the roadway the nomadic encampment was gone having vanished like a rainbow. Again going on they met a white child holding a rosary of crystal beads in his hand. Now the child spoke :

"Great Prince, if you go about a league from here the God Brahman, to do you honour, will appear in the form of a talking person."

Then going on, again there was the reincarnated Brahma on the bank of a great river. By magical creation of a great city the royal couple were paid reverence for a period of seven days. Then when the royal couple were preparing to depart, Brahma, taking the body of a child spoke :

"Great King will you please reside in this locality,  
 House and Home with all sensual pleasures I will give you,  
 Worldly house servants, male and female, I will grant you ;  
 And free you from punishments of your father's commands.  
 This evil place that is called Devil Mountain Hashang,  
 Vicious cannibal demons and hordes of beasts of prey,  
 Unable to be endured and frightful even here,  
 A place of great terror with dark mountains and rough land,"  
 so he entreated. The Prince replied :

"Abundant laid-up former merits are not used up<sup>101</sup>,  
 By your confidence in this pure happiness for me,  
 And abundant enjoyment that fulfills nine desires<sup>101</sup> ;  
 If one be attached by covetousness to these things,  
 By one's such vacillation from the way of virtue,

<sup>101</sup> The nine desires are a round or lucky number signifying "all desires". At this point the Prince drops from Tibetan verse with nine syllables to a poetical verse of seven syllables.

Then will there not be produced increasing mind darkness?

Important is the spoken command of my father.

Particularly by doing the contrary thing,

I, myself, will be defiling my holy promise,

Therefore on this account I my own self must depart," so saying he departed. The city vanished away like breath breathed on a mirror. Thereupon from the mouth of the Prince he spoke :

"This itself comes to pass when prayer is made to the most precious ones."

Now again going on they came to a place of sorrow, a dense forest greatly obscuring the sun, when they were not able whatever to see nor where to go. A hermit came running, his hair bound on the top of his head, and having yellow beard and eyebrows; meeting them with a covered tambourine drum. He spoke :

"You are a great harassing power; where was your former country? Now where do you think you are going? What is your name? If from this place you go five leagues there are rugged valleys in a wild country with a black devil mountain called Hashang; where each stone, like a salt grain, has a black shadow like a pine tree; it is spread with flowers of poisonous trees; bitter lakes boiling with waves; poisonous snakes' mouth vapors are dense like the clouds of heaven; vicious demons assembling continually day and night will take life; besides beasts of prey—lions, tigers and grizzly bears and black bears, etc. All kinds of vicious beasts of prey, unable to withstand the smell of man, devour him. By even seeing them it is a place where one is afraid and becomes terrified. Moreover in the roadway they say that there are miseries of frightfulness which the mind cannot conceive of at all." From the mouth of the Prince :

"I am the Prince who is called Drimeh Kundan. I came formerly from the land of Beta. Now I am going to the Devil Mountain Hashang," he said. The hermit spoke :

"It is said that the Prince called Drimeh Kundan gave away in alms all the riches of the kingdom. Formerly my ears heard this; now my eyes have seen and so it is a laying up of good fortune. Now from here if one goes one league there is the river that is called Nagara<sup>102</sup>. Keeping it on the right as you

<sup>102</sup> Nothing further could be discovered about this river.

go there is a path between the prowling beasts of prey, please go that way. Pray that we meet in a later rebirth,' and so saying he became invisible.

Then they continued onward into a dense forest with all kinds of vicious cannibal demons that could even be seen in the daytime. Wild beasts of prey were running here, uttering noises, and they came to the rushing sound of boiling poisonous waters. At this time Zangmo, frightened and grieving, spoke :

"What is this kind of a place that is like this one place?

Where in daytime one sees cannibal demons appear?

Magical illusions and showing of mirages!

It's like the city of the devilish Lord of Death,

Tigers and lions and other kinds of beasts of prey;

Wild savage men baring their teeth are seen face to face;

The waves of boiling poison waters sicken the heart;

And the time of deliverance from this there is none!

Now is released the compounded elements of life;

The highest deities and the most precious Rare Ones<sup>103</sup>

Conduct, on the road, both of us, a married couple", so she said. In the heart of the Prince was the thought that Zangmo was frightened and he spoke :

"All ghosts, evil spirits, gods, snake demons, hill devils,

Ugly devilish people and great strong earth demons;

All the host of tigers and lions, wild dogs and wolves,

All classes of savage men and so forth, and wild beasts,

One moment for me, please grant attention to a thought.

If I am now possessed with a mind that is empty<sup>104</sup>,

Do not be sparing of my body or of my life.

