



## CANTO 34

### THE SOJOURN IN THE CEMETERY OF THE MYSTERIOUS APPARITIONS WHERE HE RECEIVED THE NAME TODTRENG TSAL

**N**ow Padma reached the abode of the Knowledge Bearer who frequents heaven.

In the cemetery of Sleep in the Mysterious Paths of Beatitude, he came to the place of the ḍākinī Sūryacandrasiddhi, the highest of the ḍākinīs, Sangwa Yeshe.

Padma, also called bhikṣu Kunga Monlam, desired to go before her, as she was also the great sovereign Ḍākinī of Deeds, Laygyi Wangmo.

Finding the door to the Castle of the Skull closed, he could not attain salvation.

So he sent a message through the maidservant Kumārī, and when he received no reply, he asked her if she had forgotten. She was carrying a crystal chalice which she had filled with water, and Padma said, “Let me carry it and put it on the chalice sideboard for you.”

And the Victorious One put the chalice on the sideboard and caused it to adhere there.

Kumārī tried and tried but she could not get the chalice to move. She removed the carrying cord and went up to the Victorious One. With a crystal dagger she cut open her breast, within which

appeared the many-colored splendor of the gods of the calm  
Diamond Plane.

Then the maidservant spoke:

“You also possess the force of the powerful Formulas.

But what of my miracles, great man?”

And she bowed and circumambulated him.

“I ask,” he said, “for the investiture of high powers.”

“I am only a servant,” she said, “come inside.”

Upon entering Padma beheld

the ḍākinī enthroned on the dais of Sūryacandrasiddhi,

adorned with the six solar and lunar ornaments.

Padma prostrated himself to the enthroned ḍākinī, circumambulated  
her,

and presented to her a golden Wheel with a Thousand Spokes.

And when he begged her for the Teachings, outer, inner, and secret,

there appeared many rainbow lights in the sky, in front of a  
multitude of gods.

Of good destiny, of noble race, he now asked for the powers:

“Before the supreme Sages appeared,

without yet the name of Buddha,

even the Buddhas of the Thousand Ages

depended on the lama.

I aspire to see the majestic and superior lake of glory

as revealed in the moon of your face;

to see, through grace, the one who instructs.

I do not ask for power from the gods but I ask this of the Teacher.”

The bhikṣuṇi spoke:

“You understand in your request for power that all the gods are  
gathered in my heart.”

She then changed Dorje Drolod into the syllable HŪM

and swallowed him, thus conferring blessings upon him.

Outwardly his body became like that of the Buddha Amitābha,

and he obtained the powers of the Knowledge Bearer of Life.

From the blessings of being within her body,  
inwardly his body became that of Avalokiteśvara,  
and he obtained the powers of the meditation of the Great Seal.  
He was then, with blessings, ejected through her secret lotus,  
and his body, speech, and mind were thus purified from mental  
defilements.

Secretly his body became that of Hayagrīva, Being of Power,  
and he obtained the power of binding the highest gods and genies.

Now, in the unsurpassed palace of the Plane of Essence,  
a solid structure, a structure formed by one single stroke,  
the faithful one of the oceans of victory,  
the Knowledge Bearer Vajradharma,  
and Vajragarbhadhara  
as well as Knowledge Bearer Kuñjararāja,  
showed the purple shell of their mouths;  
surrounded by many sons and daughters of deities,  
by rainbows, and the sound of music,  
they gave Padma the Precepts in that very place and conferred on  
him the corresponding powers.

With the power of the Friends of Good, those sure supports,  
he was invested as the Metamorphic Body with eight outer forms.

With the power of compilations and of the books which give the  
Doctrines of the Dharma

he was invested as the Body of Fruition with the eight inner forms.

With the power of Full Knowledge and with the power of the  
Tutelary Divinities

he was invested as the Body of Essence with the eight secret forms.

With the sovereign power of the Great Seal completed,

he was invested as the Immovable Vajra with the ten powerful forms.

The Lord himself of the Five Transcendents, the supreme Vajradhara,  
embracing his Energy, invested him with the pure Void of the general  
views.

Finally, Padma was invested with the five hidden powers:

power of the reign of jewels, power of the gems of Jambhala,  
power of the treasure of the Brahmans, power of high life,  
power of the assembled multitudes.

Then Dorje Drolod prophesied:

“In Burma, in the Golden Land, in the solitude of a cave,  
the son of the King Kargyal  
Śrī Siṃha, is seated.

He contemplates all the Doctrines in a single indivisible one.  
In order to explain—go straight to the depth—this is his rule.”

And people came to Śrī Siṃha, and asked for  
the Dharma which is indivisible, and has absolute meaning.

Śrī Siṃha pointed with his index finger to the sky:

“Do not attach yourself, do not attach yourself to thought!

Do not attach yourself either to what does not arise, does not arise,  
or to what does arise, does arise, does arise!

One arises and frees oneself at the same time; one arises and frees  
oneself at the same time!

Empty, empty, not empty, not empty, strictly empty,  
without stopping, without stopping, stopped, stopped, with stopping,  
forever empty, forever empty, strictly empty, strictly empty,  
without limits above as below, everflowing from everywhere,  
vital, absolute truth, this treasure of Śrī Siṃha  
lets itself be seen when theory and practice are sufficient and united.”  
Thus he spoke and disappeared into a diamond depth.

And the Saint arrived next in the land of Sāla  
in the great cemetery of the Mysterious Apparitions,  
which has a circumference of three and a half leagues.

In the center is the self-rising stūpa Kapata,  
dwelling of the great blood-drinking mamo.

In the southwest is the marvelous tree of the tombs, Golden Security,  
the fruits of which are eaten by many creatures of the tombs.

In the northwest is the water of the tombs, the lake Most Excellent,

which is frequented by many creatures of the tombs,  
including the daughters of Nāgendra and the daughters of yakṣas,  
who look like cadavers.

In the northeast is the funeral fire Cloud of Smoke,  
and in the whirlings of the fire are male and female demons  
who eat the carcasses of men, of horses, of oxen,  
and of still others, and who play at countless games.

In the southeast is the funereal wind of Five Origins  
and, among the wild shadows, are dissimilar creatures  
without number, none dead,  
none being born, none aged.

In the west, on the mountain of the tombs Descent from Titans,  
live lemurs of many kinds,

without poverty, possessing treasures of miraculous Gems.

In the north there is only one form—the goddess Sahadharā.

Yellow in color, wearing a wild fur,  
tearing rotten tree trunks high and low with both hands,  
and carrying on her back the yet-moist heads of men,  
she mounts a black sheep, with a skeleton for a saddle.

In the east the white Lady of Things,  
mounted on a corpse, moves by elevating herself.

Here, among the terrors of the charnel house,  
with his back against the stūpa,

Padma made the Wheel of the Dharma turn for the ḍākinīs for five  
years.

And he received the secret name Todtreng Tsal, Strength of the  
Rosary of Skulls.

*Of the History, unabridged, of the Lives  
of the Guru of Uḍḍiyāna, Padmasambhava,  
this is the thirty-fourth canto,  
The Sojourn in the Great Cemetery of Mysterious Apparitions  
Sealed Oaths*