

## **THE HIDDEN VALLEY-LANGDRANEY**

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*Lhundup*

### **Translator's Note**

This booklet on the Hidden Land of the Great Teacher and persevere of Buddhism, Ugyen Guru Padma Jungney (Lotus born) extracted by Lhundup from the mythological biography of Dorji Lingpa, the Discoverer of the Hidden Treasures, was presented to me by Lama, Lungten Tulku of Penjorechholing, Wangdiphodrang. According to his statement, he maintains that the Hidden Land of Hidden Treasures in Langdraney at Wangdiphodrang requires renovation and publicity for the pilgrimage. For the purpose of renovation, he intends to acquire individual contribution from the volunteers and because of its popularity, he desires that the text be translated into English also.

In spite of my limited experience and knowledge on Bhutanese mythology, on Lama Lungten Tulku's request and my personal desire to give a helping hand, I have attempted this translation, which I trust is informative. I have also attempted to improve the interpretation with the view to reach the message of Guru Rinpoche to all readers.

While I dedicate this booklet to the cause of Buddhist religion and to further strengthen the existing peace and tranquility in this Land of Medicines, I welcome any corrections and suggestions from readers.

May the Blessing of The Great Teacher fall on all the readers.

### **Detailed Description of the Sacred Place, “Langdra” the Hidden Valley, for the Pilgrims**

The following is a detailed description of the Hidden Valley "Langdra" (The valley of the heavenly world) or "Wogmin Chhoing" of the Teacher Padma Jungney. The heavenly world has the nature of spiritual adoration and brings blessings to the faithful who shall be cleansed of the sins of this perishable life.

Not having been born from the impurity  
of the womb,  
but emerging from the heart of the  
pure Lotus  
He had obtained his heavenly body from  
the rainbow and had been transformed  
into the Lotus.  
He is entertained by gatherings of  
heavenly beings.  
Honour be to Ugyen, whose teachings  
are interpreted hereunder and are  
dedicated to the Great Teacher widely  
known as Padma Siddhi.

The sacred place Wogmin Chhoing is blessed by the presence of the magnificent Kuntu Zangpo, while the enlightened Wodpagmey is firmly settled in Dewachen (valley of peace and tranquility) and Chenrezig, the affectionate one, presides over, Rirortala (Mountains of Potala)

The Lotus born Padma Jungney, who is immortal, is now in Ngabyabling (the land of the Yak's Tail).

May the fortunate living beings of this world be guided to the palace of Zangdog Pelri (the peak of Copper Mountain) by you Lord Ugyen.

Living in this era of perishability (Buddha's Era) and in this place, which is superior to all other places of meditation (Drupney), where the mother of all the angels (Dakima) is gathered.

This natural place of splendor and sanctity which is called "Langdraney" and which is similar to the burial ground of Silwaitshel in India (cool forest in India) is surrounded by five valleys, one region, three provinces and four mountains. There are hundreds and thousands of great sacred places and hidden treasures covering almost all the hills. Amongst all these places there is one distinctive rocky spot and anyone meditating there shall without doubt achieve the fulfillment of all his sacred dreams.

There is no doubt that he who meditates here shall attain peace at the time of his departure from this world.

The flesh, the blood and the body shall be transformed into the celestial colours of the rainbow and the soul shall ascend towards the heavenly world of Lord Buddha.

The hill behind appears like Ugyen Padma on the throne.

The hill in front is like a golden mandala offering, while the ones to the right and to the left are like rows of Pandits (learned ones) and the forest trees are like angels bearing offerings.

Monkeys and Langoors are seen happily playing on the branches while the birds sing in many sweet voices; the whole of this place of heavenly meditation gives a vision of a heavenly world of natural creation.

The central mountain which almost touches the sky forms the mighty figure of Lord Indra (Jajin) who is surrounded by Manaka the daughters of Amitabhs.

They entertain and preach while on auspicious days the celestial beings (Amitabhs) from heaven and serpents (klu) bathe in the pond formed at the inner most part of the valley. On the slope of the hill, the demi gods and demi goddesses

(Pawo and Pamos) assemble by day and night and practice continually the teachings.

And on the left side of this marvelous place flows the stream of immortality by the drinking of which one is bound to live for a hundred years. In this place there are three lonely places of meditation where gathers the heavenly beings who have attained nirvana.

He who reaches this place is bound to achieve nirvana. Just having in mind the vision of this place is bound to close the gate of hell. He who sees it is bound to be purified of a lifetime's accumulation of sins.

Should any fortunate beings visit and meditate here they shall certainly have the opportunity to see their deities and increase the power of their knowledge.

Honour be to the Great Teacher!  
There begins the next stage of interpretation relating to the sacred place.