For the sake of the peace of mind of Mande Zangmo,

All of you do not be harmful and be not spiteful,

Be possessed with a pure mind and do not be malicious,

Please dwell in a condition of great tranquility," and so he said. All the evil cannibal demons became tranquilized and dwelt after the nature of peacefulness. And all the beasts of prey became harmless, wagging their tails like dogs that were

<sup>103</sup> The word used here may mean as in note 7, or refer to the three highest deities, viz—the God of Mercy, the God of Wisdom, and the Wielder of the Thunderbolt known to Tibetans respectively as Jyanrehzih, Jhampehyang and Dojhechang. They are also respectively incarnated in the Dalai Lama, the Panchen Lama and the late Emperor of China.

<sup>104</sup> That is a mind empty of the things of this world, and of self or desires of self; a mind thinking altogether of others.

acquainted with them, and went to meet them. All of the flocks of birds likewise, making sounds of pleasure, went to meet them.

Then setting off they came at that time to the great Devil Mountain. The mountain also in the upper part was white with eternal snow. The mountain's lower slopes were red clay. In between was a small rushing torrent. As soon as the Prince arrived on the mountain the withered trees spread out leaves; the dried up springs poured out water. At this time the snake gods, the mountain demons, the smell-eater demigods, and the cannibal devils that dwell on the mountain, the flesh-eating vampire ghouls and resurrected specters, and the sky-floating spirits, and ugly beings, and all others like this; tigers and yellow leopards and black bears and grizzly bears and jackals, and the like; many beasts of prey and elephants, water buffaloes, and bulls; and many other kinds of mountain game of various types. Cranes and geese and red ducks, peacocks and so forth; all kinds of flocks of feathered creatures; furthermore of those that dwell on the mountain there were gathered all species of insects and worms; all were meeting the two, the Prince and Princess.

Then the royal couple looked at the Devil Mountain. While gazing on the south side the sun rose up in the early morning and became old in the evening. There was no noise of movement. A stream of pure water descended. Birds of all kinds were sporting back and forth. There were fruit trees of Endri<sup>105</sup>. Many flowers sprang up from the clean earth. With clear minds in this place, with its healthy trees, the Prince, having made huts of leaves, dwelt, looking into the meaning of the soul. Meanwhile Zangmo, dwelling a little distance away, gathered fruits for each one and served the Prince.

Then when a long time had elapsed Zangmo went in front of the Prince and entreated:

“The pure wisdom of perfection of which all men speak  
Youthful Drimeh Kundan please listen hither to me.  
Here in this mighty country ten years have passed away,  
Coming here took six months, going back will be six months,  
I think it will be a year's time to come to our land,  
In the meantime if we loiter will we not arrive?” so she  
implored and the Prince said:

<sup>105</sup> Nothing more is known of this place, or of this fruit.

“Zangmo be not agitated, hear me a moment,  
 The Doctrine of Buddha in this steep wooded hillside,  
 In this place of peace gives one happy meditation;  
 For growing in sainthood let us not go but stay here,” so  
 he having spoken, remained in complete contemplation.

Then Zangmo, having gone to search for fruit on the border  
 of the forest, there in the forest, met with a speaking parrot of  
 very beautiful plumage. Zangmo spoke to the parrot :

“Great bird possessed of beauty and able to speak, you  
 Beautiful in mind and desiring more beyond this,  
 With elegantly coloured neck and with beak of red ;  
 When we arrived on this great manless Devil Mountain,  
 There was no human food with most excellent flavours.  
 I have come to seek fruits in the midst of the forest.  
 Clever talker in the body of a feathered bird,  
 Where are many fruits that are necessary for me ?

Powerful bird will you please point them out for myself ?” so  
 she said.

The parrot at the top of the tree, moving back and forth  
 three times, spoke :

“You Zangmo, who is possessed of fascinating youth,  
 Lovely soft complexion to look upon and fragrant,  
 With all desirable traits and noble practises,  
 With your face similar to the moon at its fullness ;  
 My mind goes to you like falling into the ocean.  
 Happy to see you, goddess possessed of smiling face,  
 Whatever fruit you desire I will show it to you,” and so  
 speaking the parrot having led Zangmo to where there was fruit,  
 went to the top of the trunk of an Endri<sup>105</sup> tree ; and cast  
 down much fruit. Zangmo, happy in heart, having satisfied her-  
 self with fruit, said :

“Feathered bird a magician that flies in the heavens,  
 My happy satisfaction in these fruits are from you ;  
 It is well to be happy with all pleasant beings,  
 Dwell in contentment with all friends of your happy race,  
 Offer prayer that I will quickly return to you,” so she spoke  
 and then the parrot descended from the top of the tree. Having  
 escorted her for eighty paces he said :

“You possess character, virtue, beauty, and high birth,  
 A goddess body overpowering by beauty,



Sweetly smiling like the blue lotus, go you in peace,

If we meet not in this life pray we meet hereafter," so speaking the parrot thereupon turned back. Then on the road of Zangmo's returning there was a violent river descending sonorously. In the thought of Zangmo :

