



"Let there be abundance!"

Gleaming radiance, like a mountain of precious Bedurya, enveloped in a rainbow net, extremely beautiful, aglow with the main and secondary characteristics of a Buddha and the nine languages, a nectar of pure joy for those most highly blessed. To extremely ignorant and proud beings it has the effect of extinguishing the darkness in their souls. I bow to the extremely frightening blood-drinking Heruka, to the jewel of the heavens, the glorious, captivating king.
(Praise to the god Chakrasamvara)

The infinite river of nectar of the twelve illuminating stories flows from the lotus blossoms of the two complete collections. Skilful in the spreading of the Dharma, the mighty maintains the strict yet soothing like honey discipline. Please dwell always in the centre of my lotus soul.
(Praise to Buddha)

Free from all digression, presenting a steady flow of loving sympathy, of ultimate wisdom, profound and boundless, the doctrines, both in writing and in soul, of the Dakpo Kagyud line, like a jewelled ocean; this gathering, the owner of which resembling Naga kings, is the object of my worship.
(Praise to the Dakpo Kagyud Lamas)

Guided by the morning star of its enlightened spirit, always on tiptoe across the eastern mountain ridges of the merit of all beings, as youth, as the sun which makes the day; I bow to the master Jigten Sumgon, protector of the three worlds.
(Praise to Jigten Sumgon)

In the prophesied Gyang Drag monastery, Indras palace, with a thousand gleaming, never fading eyes of wisdom Guyagangpa, Nyima Gungpa and so forth, I praise wholeheartedly the consecutive Vajra owners. (Praise to the spiritual owners of the Tise mountain)

The playful magnetism of the ruler of Odiyana, known in the dharma-enriched Drikung valley as Achi Choekyi Droelma, the one liberated by Dharma, known in Tise Gyang Drag as Bumdsinkarmo, the white owner of Bumpa, dharma-maintaining Dakini, always protect and watch over!
(Prayer to Achi, the Dharma protector)

"Served by the wonderful, omniscient, mighty Lord in the unsullied, innumerable sutras and tantras of the receipt of our continent Dzambuling, lake Manasarovar and the Tise mountain be praised one hundred times. Thereupon, as already predicted by the god Drölma, the liberator, mother of all Buddhas, also by Sanggye Sangwa, Dharmapala, Atisha and so forth, most highly praised by countless Indian scholars, and hence praised by us! The veils are cleaned when one listens just once to these historic stories, but many aeons accumulate. For this and countless other benefits, your trusting beings, listen attentively, without distraction."

In the unsullied teachings of the compassionate Buddha, who gives his love to us all without request, he praised these locations due to their many great qualities and made many prophecies. Tise mountain and lake Manasarovar have been maintained accordingly by the Dharma king of the three worlds, by the great Drikung father and his spiritual sons, as well as by the glorious Drukpa order. Serving as the palace of the greatly respected god Chakrasamvara, it is the main location of the three most holy places in Tibet, all of them under his guidance, and from the 24 Dakini places it has been named the so-called Himalaya or the great Tise snow mountain or also the white lion-headed Tise, the deity.

The following story is divided into seven sections:

In the first section regarding the origins of the world it is written in the Phagpa Dupa Sutra: "The wind element was restrained by space, built upon the wind element was the water. That is the support of this great earth, which is the basis for the being."

After the former world system was destroyed by the fire, water and wind of the end of the aeon, a total void prevailed for twenty interim aeons. The world system of today came into being after this, the cause of which was the mutual karma of all beings.

First of all, a white light formed in space, known as the "perfectly clear spirit", which was so large that it was capable of holding one billion world systems. Now began the formation of the wind mandala. A blue whirlwind arose, known as "the all-shaking wind", which was then compacted in all directions by the so-called "all-encompassing wind" so that the entire heavens were covered by contracting fog patches. These were again distributed like clouds across the heavens by the strains of the "dispersing wind" in order to then be pushed together again and to be made into a vast and dense layer by the "all-uniting wind". Burnt by the flaming tongues of the orange-coloured "maturing fire wind", it formed a smooth and even wind mandala. Now it was once again swirled up and dispersed by the multicoloured "separating wind" and then fiercely shaken by the "shaking wind", whereby it was then perfect. This wind mandala is of beautiful blue like the jewel of Indra-tila and has the form of a double Vajra, surrounded by rings. It is 600.000 million Pakdse high and has an unmeasurable expanse. It is hard and solid and forms the basis for the water and everything else. Now began the formation of the water mandala.