Maha Guru Padma Jungney the protector and the immortal while watching from the land of the Yak's Tail (Ngayabling) observed that the people, had degenerated and were forgetting the ten virtues and performing only the ten evil deeds whereby the life span was decreasing and poverty was spreading all over.

He could not tolerate the situation.  
Especially when he happened to visit this land of medicines (Bhutan) at the very time of visiting Langdra province to prophesies his hidden treasures, he had assumed the physical appearance of a poor old man.

The people of the village near to Langdraney said that they had a new guest among them whereby the village was named as Gongsakhar (village of new guest).

The Teacher had taken rest at a rocky place where he magically left the impression of his body in the rock. During the second month of the year when the land was dry Ugyen had magically drawn drinking water from dry soil.

Thereafter he had visited the upper part of the village where the people had offered him milk and to this day the place is known as Momainang (milky place).

Here one can even today see the secret cave of the Dakinis.

He traveled further into the valley and at any place, which is now the hidden valley he had planted his walking stick at random with his prayer that it should grow if the prediction for his hidden treasure should be in order or else should wither and die. Even today it can be seen that his sandalwood walking stick has grown into a tree of prodigious height.

Today the Tsenden Tsechu (religious performance in honour of sandal wood) is performed in his honour.

Beyond the sandalwood trees, one can even today see in the stone the hand and foot prints of the Teacher, and the temple over there is now called (Temple of Foot Prints) Shabjey Lhakhang. At the far end of the valley one can see four sacred gates containing countless offerings and this place is called the sacred place of Ugyen Padma.

On a later occasion he happened to be resting on a level piece of grassy ground naturally decorated by various type of flowers and trees.

Here, the evil ones had attempted to harm the Teacher but the Teacher's miraculous flames burnt these evil spirits and since that time the place is known as Segpaithang (the burnt ground). As a symbolic of his teachings a conch shell trumpet in the centre of the ground has been transformed into a conch trumpet – like boulder, which is called the Dodungkar (the conch trumpet boulder).

Here one can see the secret cave of medication, the holy water and the holy seat of the Teacher Ugyen.

The Teacher had then meditated for seven days and nights in this place of Langdra. During this time the host demon Langdra had appeared in the form of a reddish black Bull with tremendous strength of destruction and had threatened to destroy the three worlds. Responding to the miraculous threat of the Bull the Teacher transformed himself into Padjung Dorji (Thunder Bolt Lotus Born) bearing a sword in his right hand and he destroyed the Bull by killing it and cutting it into pieces.

The soul then begged mercy of the Teacher and promised to care for the well-being of the faithful.

The Teacher had accepted his plea and had blessed the demon bull and awarded him the name Gaynyen Langdra meaning Deity Bull Rock. After his defeat the reddish black Bull was instructed by the Teacher to take care of the establishment of Buddhism forever.

After instructing the reddish black Bull the Teacher had transformed him with his thunderbolt into a huge boulder. Even today one can see the Teachers sword and the reddish black Bull changed into a boulder at the northeastern side of this place.

Thereafter the Teacher had hidden fifty different secret treasures.

Honour be to the Teacher !

This place is roofed with golden religious wheels of a thousand spokes. The seven chiefs are on the right with the natural rock umbrella on top and on the left side are the eight lucky signs. In front of this marvelous rock is the natural scripture of Jangchub Tungshag. In the foreground is a rock naturally formed into the five signs of wisdom (Dodyon Nga).

On the east border of this sacred place is the gate of Manjushri guarded by Yama the destroyer. Cha-nga Dorji's gate is to the south with Dudtsi Khilwa as the guard while western gate of the goddess Yudonmo is guarded by Eka Zati. The northern border has the gate of Chenrezig (Avaloketaswaraya) with Tadin (Horse neck) as the guard. In the centre of the four gates are the Dakinis namely Dorji Khandu, Rinchen Khandu, Pema Khandu and Leki Khandu. And in the other four directions, there are four more gates. In the southeast is the gate of the sage Ngamjed. In the southwest that of the Demon figure (Srinmo) Rozen. In the northwest is that of Chongjed, the god of wind (Lunglha) and to the northeast is the gate of the powerful god of cleverness (Dagpo Tseljin). Outside these gates there are eight burial places surrounded by the flames of the thunderbolt.

At the entrance to this place are boulders pointing to the sky inside which lies the sacred treasure of all the wild and sober teachings. At a distance of the three miles from this meditating place is the skull lake where the hermits have obtained peace of mind. At the end of the skull lake is the wild soul lake of the protector against devils where the evil foes are destroyed. Towards the northwest side lies the milky bath spring of the Dakini Leki Khandu.

