



Divination by the arrows of King Gesar, lord of Linga
“The crystal mirror of keen vision.”

Praise be to the guru!

If one wishes to carry out the procedure of this text, one must have heartfelt commitment. One must also have constant faith and devotion towards the king, the lord of Ling.

The person who has confidence should set up in a suitable place the base of the three roots and the offerings of the five kinds.

On the base of the practice put the four arrows of prediction.

Having realized the coming to Refuge and the origin of attunement, proceed to the main practice, saying:

I am Padmasambhava, which manifests in a peaceful and wrathful body at the same time.

At the beginning of the realization of the invocation:

SO

From the supreme palace of unity-the unborn unity of bliss and emptiness-unhindered [arises] the magical manifestation of the primordial wisdom of individual realization. From it manifests the perfect vision of the king of warrior deities, Gesar together with an assembly of thirty younger and older brothers and eighty heroes. Calling to this place! VAJRA SAMAJA.

Request for a stay:

SO

Dharma space is the immeasurable palace of great bliss. In the midst of the palace, which is free from the outer, the inner, the edges and the middle, is the seat of the nonduality of manifestation and emptiness. Please be seated on top of it in the great joy of nonduality!

SAMAYA TISHTHA HLAN

Offerings:

HUM

From the pure cloud of Samantabhadra's offerings [arise] medicine, tormas, rakta, the seven substances, the three white, the three sweet, the wealth of gods and nagas. The real and manifested mind [offerings] fill the space completely. Please accept with joy and without partiality this great cloud of pure offerings!

Repentance:

HUM

I and others act because of duality, darkness, dullness, acting because of cravings, clinging to the self, delusion. Repent for the vast nature, the great space of absence of delusion, for all errors of content that abides in the base due to errors by virtue of [the above actions]!

Hymn:

HRI

Guardian Protector of the living beings that act perniciously, thou uniteest the glory and activity of all the Victorious Three Times! King Gesar along with thirty younger and older brothers! I praise you and your retinue in the space of original great purity!

**OM EKA KSHALARA DRI NAGPO SHIG SHIG TRAMO PHOB
TRAMO SHIG SHIG DAMO PHOB**

If in the short form, repeat like this:

**EKA SHIG SHIG TRAMO PHOB
TRAMO SHIG SHIG DAMO PHOB.**

Then carry out the invocation of truth:

SO SO SO

Praise!

Gather together the Truths of the Three Jewels, the blessing of Padmasambhava, the power and capabilities of the thirty heroes, the deities who protect the countenance of the white place and befriend her, the activity of the protectors of the teachings and guardians! May, gathered together, the gods and demons descend into the nature of the four arrows of prediction! Show with the arrows the good and the errors! May the errors and the good be separated and the bond of truth and falsehood be dissected! Show the signs of bad and good! May the true words of all protectors and deities and you descend correctly in clear vision without partiality, if my head, the head of a yogi, does not waver!

Repeat this three times. Next:

On top of the raised white base, depict the swastika with white rice seeds. Having done so, place together the tips of the four arrows on top of the swastika. It is necessary to stick them in by holding them.

Prediction:

The base-home. If the base breaks, it will not be good. If they pass to the right, left, front, behind and below, it is necessary to protect the place. If one passes from above, it will be good and supreme as a deity. If sounds as from a basket from the void, discord will come.

Goals-wishes. If passed on the right or above, goals will be realized. If they pass to the left, there will be a delay in realizing the goals. If they pass in front or behind, then carry out protection by deities and protectors and the goals will be realized. If they pass from the right, left and below, the goals will not be realized. If they pass in front, behind, and below, even by realizing the protection of deities, the goals will not be realized.

Diseases. If they pass in the center or above - it will be good, even if they do not go anywhere from the sphere of protection. If they pass to the right, left, front and back, there is no flaw in the life force. If they pass from the left, right, and above, there is a need for the ripening of all the yogin's desires in the existing order. If they pass from behind and above, then virtue must be induced, as a bad prediction for the vital force.

Guests. If one pulls up higher from the center, there will be a great delay from outside and a higher [level] like that of a deity. If deviated to the right, goals will be realized and will leave soon. If passed to the left, even if the goals are not realized, the guests will come quickly. If they pass in front and behind, the goals will be realized a little and [the guests] will leave. If it deviates more to the right, the goals will not be realized and will be delayed. If it deviates more to the left, there will be enemies. If it deviates more forwards and backwards, it will be very bad. It is necessary to calculate by counting the number of days.

Losses. If it passes from above, you will find [something]. If it passes to either side, one must search in that side. If it passes from below, there will be no finding.

In general, even if there is something [of desire], when the result arises, it may correspond to offerings and time. When the idea of the deity's arrow arises, that time will be very bad.

In conclusion say:

All that was in accordance with the intention....

Dissolution Phase:

Lord of Ling, in front of me, the King and retinue, I, the vessel and contents - dissolve like a rainbow, becoming invisible. I relax in the contemplation of the great space inseparable from Samantabhadra. [Resting] in the space of great breadth and non-doing! A

This, because of the necessity for myself and others, was written down by Peyag Ontrul Tenpei Wangchug at the foot of Mount Yutog chhugmo. May it be good!

Translated by Lama Karma Paljor.