

A TRANSLATION OF THE BIOGRAPHY OF THE
MAHASIDDHA INDRABHUTI
WITH NOTES.

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THE LIFE OF GU.RU. I. NDRA. BHU.TI

1. As for the account of Guru Indrabhuti:
2. In the country of U.rgyan., there were five hundred thousand cities.
3. Two kings ruled them.
4. Indrabhuti ruled the two hundred fifty thousand cities of Sam. bhola.
5. At the same time, King Ja.la.ndra. ruled the two hundred fifty thousand cities of La.ngka.bu.ri.
6. To the king of Sambhola, Indrabhuti, there was a sister, La.kshmi.kara. so-called, who was seven years old.
7. (Lakshmi-kara) was given to the son of the king of Langkaburi, Jalandra, because of the asking (for her hand).
8. King Indrabhuti gathered all of his ministers, and while they were advising (him) (they said):
9. "Jalandra does not practice Dharma. Except for that, all other things are equal," and, so saying, it was promised to give (Lakshmi-kara).
10. To a messenger they said: "There is a difference between one who practices Dharma and one who does not practice Dharma. (Nevertheless) we will join families." And they sent him back.
11. After that, in the following year, the son (of Jalandra) came to Sambhola.
12. He met with Lakshmi-kara, and then departed to his own country.
13. Indrabhuti bestowed and sent many presents of gold, silver, horses, cows, and the like.
14. He (the prince) set out towards his own country, and his father said: "Where is your wife?"
15. "Because the daughter was young, they wouldn't let her go," he said.
16. (The father) said: "That's proper".
17. At that time, Indrabhuti had many wives.
18. Because they all had nothing but frith in the Dharma, the nobility, together with the queens, after requesting from Lama Wa.ba.pa.

- initiation and spiritual instruction, were striving for attainment.
19. When the lady had attained the age of sixteen years, Jalandra sent a message about the method of giving the lady (into marriage).
 20. Since the lady's mind was depressed towards the world, (she) did her siddhi.
 21. While attaining the siddhi of 'earth-discovering', (she) welcomed sweepers and the like.
 22. Those who had gone to heaven are made clear in the lady's own biography.
 23. After that. King Jalandra gave a message to King Indrabhuti with news about the way the lady was doing: "The 'earth-discovering' which has brought about the veneration of the lady is proper. (But) making oneself peaceful and blissful is not proper." he said.
 24. After that, Indrabhuti's thought: "The usefulness of my sister's being born is piling up. To the fact that I am of little benefit to the kingdom, there is great retribution. It is necessary that I give it up and practice Dharma," he thought.
 25. He entrusted the kingdom to his own son and made him attain a good house.
 26. After twelve years, he attained to Mahamudra.
 27. Since the retinue didn't know (about this), the son and the retinue of subjects set out to see (him).
 28. They commenced to open the door of that one (s'house). From the sky, (they heard):
 29. "Do not open the door. I am here," he (Indrabhuti) said.
 30. Hearing this, (they) looked to the sky and they saw that he was dwelling (there).
 31. Then there was born the joy of having attained as much as the first bhumi.
 32. Saluting according to their faith, they sat down to one side.
 33. Having stayed in the sky for seven days, the royal father, to the son and the retinue of subjects, said:
 34. "Thought cannot penetrate the depth and extensiveness of the Dharma."
 35. Together with the retinue of seven hundred people, he went to heaven with this very body.
 36. The account of Guru Indrabhuti is complete.

NOTES ON THE TRANSLATION

2. U.rgyan: Skt. Uddyana. Presently Swat State in the Pakistani Himlayas; also the home of Guru Rinpoche.
4. Sam.bhol.la.: Spelling resembles Sham.bha.la., a mythic Tibetan paradise-realm. Although Sham.bha.la. is usually said to be in the north, Sam.bhol.la. is to the west.
9. "does not practice Dharma": is not a Buddhist.
13. Indrabhuti sends gifts as dowry. It is customary in many Eastern countries to have a two-stage marriage: a betrothal, at which time dowries are paid and the union is often consummated; and a wedding held some time later.
18. "nothing but faith in the Dharma": This implies faith as opposed to experience and direct knowledge. Because of this lack, the wives are seeking the teachings.
18. Lama Wa.ba.pa.: Literally, the one with a goitre.
19. We assume that the wedding took place at this time. This would account for Lakshmikara's depressed state as described in line twenty.
20. "mind was depressed toward the world": Tib. yid. 'byud. This may also be translated as "to renounce".
21. "earth-discovering" siddhi: We do not know just what this siddhi is. However the image of getting in touch with the basic fact of the world is carried through in her acquaintance with the sweepers, who occupy a very low caste position.
22. This topic is discussed in the biography of Lakshmikara, who is also one of the 84 Mahasiddhas. This story now returns to Indrabhuti.
23. Probably Jalandra is upset with Lakshmikara's unorthodox behavior, although he does respect her spiritual accomplishments. In his Hindu kingdom, the idea of a princess (of ksatriya caste) associating with sweepers is quite outrageous.
24. This is the turning-point of Indrabhuti's life, and is a common motif in the lives of the Mahasiddhas. We find similar inspirations in the lives of Ti.lo.pa., Na.ro.pa., and others.
25. "attain a good house": Probably an idiom referring to Indrabhuti's getting the affairs of state in order for the transferrance of power to his son.