It is said that whoever bathes in this spring being the sacred place of all the Dakinis shall be cleansed of the sins committed by him. To the south rests the figure of Yama with its mouth wide open as if coated by a lake of reddish black blood. Inside is the seat of the dreadful Yamantaka. One can also see a rocky place giving a bright light like the eyes of the twin Dakinis (Nima and Dawa) the sun and the moon. At the end there is a black rock from where the wild surge of water like a curling mane falls down the lake of black Tiparatsa (The Naga Devil).

One is not supposed to let his shadow fall on this lake nor should the water be drunk. One mile further on is a triangular poison lake of reddish black colour. If one sees this

lake he will suffer from unhappiness and hence one has to walk so as to avoid this lake. Here too, one should not let his shadow fall on the lake nor should one speak a word while beside it.

To the left is the square shaped golden lake. If the person visiting this lake is fortunate enough he shall be blessed with something or other by way of a gift. But if one is a sinner, he is in danger of an untimely death. About one mile further on is the image of the Lake's Goddess Shelkar Dorji Tshodel holding the crystal bowl of nectar (amrit) which is the drink of gods.

Honour be to the Teacher !

Inside the palace of this place of Wogmin Chhoing (the heavenly place) one can also see the distinctive red coloured figure of Awaloketeswaraya, which is also found in Mani Kaboom. Later, the founder of the great hidden treasure, Dorji Lingpa, had derived the sacred scripts such as Zabchoi Shhithro, Gongpa Rangdol, Ngyensong Kunchob, Khorwa Rangdol, Thori Dhedo, etc. The teachings of today in the Nyingmapa sect were spread from these scriptures.

In this sacred place of heavenly beings Wogmin Chhoing one can also see a rock on which has been naturally formed an image of the thunderbolt (Dorji Jadrum). Underneath the image lies a detailed description of the place written with golden ink on black paper.

At the junction of the hills is the lake Chabchen Tsho at the centre of which is the Teacher's Hat under which lies the Golden Horse Head, the key. At auspicious times in the future the hidden sacred place could be opened with this key and then a similar type of description of the sacred place would be discovered. Further more, sixty different hidden treasures will be discovered.



To the left side of this place is the place of meditation where we can see the elevated seat of the Teacher with the imprint of his hand and foot on the rock. During the nights of the full moon the Dakinis would gather there to make their offerings and play guitars, flutes and drums the sounds of which are said to be heard only by those who are blessed and devoted. While listening to this music with a pious mind if one remembers the teachings of the Teacher he is sure to have a vision of the Teacher at once.

In this sacred place one can see the natural formation of a fearsome lion; the natural formation of ferocious tiger poised to attack; the riding horse of the glorious Dorji Drolo. One can also see the natural formation of a hermit's cave and a hillock resembling a heap of precious jewels.

When the Treasurer Dorji Lingpa had first visited here he had meditated for seven nights and on the seventh night had dreamed that a beautiful and attractive young woman adorned with all the finest of ornaments had come to him holding a bowl of treasure.

She had then pointed her forefinger towards the rock and had guided his sight towards the rock where he had seen a princely being in the midst of a rainbow who had then spoken to him in the words:

Dorji Lingpa, my son, do not leave this place;  
In the midst of these rocks you are destined to find the hidden treasure;  
These are the blessings of the mother and Dakinis.  
In this sacred place of Buddha  
The blessings of the Teacher Ugyen have brought you here  
And you are destined to attain salvation (Nirvana).

So saying the figure had disappeared like the rainbow. Immediately he awoke and recollected his dreams, and understanding the teachings of the Teacher, the Treasurer had then continued his meditation for seven months. On the

morning of the tenth day of the eighth month (Monkey month) he had sensed the sweet smell of something that had never before existed. Suddenly he had a vision of the Teacher on the rock in front of him and in his sweet voice had spoken the following words:

AH !

Not the one that shone on this earth  
But in the heavenly space;  
The most known transformation of Lord Buddha  
Is the Cheku,  
In solitude of this nature  
You should know that  
This can be felt everywhere  
And no where too.  
This is my secret talk to you!  
Human body – the product of ten virtues  
And eight stages of relaxation  
Is rarely obtained.  
(So), use it properly (spiritually) for the next life.  
Keep this in your mind as my secret advice!  
Life of human body  
Consisting of flesh, blood, warmth and respiration,  
Is as uncertain as your presence in a market place;  
So buy the best at the earliest  
For the rope of Yama (The Lord of Death)  
May catch you any time.  
This life is like a dream  
Keep this in your mind as my secret talk.