'Most likely this river flows to the land of Beta,

This may get in touch with my own three royal children,' and so thinking she spoke :

"Noble river stream dressed with milky white body,

The nectar that removes the poor man's hunger and thirst,

Pure, and water of coolness, always without ceasing ;

Producing sounds that are very pleasing to the heart ;

At those far distant spots in the course of your going,

Most likely you will meet with my three royal children,

If you meet them will you transfer my tidings to them,

That father and mother are in good health and happy,

Further, to the life of these three with beauty and birth,

May there not have been the hindrance of sudden illness,

The time is long since parents and children were parted,

For a long period truly the heart and mind have grieved ;

The pain of this heart separation still arises,

At one time, at first not bearable, it seemed so hard,

It has been that the twelve years have quickly elapsed,

The parents will quickly meet with the royal children," so talking she went back.

Then the three royal children in the usual course of the river went to gather wood. The river delivered the message of the parents to the three royal children. Then when the three children remembered their parents they called the names of their parents and wept. Then the Princess Lehdzehma went to the top of a high mountain. At this time Lehdzehma, being sad at heart, thought that the bird most likely was going to the slopes of the Devil Mountain and will meet my two parents so she said :

"Bird who flies delightfully where it is difficult,

This harmonious song of the cuckoo "Jyur Ru Ru<sup>106</sup>,"

Hearing this pleasing song of the cuckoo my heart grieves,

Mighty bird do not thus represent your heart and mind,

On account of my sorrow extend mercy to me ;

Great bird do you go to slopes of the Devil Mountain?

<sup>106</sup> Jyur Ru Ru is the sound in Tibetan of the cuckoo "twittering".

Powerful bird in the course of your own departure,  
 Inquire of this news from both my father and mother,  
 Are my father and mother in good health and happy?  
 Furthermore, these tidings for the three royal children,  
 There has not come any hindrance of sudden illness,  
 There is sorrow of separation from both parents,  
 From our heart sorrow the days and nights come to no end;  
 Look down with mercy upon us three royal children;  
 There is the information that we will quickly meet,  
 If they have the power and resource to quickly meet,  
 In the royal children's judgment let them come quickly, so  
 please send tidings along this line." Then the bird gave these  
 tidings to the the father and mother on the slopes of the Devil  
 Mountain. So the father and mother, again becoming grieved in  
 heart, lost many tears. From all these tears there whirled a body  
 of water. In this body of water was born a stalk of lotus; and on  
 this lotus stalk arose a thousand blossoms; and on the thousand  
 blossoms there were born a thousand Buddhas; and all these  
 Buddhas had the essence of the God of Mercy<sup>3</sup>. The two parents  
 having prostrated themselves, encircled these and continued in  
 worship. Then by this time Mande Zangmo remembering the  
 three royal children, having prostrated herself before the Prince,  
 entreated:

"Please listen to me Prince possessed of understanding.  
 The years here in this wonderful place have become twelve,  
 Six months on the road here and six months on the road back,  
 The years are thirteen, more than your Father commanded.  
 Now let us return to our own country I beseech,  
 With our three royal children who are alike in heart;  
 And with the parents are thinking of their own country;  
 Considering their love for us let us go I plead," so she  
 entreated In the thought of the Prince' Zangmo is also really  
 sad and reflecting in her heart.

"Zangmo do not shed tears,

'Today we two will go,'" and so saying the Prince rising  
 from his seat prepared to go. The local demons, the mountain  
 spirits, and the beasts of prey with the flocks of birds all  
 assembled together. Each uttering in their own voices begging  
 the royal father and mother to remain and in their speaking shed  
 many tears. There in the thought of the Prince taking pity on

all the animated beings the hobgoblins, by making a gesture bestowing protection<sup>107</sup>, spoke :

“Demons and evil ones, mountain spirits, demi-gods,  
Animated beings, insects and worms, all of you  
With consciousness, which is like parents for a long time,  
It's good to be loved in the manner of relatives ;  
Today is the end of a long-time companionship ;  
To all beings who are in the wheel of the three worlds<sup>24</sup>,  
Are there not signs that all unions are not permanent ?  
Therefore all of you should put your faith in religion.  
You yourselves must not be malicious toward others,  
Dwell in peace and be in harmony with all classes ;

If in this life we meet not, pray we meet in the next,” so having spoken the parents departed. All of the animals were wholly grieved in mind and, having accompanied the two parents for a long distance, returned. Then going on they reached what is called “the place of the Wind Gathered Brightness.” Now at this place there appeared a blind Brahman raising his hands and begging for alms. From the mouth of the Prince :

“I am glad you have come, I have no treasure, what can I bestow ?” he questioned. The Brahman answered :

“I implore you to give your two eyes,” so he said. The Prince was joyful, right there sat down cross-legged upon the ground. Now thinking about the final fulfillment of his almsgiving :