31. "the first bhumi": Tib. sa.dang.po.
32. "sat down to one side": A way of showing respect to an exalted person.
35. "went to heaven in this very body": This refers either to immortality or, more likely, to the siddhi of 'skywalking', which is spontaneously attained in many of these biographies. (Mircea Eliade, in his studies on Shamanism, concludes that references to flying are a way of speaking about ecstasy).

THE TIBETAN TEXT

//gu.ru. i.ndra.bhu.ti'i. lo. rgyus. ni./ yul. u.rgyan. na. grong. khyer.
 'bum. tsho. lnga. yod. de. la. rgyal. po. gnyis. kyis. dbang. byed. de.
 sam. bho. la. grong. khyer. 'bum. tsho. phyed. dang. gsum. i. ndra.
 bhu. tis. dbang. byed./ langka. bu.ri. grong. kher. 'bum. pa. tsho.
 phyed. dang. gsum. la. rgyal. po. dza.landra. dbang. byed. pa. na/
 sam.bho.lai'i rgyal.po. indra.bhu.ti. la. sring.mo. lakshmikara.
 bya. ba. lo. bdun. shig. lon.pa. yod. di./ langka.bu.ri.'i. rgyal.po.
 dzalandra. bu. la. srong. du. btang.ba. las./ rgyal.po. inrdabhu.tis.
 blon. po. kun. bsdus. nas. gros.byas.pa. la./dzalandra. chos. mi. byed.pa.
 tsam. ma. gtogs. gshan. mnyam.pa. yin. zer. nas. btang. bar. chad. nas.
 /pho.nya. la. chos. byed.pa. dang./mi. byed.pa'i. khyad. bar. yod. de.
 gnyen. bya. yis. zer. nas. bzlog.pas./ de'i. phyi. lo. de'i. sras. sam. bho.
 lar. 'ongs. nas./lakshikara. dang. phrad. nas. rgyal.bu.gi. yul. du.
 chas.pa. la./ inndrabhutis. rat. dang. glang.bo. dang. gser. dngul. la.
 sogs. ba'i. skyes.mang.mo. bskur. nas. btang. ngo.// des. rang. gi. yul.
 du. phyin.pa. dang./ phas. chung.ma. ga.re. zer.ba. la./bu.mo chung.
 bas. ma. bskur. byas.bas. de. legs. zer. te. de. tsa. na. rgyal.po. indra-
 bhu.ti. la. btsun.mo.mang.bo yod.de./ thams.cad. chos. la. dad.pa. sha.
 stag. yod.pas./ lcam. dral. btsun.mo. dang. bcas.pas. bla.ma. wa.ba.pa.
 la. dbang. dang. gdams.pa. shus. nas. sgrub.ba. la. brtson.par. gnas.pa.
 la. lcan. gyis. lo. bcu.drug. lon. nas. dzalandra. shes.pa'i. rgyal.pos.
 pho.nya. btang. nas. clam. byin. tsul. dang./ lcam. gyis. 'khor.ba.la yid.
 'byud. nas. sgrub.ba. mdzad. de. /grub.pa. thob.pas. sa.brnyes. nas
 phyag.dar. pa. sogs. rjes.su. bzung. nas. mkha'. spyod. du. gshigs. pa.
 rnams. lcam. rang.gi. rnam. thar. du. gsal./de.nas. rgyal.po.dzalandras.
 rgyal.po. indrabhuti. la. lcam. gyis. ji.ltar. mdzad. tshul. kyi. phyin.
 dang. pho.nya. btang./ nga'i. lcam.mos. grub. ba'i. sa. brnyes. pa.
 ni. legs. te. rang. nyi. bde. mdzad.pa. ni. ma. legs. gsung.ngo./ de. nas.
 i.ndra.bhu.ti'i. bsam.pa.la. nga'i. sring.mo. de. skye.ba. don yod.par.
 so. 'dug.// nga. yang. rgyal.srod. don. chung. la. nyes. dmigs. che.ba.
 'di. spangs. ngas. la. chos. byed. dgos. snyam. nas. rang. gi. sras. la.
 rgyal. srid. gtad. de. khang. bzang. gcig. tu. sgrub. pa. mdzad.pas. lo.
 bcu. gnyis. nas. phyag. rgya. chen. po'i. dngos. grub. thob.pa.la 'khor.
 rnams. kyis. ma. shes. nas. sras. dang. 'khor 'bangs. rnams. kyis. bltar.
 phyin. nas. de'i.sgo. dbye.bar. brtsams.pa. dang./ nam.mkha'. nas. sgo.
 ma. dbye./nga. 'de. na. yod. zer.ba. thos. nas. nam. mkha. 'la. bltas. pas.
 de. rnams. kyis. nam.mkha'. .la. bshugs.par. mthong. nas. sa. dang.mo.
 thob.pa. tsam. kyi. dga'.ba. skyes. te. dad. bshin. du. phyag. byas. nas. phy
 bshin. du. phyag. byas. nas. phyogs. gcig. du. 'dug.pa. dang. yab.rgyal.po.
 nam.mkha'. la. shag. bdun. du. bshugs. nas. sras. dang. 'khor. 'bangs.
 rnams. la. zab.pa. dang. rgya. cha. ba'i. chos. bsam. gyis. mi. phrab. pa.
 gsugs. nas./ 'bhor. bdun. brgya. dang. bcas. pa. lus. 'di. nyid. kyis. mkha.
 spyod. du. gshigs. so.// gu.rui.ndra.bhu.ti'i. lo. rgyus. rdzogs. so.//