Worries in these six worlds  
Are like that of the whirl of a spindle;  
No matter how much peace you see  
It is surrounded by worries  
Think about this world's misery  
And guide these beings to the world of Cheku;  
This is my secret advice to you.

While guiding these beings  
Towards tranquility of mind,  
Never relax and look for happiness  
And make sure to meditate regularly;  
Which is my secret advice to you.

Three steps of meditation performed in two ways  
Is the best path.  
Which will bring you to eighteen Zungjugs  
And enable you to transform.  
And attain the peace of mind.  
This is my secret advice.

These teachings may thus be spread to all  
And be naturalized  
For the well being of living ones;  
This is my secret advice.

ALALA HO !  
I am the Teacher Lotus Born.  
I have the power to see the three tenses  
The attendant demi gods and goddesses have supernatural  
power of blessing with superior values;  
At the far end of the semicircular rock there is the treasure of  
teachings on immortality;  
In the rock like the lion the footprint of the Teacher exists;  
Towards the left hand of this sacred place  
At the lonely and fearful side is the Boar Headed Queen's  
Dorji (thunderbolt).

In the rock like heaps of scriptures is the graceful sword of  
Namchag Wangmo.  
At the foot of the rock like offerings you will find  
Mother's sealed commandments and the ornaments for ears  
and hearts.

In the demon-like rock the idol of Mila is seated;  
Further up above this place in the heaps of semicircular rock  
The scriptures of three classes are hidden

In the rock spread like that of religious cloths, the naked  
rocks spring  
You will see the pot of immortality.

He who is fortunate enough to drink this water shall be  
blessed to live for a hundred years.

In the abode of the relics of Buddha the Protector, the crystal  
box is full of offerings. In the hills clustered like weapons in  
war. The obedient Terdag (Treasure Owner) takes the seat.

In front of this place is grassy land where the prints of  
dancing Dakinis can be seen.

There is also the meditational seat of Namkha Nyingpo;  
There is the footprint of Dorji Phagmo (female thunderbolt  
pig).

In the secret place of the Dakinis

There is treasure, the solution to poverty

The treasures of purity and awareness are spread all over.

Devotees with faith shall without doubt be able meet me  
(Urgyan) in the world of Lotus.

Devotees with due honours and offering in any form,

Shall not only have peace and receive the worldly blessings

But shall also be born in the palace of Zangdog Pelri  
(heavenly World).

In Devachen (heaven) shall they be born at their next birth.

I have hidden sixty different types of treasures

Human beings, Wealth, Grains, Jewellery, Cattle, Cloths,  
Gold, Silver and various other valuables.

So saying the Teacher had vanished alongwith the rainbow.

The scripture Zab Choi Ngyensong Kun Chob was also  
derived by Dorji Lingpa at that time from the Rocks of  
Langdragney.

Later, the meditative place for hermits at Langdragney was  
ruined and His Holiness Jeykhempo Tenzin Namgyel had  
renovated the temple with idols and scriptures. The  
troublesome devils of that place were then cursed and handed

over to the Pamo (Demi-Goddess) Khamsum Sengye Dogma. Preserved until today is the nine pointed Dorji of the Dorji Lingpa who had received it in his dream from the (dancing) Padma Gargi Wangchuk. Also the foot and handprints of Dorji Lingpa are on the rock. His Holiness Jekhenpo Kuenga Sengye had also stayed in this place.

The statement of the (Transformer)  
Tulku Jurmed Lhendup is under:  
Listen to me living beings;  
Blessed for certain actions  
This secret, hidden, peaceful place  
is blessed by the immortal Lotus Born  
for the prosperity of all livings beings;

The place is blessed to give high values and high degrees during this lifetime. Just by staying in this place shall give love and affection, wisdom and peace of mind. Three years meditation in this place is better than meditating for a hundred years in other places;

One month's meditation in this place is better than a year of meditation in other places; three nights meditation in this place is better than a month of meditation in other place.

Whoever makes offerings over here is bound to be free from accidents and attain the world of immortality in the next incarnation.

All generations are bound to live prosperously and attain the desired power.

Especially in this land of medicines the seasons shall not fail and shall bring prosperity to the people.

All types of diseases, draught, famine and wars shall decrease.

The life span of the people shall increase and power and felicity shall be increasingly spread.

Thus shall luck and happiness and good deeds be all over.

OH !

I, Lhundup having born in this era of perishability while at my young age of twenty-five years is blessed with this opportunity to go through the mythological biography of Dorji Lingpa.

On the 15<sup>th</sup> day of this Monkey month, I set my pen to inscribe an extract of the above mythological biography about the sacred hidden land of Langdra for the benefit of the perishable beings.

SARWAMANGALAM !