“Zangmo, now you must not be attached with Love for me ; as long as the circle of life must be continuous ; as much as the flesh receives must have no significance ; for this there must be something done,” so speaking with his right hand he seized a very sharp knife and with his left hand separating the eyelids, by thrusting in the knife, and the blood pressed out. Thereupon Mande Zangmo uttered a loud cry of anguish. Her heart unable to bear it she took hold of his hand and wept. The Prince spoke :

“Zangmo do not do like this. If I do not do this, my compassion is not nearby but afar off. We two will not be able to meet in future ages. Do not hinder my almsgiving, but sit still,” and so speaking and thrusting the knife again and again ejected his eyes. Then Mande Zangmo not able to bear the sight

<sup>107</sup> One gesture of protection is: with arm bent and palm to front and pendant with fingers directed downwards. What gesture is used here is not stated.

fell face forward on the ground and fainted. The Prince taking the two eyes in the hollow of his hand, thrust them into the eye-sockets of the Brahman and said :

“Listen well you Brahman who is possessed with goodness,  
I have given you two eyes which was hard to think of,  
By the fulfillment of your thought, look at the three worlds<sup>24</sup>,  
May I without illness have the eyes of religion ;

Bring the lamp of freedom to dispell dark ignorance,  
Now let this be the final completion of my alms,” so saying he sat down, peacefully and resplendent. Then the Brahman looking everywhere was able to see again. Prostrating before the Prince he entreated :

“Son of the Kings who possess all kinds of compassion,  
Merciful one who satisfies by alms what one wants,  
The splendid light which dispells the darkness of the earth,  
You are the Prince who divides the three unrivalled spheres<sup>17</sup>,  
You are most gracious to all animated beings,  
Ousting the evil distress of this needy Brahman,  
I give praise in prostration to the merciful Prince,” and so beseeching he returned to the country of Beta<sup>4</sup>.

Then all the inhabitants of the city assembling said :

“Where have your eyes come from?” The Brahman answered :

“These eyes of mine are the act of the Prince Drimeh Kundan. I begged them from him.”

At this time the Father King and all of his subjects and court were filled with astonishment. The Minister Dawa Zangpo with a retinue were sent to meet the Prince Drimeh Kundan.

Then after a long time Mande Zangmo found consciousness and rising upward looked at the Prince sitting upright his face, clothes and all the front of his body covered with blood. And Mande Zangmo burst out crying and said :

“What a pity !

Twelve years have gone by in the mountain of fearfulness,  
Now that we are about to return to our country,  
I thought to meet all of my relatives happily,  
Oh ! to have gone meaninglessly with such exertion ;

What wee ! What agony ! such a kind of deed like this,” and uttering a loud cry she wept. The Prince said :

“Zangmo be not troubled, concentrate on religion,  
 The circle of rebirth has no beginning or end,  
 And now in this interval of the human body,  
 All one’s former deeds have become insignificant<sup>25</sup>,  
 So now we can obtain the great essential rewards,  
 Hence, Zangmo you yourself must not be miserable,  
 Therefore let us travel on with you leading the way,” so he  
 spoke. Leaning on Zangmo they departed.

Together they arrived at Harir and halted<sup>108</sup>. The Minister Dawa Zangpo together with a retinue of subjects arrived to escort the father and mother. Then the Minister and retinue after prostrating before the father and mother, encircled them and entreated :

“Alas! You, possessing a great comprehending mind,  
 Accordingly have suffered these very great hardships.  
 Marvelously great! Abundant ocean of wisdom!  
 All of us in order to be upheld in spirit,  
 Implore you to set out for the country of Beta,” so he spoke  
 and shed many tears. Then the Prince putting his hand on  
 the head of the Minister Dawa Zangpo, spoke :

“Dawa Zangpo and all the retinue have you come?  
 Although I have not died I only have so much health;  
 It must be merely a diversion. Listen Dazang<sup>109</sup>,  
 Has Beta and bordering kingdoms become stable?<sup>110</sup>  
 Are my father and mother, masters and servants well?” so he  
 asked.

The Minister Dawa Zangpo and Mande Zangmo proceeded, leading the Prince by the right and left hands. Then while resting on the roadside, the Prince spoke :

“Buddhas of the Ten Directions think of me a son<sup>16</sup>,  
 For removing the affliction of Mande Zangmo,  
 And for fulfillment of Dawa Zangpo’s wishes,  
 Let there be brought two eyes more clear than the previous  
 ones,” so he said. In a moment his two eyes became more  
 clear than before. Then again on the road the King Shingtri

<sup>108</sup> Nothing more regarding this place could be found.

<sup>109</sup> A short name for Dawa Zangpo.

<sup>110</sup> Implying that peace and offerings would follow proper religious observances such as found in the ritual of Buddhism.