A cloud, known as the "golden essence", drew across the space above the wind structure – gathered and then let fall a torrent of water particles as long and as wide as the shaft of a horse-drawn carriage. From the water accumulating there, formed the water mandala, known as "peaceful, clear and pure", as round as the full-moon, with a depth of 120.000 Pakdse and an unmeasurable expanse. The golden basis was formed from this.

From the wind mandala under the water there rose again the "shaking wind" and shook the water mandala. The membrane caused by this became the golden basis, like a layer of ice on a sea. It is quadratic, golden in colour, with a thickness of 1.202 million Pakdse and an unmeasurable expanse. Upon this began the formation of mountains, seas and continents. In the space beneath the golden basis gathered a multicoloured cloud from which an incessant torrent fell, whereby the "maturing wind" once again fiercely shook the water and earth mandala. Hence now from "the best element-separating and uniting wind" formed a billion times the mountain Meru, from "the average element-separating and uniting wind" a billion times the seven golden mountains and from "the last element-separating and uniting wind" a billion times the external enclosure of unyielding mountains and the four main and eight sub-continents were formed. It is understood that at this time the great Tise mountain, the centre of our continent and place of origin of the four great rivers, also came into being.

The second section regarding the ways and means in which the beings of Buddha were blessed as mandalas of the gods, is again divided into two points: The way of the blessing of the Sambhogakaya Buddha and the way of the blessing of the Nirmanakaya Buddha.

Our teacher, the Bhagawan Shakya Thubpa Buddha proved himself at first to be an ordinary being and developed before the Tathagata Shakya Thubpa Chenpo and before many other Buddhas the highest spirit of enlightenment. In the meantime after this he accumulated immense merit and wisdom for three long eras and at the end, by means of meditation similar to Vajra, he also destroyed all the subtle spiritual veils and in Akanishta, the Buddha land of countless qualities, he attained complete enlightenment as a so-called Buddha Vairocana, the teacher with the five assurances.

In the tradition of the secret Vajrayana he was known as the teacher endowed with the seven qualities, the great Vajradhara. Himself appearing in the Sambhogakaya form, he dwelled in Akanishta and taught the Bodhisattvas of the tenth level the teachings of the clear light residing within. Now the beings of this age also came into being, gradually from Brahma's realm of the gods right down to the deepest hell, and the complete periods of time passed one after the other, those periods characterised by two types of sins and those periods characterised by three types of sins. After this began the nowadays time of dispute and at this time a raging radiation of the god Mahesvara, known as Shiva, took up residence with his companion Uma, in Magadha, the most central area of Dzambuling.

At this time four Gods and four demons came down from the heavens to Dzambuling and each occupied a location: the god Thoepa Dumbu occupied Puliramalaya in east of India, by the Malawa river in the southern Bhangala. The god Kenggrüchenpo held Dzalendhara, between India and Kashmir, north-west of Bodhgaya in the Dolamebar area. The god Kengruechan took up residence in Odiyana, in the north-west of India in the land of the king Indrabhuti the Younger. The god Chewanamtsig took over Arbuta in the south of India by a mountain which resembles a Dranggye Torma and is surrounded by a dense forest. The demon Tangdra occupied Godawari, also known as Lachi Kangra, quite close to Nepal. The demon Odpagme took up residence in Rameshwar at the coast at the end of the south of India and demon Dorje Od in Devikota, in Warendra in the East Indies. The demon Dorje Ku in Malawa, a small island in the West Indies. These eight locations were also known as the eight locations in space. After this also four Yaksha (damaging demons) and four Raksha (people-eating demons) came down to Dzambuling from areas above the earth. The Yaksha Nyuguchan took up residence at the location of Kamarupa, in the East Indies where the Lohita river flows exactly through the middle and the Yaksha Dorje Ralpachan in Ote, in the realm of the king Dasharat in the south of India. The Yaksha Palchenpo occupied Trishakun in the West Indies, at the meeting point of the three rivers Ganga, Ganti and Sarupa in the region of Tasig. The Yaksha Dorje Hungdsad took over the location Kosala in Nyenyod in the region of Kosala in central India.

The Tibetan text has been chosen by Drubpoen Sonam Jorphel Rinpoche in Kathmandu from the book: "The perfect clear crystal mirror - A short summery from the history of the early events at the Kailash and Manasarovar" by H.H. Choekyi Lodroe, the 34. Drikung Kyabgoen Chungtsang Rinpoche (1868 - 1906). This text was finished on the first day of the 12th Tibetan month of the Fire-Monkey-Year, 1896, in Khakhschung at the Kailas.

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