Tsanpo<sup>111</sup> inviting the Prince Drimeh Kundan, the father together with the mother, and all the retinue, delighted them by offerings; and presented them with riches which the mind cannot conceive of, placing at the head the former jewel which meets all necessary desires, and entreated:

“Holy Prince for a period of a long time you have received many hardships by me. To pardon me I give to you therefore all of my kingdom and subjects. Pray that I may be drawn from my own cycle of existence<sup>25</sup>,” so he begged, prostrating and circumambulating many times<sup>112</sup>. Then the Prince assented. Thus the rival of his Father King entered into subjection.

Then having set out again on the roadway the three royal children were led back by the three Brahmans of former times. Prostrating before the Prince and encircling him many times they beseeched:

“Most marvelous and wonderful parents have you come?  
Now here are the most excellent three royal children;  
For all of us they have been of greatest usefulness,  
Now out of gratitude for the Prince we present them,” so they entreated and gave them to the father and mother. From the mouth of the Prince:

“I, having once given as alms, cannot take back. In the face of this, find the work which they are able to give,” so he said. Mande Zangmo entreated the Prince:

“Powerful Prince hither let me have your attention,  
These three children that have been born from my own body,  
Have given twelve years as the servants of the Brahmans;  
Found on the great road—a fabulous lotus flower,  
There are no three brothers and sisters rarer than these,  
For they are the progeny of kings of good breeding.  
Tasting untold hurt, as servants for an evil race,” so she pleaded. From the mouth of the Prince:

“Let it be so.  
You three Brahmans now depart into my own country,  
I will ransom by wealth the three brothers and sisters,” so he said and thereupon went on.

<sup>111</sup> This is evidently the name of the King of Jyemashingdrung see note (41) who had intrigued with the Brahman to get the jewel that fulfills all desires.

<sup>112</sup> Circumambulating sacred buildings and holy persons is a form of reverence and worship in the Buddhist lamaistic ritual.

The feudatory princes of the country and the ministers together with all of the servants and subjects came to escort and to show reverence to them for a distance of twelve leagues. And the King, the glorious earth protector, came to escort them also with incense for seven leagues. From the lotus palace of Beta up to the city of Nangwaoh<sup>113</sup>, royal umbrellas and victorious standards and silk ensigns and huge fans and yak tails, and reception tents and cymbals, religious figures, songs and dances, and reeds, and little wind bells, and dog bells and guitars, and long brass trumpets, and all kinds of sounds that are like this in praise, filling all the streets of the city; making an escort, and so the Prince with the mother Princess, the royal children with the Brahmans arrived in the city of Nangwaoh. Nangwaoh's feudatory king who is called Kunzig<sup>114</sup> prostrated before the Prince and Princess mother with all of their retinue and encircled them, and presented them many different offerings. Then he entreated in these words:

“What is like the sun that has disappeared on setting,  
 How after setting, it rises again in the east<sup>115</sup>,  
 You as father and mother of all living beings,  
 After reaching the end of Devil Mountain came here,  
 To be grateful thanksgiving for all living beings  
 Separating us from the sorrows of existence;  
 You have thus fulfilled the meaning of Drimeh Kundan<sup>1</sup>;  
 Likewise by the power of your eyes and your own sons,  
 In giving them as alms to others, this I have heard.  
 If this is truly so then the great Father Ruler,  
 What gift jewel has he thrown out to the enemy?  
 Man of power, having the standard of victory<sup>115</sup>,  
 Are you, with the holy name of glorious Drimeh!  
 With your sacred palace, a thoughtful island of joy.  
 You bring salvation of your fair religious kingdom;  
 Also in the future when I change my existence<sup>119</sup>,  
 May I be born again and again in your circle<sup>117</sup>,

<sup>113</sup> The name of this city means “displaying light” or “shining light,” but nothing further is known about it.

<sup>114</sup> Nothing more is known about this King.

<sup>115</sup> These lines are an encomium of the Prince. It was difficult for the translator to condense the Tibetan phrases used to designate his attributes.

<sup>116</sup> This is a phrase meaning “when I die, or leave this present physical life for another rebirth.

<sup>117</sup> The circle of life's existence or the round of rebirths.

May this reason be the top request in my prayers," so he beseeched. Then the feudatory princes with their ministers and subjects prostrated themselves and circled. King Serjan and his retinue, and the feudatory princes with their following, each of them presented a golden coin. The Ministers Rozang and Dondan with others each gave a coin of silver. All the people of the various other neighboring countries presented much riches of silver, lapis-lazuli, corals, gold dust and other precious things.

Then in the city of Pechtshemetoh he met the Father King. Here the Prince Drimeh Kundan and the mother Princess with the royal children after prostrating seized the hands of the Father King and Mother Queen and wept copiously. The Father from his mouth :

"Today by this omen of cause and effect the Father and son meeting, there is no business to cry," he said.

Then the Prince and Mande Zangmo drying their tears said to the three royal children :

"Come sit in our laps." The three royal children did not desire to come. Then the Father King from his mouth asked :

"Why?" Lehdan entreated :

"The tree fruit that falls from the tree that grants all wishes,  
Falling into the sea is eaten by snake demons,  
Although we are princes of a famous, noble race,  
For punishment we went to the bordering mountains.  
After a long trip in a barren, unsettled land,  
Drimeh our father gave us three to the three Brahmans,  
Myself and Lehpeh and Lehdzema all three of us,  
We children born of his body were given as alms,  
And became the workers and servants of each Brahman ;  
We have eaten unclean food and worn filthy clothing,  
By this connection with the unclean we are confused ;  
Great Father, it's for you to strike off our defilement<sup>118</sup> ;

It will not do to come to the lap of our mother," so he said. The three royal children were bathed in perfumed water in a receptacle of precious material, and changed into new clothes. For the price of Lehdan five hundred golden coins were

<sup>118</sup> This refers to the pollution of the caste system with which the children had been in contact for twelve years and could not at once throw out of their minds. The Tibetans do not have the caste system to this degree.



presented to the Brahmans; for the price of Lehpeh five hundred silver coins; and for the price of Lehdzehma three hundred elephants. The Brahmans having gathered together road provisions returned to their own country. Then the Prince Drimeh Kundan entreated his Father:

“Ruler of Men, Father King, give attention to me,  
 By the King whose famous good fortune protects the earth,  
 I carried the punishment of what he commanded,  
 On a long highway I suffered the torments of heat,  
 And furious flesh-eating beasts on the mountain of fear,  
 Vicious hobgoblins, bad mountain demons and the like,  
 Putting up with fearful road customs among all these;  
 Dressing in clothes of tree leaves, making a bed on grass;  
 For food, eating the fruit of trees, when thirsty-water;  
 Drinking it cold, and for consolation thrown with birds.  
 Suffering much for the sake of the wealth of the world;  
 Such a kind of agony in suffering like mine,  
 Among all the living animals may none endure.  
 After seizing father’s jewel that conquers all things,  
 Made up by gift of the alms-giving power of eyes.  
 May this such going-beyond-gift be the completion.  
 By the binding power of these deeds and their merit,  
 May living beings without exception achieve peace.  
 Most important Lord Father King—the earth protector,  
 And all living subjects in the circle of desire,  
 May all habits in defilements and deeds be assuaged<sup>110</sup>.  
 Offer prayer that all may meet in the future life.  
 In the future life by means of these—my almsgiving,  
 Where the fruits of Buddhahood are obtained, are for me,” so  
 he spoke. The Father King declared to his son:

“According to whatever you say that is the truth;  
 Without just reason, by the blame of crime, you yourself  
 Connected with punishment, you were banished afar,  
 Suffering much because of life’s sinful ignorance.  
 It was fate to counsel with my royal counselors.  
 After you came in your youth on a far distant road,  
 You presented to others your children and your eyes,  
 Horses and chariots, riches of all kinds and grain,

<sup>110</sup> That is—be delivered from all defilements and sin, or in other words released from the wheel of existence.

Giving all with nothing left, these ears of mine have heard ;  
 If such is right the jewel which realizes desires,  
 In being given to enemies will bring no grief.  
 At present what you have been doing I am hearing.  
 I have trust that it will bring pleasure without measure.  
 All the crime done before that was ventured against you,  
 In thought grant forgiveness for all, let nothing remain,  
 Henceforth to make expiation for this defilement,  
 All the great ocean of treasure in my treasury,  
 I bestow upon you; give as alms what you desire.”

The Father leading his son and Mande Zangmo by the hand and placing the three royal children in chariots, they, at the door of the palace were offered incense by the host of queens led by the mother Gedan Zangmo; having come here, impelled by the power of good actions. Now with many coloured lettered-banners and ornaments topped by the jewel that fulfills all desires, and gold, and silver, and treasures, on hosts of buffalos, the Prince and feudatory kings with the ministers and subjects and armed men, everything; youths showing great readiness with great affection in their chanting, surrounded them with precious decorations; the ministers, subjects and feudatory kings, and all the rest, prostrated themselves. The Prince was invited to sit on the throne of finest sandalwood; and thus he was taken into the royal circle; and they prostrated themselves before the Prince Drimeh Kundan. Then the Father King also spoke:

“The charm of my mind, my youthful son, you are Drimeh,  
 Among all my riches offer whatever you choose,  
 Protect all and the subjects of feudatory kings.  
 The laws of the king like a yoke of gold, keep righteous<sup>120</sup>.  
 Religious laws the banners of salvation, keep firm.  
 You are allowed to strike at crimes of those in power.  
 Hold up the highest with the priesthood’s sacred objects.  
 Keep religion precious in the temples and so forth.  
 Build many merit places of the sacred chordens<sup>121</sup>.

<sup>120</sup> This line and to a certain extent the next line ties up with the Tibetan proverbs “Religious laws are a silken cord; Political laws are a golden yoke; A country’s laws are a rope made of straw.”

<sup>121</sup> A chorden is usually a solid masonry structure often erected over the bone remnants of a saint. Its square base is symbolic of the earth, the round section above the base is water, the circular rings above the round part typify fire, over this is the crescent indicating air, and the whole topped by an acuminate circle for ether.

Do good by looking to other people who have faith.  
 Convert all outside enemies by love and calmness.  
 Take care of all house relatives with broad friendly smiles.  
 Your Father's sacred vow is this very rosary<sup>122</sup>.  
 Of this kind it was given by Indra to mankind.  
 And I explain these precepts to Drimeh Kundan,  
 This rosary of words that show forth good practises<sup>122</sup>,

My young man hold it fast in the centre of your heart," so he, having spoken, gave into the hand of the Prince all the seals, the seal of gold with the sign of Indra's foot and the seal with the crystal love noose and the white gem Mandhekar seal<sup>123</sup>. Upon the Prince Drimeh Kundan the Father conferred the power as his crown prince or regent. Then for a distance of fortyfive leagues there spread great rejoicing festivities. Thereupon the Prince Drimeh Kundan took care of the kindom. By the Prince's good fortune and inherent strength the king's laws were extended and established more than before. Then Indra by the power of the gods to the Prince spoke these words :

"Going to the other world is resolved on merit,  
 And endless; banished by father to devil mountain;  
 Without exception with much misery of violence,  
 Carrying the religious doctrine with all your heart;  
 For the sake of its meaning giving sons and daughter;  
 At the season of life of twentytwo years of age,  
 Giving away in alms the power of your own eyes,  
 Understanding the worth of clear sight more than others;  
 Coming to your own country, grasping the wheel of state.  
 Thinking that kingdom arrangements are without essence;  
 To all living beings all will be given again.  
 Praying you will become a supreme Bodhisattva,  
 In the end the riches of much fame will thus be yours;  
 And you will be the one lamp on this earthly surface.  
 Rarely will there be a wheel of life other than you<sup>124</sup>,

<sup>122</sup> This word rosary or chain is used to indicate a chain of thought, or of words, or of resolutions.

<sup>123</sup> The term Mandhekar offered no other light as to its meaning or connexion, from the dictionary or other sources.

<sup>124</sup> Rarely will there be born a Buddha or Bodhisattva like him.

Drimeh, when you pass away from this life, in the East<sup>125</sup>  
 On the mountain of Pota will develop goodness,  
 Born through the Prince a Buddha perfectly glorified,  
 That also sinful human beings may be guided;  
 Turning the wheel of doctrine you are clearly Buddha.  
 The Father Lord who is called by name Sajyong Draha,  
 After a hundred of ten million ages have passed,  
 At a time that is called the Age of Luminous Light,  
 Will emanate as one who is called the Snow Buddha,  
 Spreading and guarding fully the religious kingdom.  
 The Queen who is given the name of Gedan Zangmo,  
 When she changes this life, in the Holy Turquoise Sphere  
 Will be the mistress of those who succor all beings.  
 The Queen who is given the name of Mande Zangmo,  
 In future will leave this existence for Borsingha<sup>126</sup>,  
 To receive in that birth the name that's called King Dejyeh<sup>127</sup>.  
 The royal princes of good birth, as like as yourself,  
 In their future life will both be in southern India;  
 The eldest will be born the excellent King Dondan<sup>127</sup>;  
 The youngest will be born and be called Drinjyi Pehdzin<sup>127</sup>;  
 The girl the pretty princess by the name of Lehdzeh,  
 In the country Urgan by the name of Radzade<sup>127</sup>,  
 Will be born as the princely son of this one so called;  
 In the great country that is by name Satasata<sup>127</sup>,  
 She will grasp the great governing wheel of the kingdom<sup>128</sup>.  
 The principal minister who is Dawa Zangpo,  
 In the pure bordering country that is called Nanne<sup>127</sup>,  
 Will be born as the son of the King Dankah Zangpo<sup>127</sup>.  
 The perfect holy individual Drimeh Kundan,  
 By the fruit of your praiseworthy customs of merit,  
 Brought peace to the royal line, ministers and subjects.  
 A Buddha, scion of kings, born in the world of men,

<sup>125</sup> From here on for the next twentyeight lines Indra is making a forecast of the rebirths of the various individuals named. Near the end of Tibetan Dramas this is a common practise. The Queen Mande Zangmo will be reborn as a King, etc. Pota may possibly be the Potala hill now crowned by the Dalai Lama's residence.

<sup>126</sup> This may be the Punjab sometimes known as Sindhi or Sind.

<sup>127</sup> These names whether of people or of countries could not be identified as they are unknown to Tibetan dictionaries. They are undoubtedly coined names or fanciful names invented to prophesy what will happen in future rebirths.

<sup>128</sup> That is rule the country.

Like this a prince possessed of the marvelous things, you  
 Will expand eternally on the road of this earth.  
 You, in the wonderful garden of lotus flowers,  
 Warmed and watered by skill that is full of cleverness ;  
 Like the tree trunk that is holding the fruits of merit,  
 After bearing well it will be wholly perfected ;  
 Like mottled flowers, blooming with many perfections  
 In mountain heaps, odorless with beautiful anthers<sup>129</sup>.  
 You get peace in the next world by the voice of this fame,  
 This thunder voice that fills the entire face of the earth.  
 You, with a stainless name may your reputation spread.  
 Moreover when I have changed from this life of the gods<sup>130</sup>,  
 May your honourable foot touch the top of my head,  
 Accordingly as the smells of the body are always,  
 So pray that I may ever be with you without fail," and so  
 speaking he straightway became invisible. Then Mande Zangmo  
 said to the Prince :

"Just now who was that handsome one possessing the body  
 of a god who became invisible and vanished away?" she  
 entreated. The Prince replied<sup>131</sup> :

"Zangmo without disturbing you, listen a bit.  
 Even the hollyhock flowers of the garden  
 Alters the lark's skill at the time of its rising<sup>132</sup>,  
 And after the hollyhock fades, it disappears.  
 In the autumn time the dewdrops of the grass blades,  
 At the rising of the yellow dressed one, dries up<sup>133</sup>.  
 The pretty coloured rainbow of the heavens, too,  
 Stays not, in a short time disappears, and is gone.  
 This meeting together of parents and children,  
 Now it is like to the Ashehtayi flower<sup>134</sup>,  
 Existing for a short time and then vanishing.

<sup>129</sup> Anthers of my heart is a term of endearment and signifies here that a lovely place is a mountain which is covered with flowers.

<sup>130</sup> Gods are also subject to the laws of rebirth and may be reborn again in the world of men.

<sup>131</sup> Here the Tibetan verse changes from nine syllables to seven so it is translated into twelve English syllables.

<sup>132</sup> This flower is strong enough when it grows up to its full height to cause the meadow lark to change its flight and its habits of nesting from the plains to nesting in this flower's midst.

<sup>133</sup> The yellow dressed one is undoubtedly the sun.

<sup>134</sup> This name is not in the dictionary and its identity is not traceable.

This itself is but a moment and then is gone.  
 There will be severance of this temporal state.  
 The sorrow of the soul is not but a short time.  
 At this time therefore in this abode of mankind,  
 Let there pass by a hundred and thirty some years  
 Dwelling on this earth if it is my lot to do so.  
 In this doing may it be I offer prayer,  
 That all the jewellery riches and my kingdom  
 Will be taken over by my youthful sons,

Take sincerely and work for the good of others," and so saying he cast the whole kingdom upon the two princes who took as queens five hundred maidens who were headed by an incarnation of the sea-goddess, the fairy daughter of King Gawa Ipah. Jubilee with ten thousand feasts were spread as far as twelve leagues around. Then the Prince Drimeh Kundan and the Queen Mande Zangmo and the Minister Dawa Zangpo and the son of the Minister Drahjyeh and the Minister Jyehdzin together with a retinue went for meditation on the great mountain Singghala (Ceylon). The kingdom was protected as before by the royal sons<sup>135</sup>.

After five mankind's years the Prince Drimeh Kundan with his Queen were both transformed into two yellow lotus flowers and transferred by a breeze to southern India<sup>136</sup>. Then the ministers returned to their own country and reported :

"Both your royal father and mother have passed away from their suffering<sup>137</sup>."

The two princes then rejoiced greatly and for the sake of their royal father and mother set up a thousand and one golden images. At last good fortune. The emancipation together with the story of the Prince Drimeh Kundan is finished.

These thoughts, which have appeared to be of great usefulness to all humanity and religious belief, are accepted everywhere.

<sup>135</sup> It was customary for Tibetan rulers as they aged to turn their kingdoms over to their offspring and retire for meditation and prayer to a quiet mountain retreat to prepare for their next rebirth. Southern India and Ceylon as the homeland of Gautama Buddha were preferred, at least according to legends.

<sup>136</sup> That is they died.

<sup>137</sup> That is they had attained Nirvana, having been released from the wheel of life or the round of existence; hence the princes rejoiced for such release in the next sentence.

Through the merit of printing by Petshoh Shechoh for the purpose of ever greatly expanding religious belief and knowing well the laying hold of the heart sources in riches of the inner life, may all the happiness of salvation come to pass on the earth! May good will increase!